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THE FUTURE INHERITANCE OF LAND  
IN THE PAULINE EPISTLES

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

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by  
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May 2014

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IN THE PAULINE EPISTLES

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To Hollie,  
the model of a selfless and loving wife

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## LIST OF ABBREVIATIONS

AB	Anchor Bible
ABD	D. N. Freedman, ed., <i>The Anchor Bible Dictionary</i>
AOTC	Abingdon Old Testament Commentaries
ANTC	Abingdon New Testament Commentaries
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BBR	<i>Bulletin for Biblical Research</i>
BDF	F. Blass, A. Debrunner, and Robert W. Funk, <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>
BECNT	Baker Exegetical Commentary on the New Testament
BDAG	Walter Bauer, William Fredrick Danker, William F. Arndt, and F. Wilber Gingrich, <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
BibSac	<i>Bibliotheca Sacra</i>
CC	Concordia Commentary
CQ	<i>Classical Quarterly</i>
DSD	<i>Dead Sea Discoveries</i>
ECC	Exegetical Critical Commentary
ECNT	Exegetical Commentary on the New Testament
EDNT	<i>Exegetical Dictionary of the New Testament</i>
EmJ	<i>Emmaus Journal</i>
EQ	<i>Evangelical Quarterly</i>
HALOT	Ludwig Koehler and Walter Baumgartner, eds., <i>Hebrew and Aramaic Lexicon of the Old Testament</i>

ICC	International Critical Commentary
<i>Int</i>	<i>Interpretation</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LSJ	Henry George Liddell, Robert Scott, and Henry Stuart Jones, <i>Greek-English Lexicon</i>
LXX	Septuagint
NAC	New American Commentary
NCCS	New Covenant Commentary Series
NICNT	New International Commentary on the New Testament
<i>NIDOTTE</i>	<i>New International Dictionary of Old Testament Theology and Exegesis</i>
NICOT	New International Commentary on the Old Testament
<i>NIDNTT</i>	<i>New International Dictionary of New Testament Theology</i>
<i>NovT</i>	<i>Novum Testamentum</i>
NRS	New Revised Standard
NTS	New Testament Studies
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
SHBC	Smith and Helwys Bible Commentary
<i>TLNT</i>	<i>Theological Lexicon of the New Testament</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
TOTC	Theological Old Testament Commentary
WBC	Word Biblical Commentary
<i>WTJ</i>	<i>Westminster Theological Journal</i>



## PREFACE

I am amazed that I am even writing a preface to a dissertation. As a young boy in Miami, Florida, I never thought that God would deliver me out of darkness and into his marvelous light, call me to ministry, and give me the opportunity to receive theological training. I am humbled by His goodness to me.

Of all the people who have contributed to the completion of this work, I am most grateful for my wife, Hollie Echevarria. She has been an incredible support and encouragement to me as a Th.M. student in Dallas and as a Ph.D. student in Louisville. She has been willing to follow me halfway across the country and give up her community of friends and close proximity to her family, so that I could follow God's call on my life. She never complained nor became embittered. She only trusted in God's leading of our lives, even if it meant putting distance between friends and family. During the last three years, she has tirelessly labored at home with our two beautiful girls, Miriam and Esther, changing diapers, potty training, reading Bible stories, reciting Scripture, singing songs, and providing invaluable life lessons. She also packed innumerable breakfasts and lunches and ironed countless shirts and pants for me. On many occasions, she has driven to campus to bring me dinner, so that I could spend the evening working on my dissertation. While such duties are not glamorous nor bring much recognition, my wife cares nothing for such things. She instead cares about doing what is precious in the sight of God. I can never repay her selfless labor, love, and sacrifice.

My family has also been a great help. In particular, my mom has always been eager to assist us, often mailing unexpected checks, sending outfits and books for the girls, or just calling to see how we are doing. *Gracias por todo, mama. No te preocupes.*

*¡Ya se acabó la escuela!*

Besides my wife and family, my in-laws, David and Janet Wimpee, have provided invaluable support and prayers. They are more appreciated than they know. My brother and sister-in-law, Amy and Ashley Bernard, have also been an encouragement during this process.

I am grateful for the churches in which I have been involved during my time in Dallas and Louisville: Denton Bible Church, Grace Bible Church, and Kenwood Baptist Church. They have been instrumental in my Christian growth and are always with me when I read Scripture.

Much gratitude goes to my supervisor, Brian Vickers, for carefully reading each chapter of my dissertation and providing valuable critique and feedback. Just as important are the conversations we had about my dissertation or anything else on my mind. He is the model of a patient, caring scholar. We need more professors like him on our seminary faculties.

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Finally, I want to thank God for giving me the grace to believe in the gospel of Jesus Christ. It is because of Him that I even have the capacity to write this dissertation. I owe my gifts, talents, and abilities to Him. May I use them for His glory until the day he

calls me home.

Miguel Echevarria

Louisville, Kentucky

May 2014

## CHAPTER 1

### INTRODUCTION

The concept of inheritance is rooted in the land promised to Abraham and his descendants in Genesis (e.g., 12:7; 13:15; 15:18; 17:8; 24:7; 28:4). This is the land that the people of God are to receive as their permanent, physical dwelling. Throughout the Old Testament the inheritance remains a central hope for God's people (e.g., Deut 6:10–11, 8:7–10; Jer 24:4–5, 33:6–9; Ezek 36:22–28; Zech 9:16–17).

The expectation of an inheritance is also noted in six of Paul's epistles (Rom 4: 13–17, 8:12–17; Gal 3:15 – 4:7, 21–31, 5:19–21; Eph 1: 11–18, 5:3–7; Col 1:12, 3:24; 1 Cor 6:9–10, 15:50–6; Titus 3:7). For example, in Galatians 3:18 Paul states that “if the inheritance is from the Law, it is no longer from the promise,” and in Romans 4:13 he states that Abraham “is the heir of the world.” Nevertheless, the inheritance in Paul has received little attention. When scholars examine this notion, they often do so in a portion of a book or monograph, a section of an Old or New Testament theology, or a journal article or essay.

In light of the sparse attention given to the inheritance in Paul, the following important questions seldom receive a satisfactory explanation. Are Paul's references to the inheritance fulfilled in the present for those who are in Christ or possess the Spirit? Is the inheritance a notion that will be fulfilled in both a future earthly and present spiritual manner? Is the inheritance a concept that will be fulfilled in a future earthly sense (i.e., the future land promised to Abraham and his descendants), since this is the primary meaning of the inheritance in the Old Testament (Gen 13:15; 17:8; 24:7)? Such questions are often not clarified, because rarely does someone provide an extensive discussion,



especially an entire work, dedicated to the concept of inheritance in Paul's letters.

The sole exception to this trend is James Hester. In 1968, Hester published a 128-page monograph titled *Paul's Concept of Inheritance*. Here Hester provides the most extensive study of the concept of inheritance in Paul's letters. In the decades since it was first published, Hester's work is still considered to be "the most detailed study of inheritance in Paul."<sup>1</sup>

According to Hester, Paul's use of the inheritance concept is in line with its central understanding in the Old Testament as the land of Canaan promised to Abraham and his seed (Gen 13:15; 17:8; 24:7). Thus Paul does not spiritualize the inheritance but employs this notion in line with its original territorial sense. Yet this is not solely the case in the Old Testament, for the land continues to be the central interpretation of the inheritance during the Second Temple period (Sir 44:11, 19, 21; *Jub.* 14:1, 18:5; *Tob.* 4:12). Paul's interpretation, then, follows this stream of thought. In Hester's view, Paul understands the promise of inheritance made to Abraham and his descendants as a tangible land, and thereby employs the inheritance concept in a similar manner.

Paul, however, does not restrict the inheritance to Canaan. Rather, he expands the inheritance to include the entire eschatological world. As Hester notes, "The geographical reality of the land never ceases to play an important part in Paul's concept of inheritance. He simply makes the land the eschatological world."<sup>2</sup> In Paul's writings, this is most evidently seen in Romans 4:13, where he states that Abraham "is the heir of the world."

Hester also contends that the expectation of an eschatological inheritance

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<sup>1</sup>So D. R. Denton, "Inheritance in Paul and in Ephesians," *EQ* 53, no. 3 (1982): 158. This conclusion is also shared by Mark Foreman, *The Politics of Inheritance in Romans*, Society for New Testament Studies Monograph Series (Cambridge: Cambridge University Press, 2011), 4.

<sup>2</sup>James D. Hester, *Paul's Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte* (London: Oliver and Boyd, 1968), 82.

corresponds to what is generally found elsewhere in the New Testament, namely, the coming kingdom (Matt 25:34; Jas 2:5) in the new heavens and a new earth (Rev 21). The descendants of Abraham will finally possess this inheritance when their bodies are resurrected at the parousia of Christ (Rom 8:24). So when Paul speaks of the inheritance, he is referring to the future kingdom that the resurrected saints will possess.

Although Hester believes that the focus of the inheritance is in the future, he also contends that there is a present aspect to this notion. This is the case because the Christian is already redeemed by Christ and is indwelt by the Holy Spirit (Rom 8; Gal 4). And “since the life in the Spirit is essentially life lived in the New Aeon, Christ’s redemptive work brings the future into the present.”<sup>3</sup> Therefore, although the believer eagerly awaits his future inheritance, the fact that he has been redeemed by Christ and is indwelt by the Spirit means that he experiences a present sense of the inheritance. Even so, Christians still look forward to the fullness of their inheritance, and hence the primary emphasis of this notion is in the future. Simply put, Hester argues that the inheritance is an “already-not-yet” concept, with the primary emphasis on the “not yet.”

In sum, Hester’s comprehensive treatment of the inheritance in Paul’s writings certainly fills a needed void. He pays close attention the tangible nature of the inheritance in the Old Testament and points out that this is the primary understanding of this notion in Paul. For Hester, there is no need to completely spiritualize a concept that Paul seems to employ in a similar manner as the Old Testament authors.

While his work fills a lacuna in Pauline studies, the following are some aspects of Hester’s work that should be questioned. Does Hester adequately show how the inheritance in the Old Testament is normally accompanied with the notion of the descendants/heirs who will dwell within its boundaries<sup>4</sup> and how Paul may also be

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<sup>3</sup>Ibid., 91.

<sup>4</sup>This important thought will be developed throughout this dissertation. For now, it will suffice to say that the offspring of Abraham are intended inhabit the land. See especially Gen 12:7, 13:15, 15:18,

making the same association? Would not the establishment of such a connection further justify Paul's reference to the inheritance as a physical land? Does the inheritance concept, which revolves around the future possession of land in both the Old Testament and potentially in the New Testament, also lend itself to a present sense for those who have been redeemed in Christ? Such questions, among others, display the need for a new inclusive treatment on the inheritance in Paul.

### **History of Research**

While Hester's *Paul's Concept of Inheritance* is the only major study on the inheritance in Paul, there are other works that examine this theme. These, however, are relegated to portions of books or monographs, sections of Old and New Testament theologies, or journal articles or essays. Commentaries generally provide brief discussions (usually a paragraph or less) on this topic, and thus their contributions are less substantial than the types of sources mentioned above. For example, Douglas Moo, in his commentary on Romans, devotes half a paragraph to the inheritance in Romans 4:13. In his short discussion, he notes that "there are indications that the promise of land had come to embrace the entire world (cf. Isa 55:3–5), and many Jewish texts speak of Israel's inheritance in similar terms."<sup>5</sup> Yet Moo refutes this evidence and says that "Paul probably refers generally to all that God promised his people."<sup>6</sup> Charles Cranfield, in his two volume Romans commentary, devotes less than a paragraph to the inheritance in Romans 4:13. He argues that "the best comment on the meaning of the promise as

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17:8; 24:7). The offspring-land association is not only evident in Genesis, but also appears to be pervasive throughout the OT, where the people of God are sojourning and then occupying the land (Genesis–Joshua), reigning in the land (Samuel–Chronicles), or exiled from the land and anticipating the inheritance of a better place (Psalms and Prophets). See the similar ideas in Walt Kaiser, "The Promised Land: A Biblical Historical View," *BibSac* 138 (1981): 302–12; Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity, 2003).

<sup>5</sup>Douglas Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 274.

<sup>6</sup>Ibid.

understood by Paul is provided by 1 Cor 3:21b–23.... It is the promise of ultimate restoration to Abraham and his spiritual seed of man’s inheritance (cf. Gen 1.27f).<sup>7</sup> Therefore, given the pithy contributions in commentaries, this history of research will solely examine the portions of books or monographs, sections of Old and New Testament theologies, or journal articles or essays that contribute to a study of the inheritance in Paul since Hester’s standard work in 1968.<sup>8</sup>

The only exception is Paul Hammer’s article, “A Comparison of KLERONOMIA in Paul and in Ephesians,” published in 1958. This history of research will examine this work because D. R. Denton’s later article “The Inheritance in Paul and in Ephesians,” published in 1982, was written for the purpose of countering Hammer’s earlier conclusions.

In addition, many of the sources in this history of research only survey the inheritance in one of Paul’s letters. The examination of such disparate sources, while

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<sup>7</sup>Charles E. B. Cranfield, *The Epistle to the Romans*, ICC, vol. 1 (1975; reprt., London: T & T Clark, 2004), 240. One of the longer comments on the inheritance is provided by Ulrich Wilckens, *Der Brief an die Römer*, Evangelisch-Katholischer Kommentar zum Neuen Testament, vol. 1 (Neukirchen/Vluyn: Neukirchener and Zürich: Benziger, 1978), 269, who dedicates about one page to the inheritance in Rom 4:13. In his comments, he notes that, in Rom 4:13, the inheritance is universalized, a thought which he believes is also noted in apocalyptic Jewish texts such as *Jub.* 17:3, 19:21, and *Sir* 44:21.

<sup>8</sup>Dispensationalist sources are also omitted from this history of research, because in the last the last twenty-five years there have been few dispensationalist works which, in some manner, address the promise of inheritance. Before this period, for example, Charles Ryrie and John F. Walvoord argued for a dispensationalist perspective on the inheritance. Ryrie, in his *Basic Theology*, published in 1986, contends that the inheritance is a promise of the Abrahamic covenant and interprets it in the following manner: “Though the nation of Israel occupied part of the territory promised in the covenant, she has never yet occupied all of it and certainly not eternally as the covenant promised. Therefore, there must be a time in the future when Israel will do so, and for the premillennialist this will be in the coming millennial kingdom” (Charles Ryrie, *Basic Theology* [Wheaton, IL: Victor Books, 1986], 456–57). Walvoord, in his work from 1959, *The Millennial Kingdom*, states that physical Israel will be regathered and will possess the land in the millennial kingdom (John F. Walvoord, *The Millennial Kingdom* [Findlay, OH: Dunham Publishing, 1959], 174–82). One would be hard pressed to find such noted dispensationalist viewpoints on the inheritance within the last twenty-five years. This thought, though not explicitly stated, is also evident in Stephen R. Sizer’s presentation of “Dispensational Approaches to the Land,” in *The Land of Promise: Biblical, Theological and Contemporary Perspectives*, ed. Philip Johnston and Peter Walker (Downers Grove, IL: InterVarsity, 2000), 142–71. As a result, dispensationalists do not make a substantial contribution to the inheritance in recent history, and thus this history of research will not review the dispensationalist perspectives on the inheritance in Paul.

providing valuable information, also displays the need for an updated, comprehensive study of Paul's understanding of the inheritance. With this said, this section will group the relevant sources into the three common views of the inheritance: (1) the inheritance as "already" (realized in the present); (2) the inheritance as "already-not-yet" (fulfilled in the future but partially realized in the present); and (3) the inheritance as "not yet" (fulfilled in the future).

### **Inheritance as "Already"**

Those who contend the inheritance in Paul's letters has "already" been fulfilled either focus their argument on the notion of being "in Christ" or the indwelling of "the Spirit." For them, the inheritance will not be fulfilled in a tangible, earthly sense. This is the case even though they acknowledge that in the Old Testament this concept is primarily understood as the land of Canaan promised to Abraham and his offspring.

**William D. Davies.** William D. Davies's *The Gospel and the Land* is one of the most detailed studies on the inheritance of land in the New Testament.<sup>9</sup> While this is true for the New Testament, it is also specifically the case for Paul, because Davies is "one of the most influential proponents of...a spiritualized reading of land in Paul."<sup>10</sup>

Although he spiritualizes the inheritance in Paul's letters, Davies agrees that in the Old Testament this concept is focused on the land promised to Abraham, a thought supported in the Apocrypha and Pseudepigrapha, Qumran, and the Rabbinic writings. Even so, he argues strongly that Paul's interpretation of the promise of land is "a-territorial." In his opinion, Paul "ignores completely the territorial aspect of the promise," because the promise of land has been fulfilled for those who are "in Christ."<sup>11</sup> His

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<sup>9</sup>So Foreman, *Politics of Inheritance*, 6.

<sup>10</sup>Ibid.

<sup>11</sup>William D. Davies, *The Gospel and the Land: Early Christian and Jewish Territorial Doctrine* (Berkeley: University of California Press, 1974; repr., Sheffield: Sheffield Press, 1994), 178.

reasoning is evidenced in his comments on Galatians 3–4 and Romans 4 and 8:

Salvation was now not bound to the Jewish people centered in the land and living according to the Law: it was “located” not in place, but in persons in whom grace and faith had their writ. By personalizing the promise “in Christ” Paul universalized it. For Paul, Christ had gathered the promise into the singularity of his own person. In this way, “the territory” promised was transformed into and fulfilled by the life “in Christ.”... In the Christological logic of Paul, the land...had become irrelevant.

What is more, the logic of Davies’s “landless” view of the inheritance in Paul may also be noted in his view that in the Old Testament the Torah is inseparable from the land. Unlike the Old Testament, Davies contends that in the New Testament Jesus Christ is the substitute for the Torah. So when Paul makes Jesus the center of his life rather than the Torah, “he in principle breaks with the land.”<sup>12</sup> Being “in Christ” makes Paul “free from the Law and, therefore, from the land.”<sup>13</sup> So Davies’s logic seems to be that if Paul understands that the Law is replaced in Jesus Christ, so too is the land.

In Davies’s mind, Paul has a spiritualized understanding of the inheritance. Paul has so “deterritorialized” this notion that there is no sense in which he interprets the promise to Abraham and his descendants as a land they will possess. Instead, Paul views the promised inheritance as already fulfilled and presently experienced “in Christ.”

**Bruce Waltke.** In his *Old Testament Theology*, Bruce Waltke, like Davies, argues that Paul spiritualizes the inheritance as life “in Christ.” Although he makes this claim, Waltke, again like Davies, concurs that the inheritance in the Old Testament “retains and refreshes the people’s memory of the promises of the land.”<sup>14</sup> Waltke also observes that this observation is consistent with what the Second Temple sources, such as

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<sup>12</sup>Ibid., 220.

<sup>13</sup>Ibid.

<sup>14</sup>Bruce Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan, 2007), 534.

the Apocrypha (*1 En.* 90:28–38; *2 Bar.* 4:1–7), Qumran (CD 111:7–10; IQM 1:5), and the Rabbinic literature (*m. Sanh.* 10:1), affirm about this concept.<sup>15</sup> Waltke therefore views the inheritance to be the promise of land in both the Old Testament and Second Temple literature.

However, in the Pauline epistles Waltke departs from interpreting the inheritance in accord with its physical, territorial sense in Jewish literature, for, as noted above, he contends that the inheritance is spiritualized as “life in Christ.” From such passages as Galatians 3:26 and Ephesians 2:11–22 and 3:6, he argues that “the logic of Paul’s theology demands that he spiritualize the land promises, but he does so explicitly. The apostle to the nations replaces Abraham’s physical seed’s attachment to the land with Abraham’s spiritual seed attachment to a life in Christ.” In addition, Waltke goes on to argue that all of the Old Testament promises find their fulfillment in Christ and therefore any sense of territory is insignificant for Paul. So when Paul uses the words “in Christ,” they represent his understanding of the fulfillment of the promises from the Old Testament, including those of land.

It is apparent that Waltke does not interpret the inheritance in Paul as a tangible promise of land, as is the case in the Old Testament and Second Temple literature. Waltke contends that the inheritance is spiritualized because all of the Old Testament promises have been fulfilled “in Christ.” As a result, any sense of territory is insignificant for Paul.

**Sam K. Williams.** Sam Williams’s article “Promise in Galatians: A Reading of Paul’s Reading of Scripture” attempts to explain the content of the promise sworn to Abraham in Galatians 3–4. Williams’s study is pertinent to this dissertation because the notion of promise is often associated with the inheritance.

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<sup>15</sup>Ibid., 553–57.

At the inception of his article, Williams concedes that there is no consensus among scholars regarding the content of the promise. Nonetheless, he points to Galatians 3:14 as the key text for understanding the substance of what was promised to Abraham. Here he believes that Paul “virtually defines the promise for his readers” as the Spirit.<sup>16</sup> Thus, whenever Paul mentions the promise in Galatians 3–4, he is specifically referring to the Spirit, which, according to 3:23, has already been delivered to Christians.<sup>17</sup>

Williams, however, acknowledges that there may be two other promises in Galatians 3–4: the promise of innumerable descendants in 3:6 and the promise of land in 3:16. The former, he argues, is equivalent to the promise of the Spirit, because of Paul’s conviction that the Spirit begets the descendants of Abraham. According to Williams, Paul reasons in the following manner:

Prior to becoming believers, the Galatians—and indeed, by extension, all “sinners from the Gentiles” (2:15)—were enslaved to beings who were not really gods (4:8), and the Jews were in custody, confined, under the law (3:23). But now God is at work claiming his human creatures, Jews and Gentiles, by bestowing sonship upon them (4:4–5). Significantly, at Gal 4:5–6 Paul closely connects the believers’ receiving *sonship* with God’s sending forth the *Spirit* of his son into their hearts.<sup>18</sup>

The connection between the descendants of Abraham and the Spirit is, according to Williams, even clearer in 4:28–29, verses which affirm Abraham is given a son, Isaac, according to the Spirit. Hence those who, like Isaac, are born of the Spirit are also children of the promise. Williams argues that such a connection between the promise and the Spirit in 4:28–29 lends further support to the idea that the promise in Galatians 3–4 is “nothing other than the promise of the Spirit, the Spirit whose bestowal God was promising when he assured Abraham that he would be the father of many descendants.”<sup>19</sup>

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<sup>16</sup>Sam K. Williams, “Promise in Galatians: A Reading of Paul’s Reading of Scripture,” *JBL* 107, no. 4 (1988): 712.

<sup>17</sup>*Ibid.*, 711–12.

<sup>18</sup>*Ibid.*, 714–15.

<sup>19</sup>*Ibid.*, 716.



And since God keeps his word to Abraham, “the promise of many descendants to Abraham is, at the same time, the promise of the Spirit.”<sup>20</sup>

Williams then argues that the promise of a land inheritance in Galatians 3:16 is also equivalent to the Spirit. This verse states that the promise is given to Abraham and “to your seed.” The prepositional phrase “to your seed” is directly cited from Genesis 13:5 and 17:8.<sup>21</sup> In each of these passages, Williams recognizes that what is sworn to Abraham and his descendants is the land, a promise that is not limited to Canaan but broadened to include the entire earth. Yet he argues that “the promise of the world is nothing other than the promise of the Spirit.”<sup>22</sup> He justifies this claim by contending that the land promise is fulfilled in that the descendants of Abraham have authority over the world (Gal 4:1–8, 21–31). They are no longer under the authority of the elements of the world, but are now lords over the world (Gal 4:2). Hence the promise to give the land “to your seed” has been fulfilled. Moreover, since in Galatians 3–4 Paul affirms that by the Spirit the world is coming under the authority of God’s people, the promise of land is equivalent to the promise of the Spirit.<sup>23</sup>

In sum, Williams argues that the promise of numerous descendants and the promise of land both converge into the promise of the Spirit, i.e., the Christian’s present inheritance. In William’s closing words, “We can properly appreciate what [Paul] has in mind...only from the perspective of 3:6 (which alludes to the promise of numerous descendants) and 3:16 (which alludes to the promise of the world). And these promises, in turn, are to be understood—for so Paul understands them—as the promise of the Spirit

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<sup>20</sup>Ibid.

<sup>21</sup>Williams contends that Paul is only quoting from Gen 13:5 and Gen 17:8 because, “unlike Alexandrinus, the MT and Sinaiticus read ‘to your seed,’ omitting *kai*” in Gen 24:7 (ibid.).

<sup>22</sup>Ibid., 717.

<sup>23</sup>Ibid., 717–19.

(3:14).”<sup>24</sup>

### **Inheritance as “Already-Not-Yet”**

Rather than solely interpreting the inheritance in Paul as a concept that is fulfilled in the present, “already-not-yet” proponents also argue that there will be future, earthly fulfillment of the inheritance.

**Edward Adams.** In *Constructing the World*, Edward Adams examines Paul’s use of *κόσμος* and *κτίσις*. His analysis of these terms in Romans 4:13–17 and 8:17–25 directly pertains to a study of the inheritance.

Adams asserts that in Romans 4:13–17 the promise of inheritance to Abraham is encapsulated in the statement *τὸ κληρονόμον αὐτὸν εἶναι κόσμου* (4:13), the meaning of which is grounded in the land of Canaan promised to Abraham in Genesis (12:7; 13:14–15, 17; 15:7, 18–21; 17:8).<sup>25</sup> In later Jewish tradition, by the time of Paul, the promise of land to Abraham “evolved to cosmic proportions.”<sup>26</sup> Two of the Jewish texts that Adams cites are *Jubilees* 17:3, which states that “Abraham rejoiced because the Lord had given him seed upon the earth so that they might inherit the land,” and *Jubilees* 32:19, which states that God will give to the seed of Abraham “all of the land under heaven” (Sir 44:21; *Jub.* 32:19; *1 En.* 5:7; Philo, *Somn.* 1.175; Philo, *Mos.* 1.155).<sup>27</sup> Adams notes that the universalizing of the promise to Abraham is even found in the rabbinic traditions (e.g., *Mek. Exod.* 14:31). These observations thus suggest that “almost certainly...the construction *τὸ κληρονόμον αὐτὸν εἶναι κόσμου* relates to the reinterpreted promise to Abraham in which the promised inheritance is no longer just the land of Palestine but the

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<sup>24</sup>Ibid., 720. Emphasis mine.

<sup>25</sup>See Edward Adams, *Constructing the World: A Study in Paul’s Cosmological Language* (Edinburgh: T & T Clark, 2000), 167.

<sup>26</sup>Ibid.

<sup>27</sup>Ibid., 167–68.

whole world.”<sup>28</sup>

Adams also contends that Paul’s choice of *κόσμος* over *γῆ* is further evidence of the expansion of the promise to Abraham. The term *κόσμος*, given its broad focus, “eliminates any suggestion of a reference to Palestine.”<sup>29</sup> The word *γῆ*, on the other hand, having a more limited focus, does not lend itself to an expanded sense.

According to Adams, the thought of a widened inheritance in Romans 4:13–17 is connected to what is found in 8:17–23. To make this point, he notes that Hester argues from 8:17–23 that “Paul is concerned to show that creation will be a suitable inheritance for the people of God.”<sup>30</sup> As 8:21 makes evident, it is the emancipated *κτίσις* that Christians, the fellow heirs with Christ, will one day inherit. The connection between 4:13–17 and 8:17–23 leads Adams to conclude that the “association of ideas in 8:17–23 strongly suggests that the inherited *κόσμος* of 4:13 is to be equated with the emancipated *κτίσις* of 8:21. If this interpretation is sufficiently accurate, 8:18–23 may, on one level, be understood as an explication of the construction *τὸ κληρονόμον αὐτὸν εἶναι κόσμου*.”<sup>31</sup>

While acknowledging that the inheritance is broadened to include the entire emancipated creation, Adams argues that Romans 8:23–25 is filled with already-not-yet tension, because the Spirit within Christians is a “foretaste” (8:23) of the inheritance they eagerly await.<sup>32</sup> Therefore, until the coming of the fullness of the inheritance, Christians experience the frustration of receiving only in part that which they will one day enjoy in full.

Evidently, Adams’s analysis of *κόσμος* and *κτίσις* in Romans 4:13–17 and

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<sup>28</sup>Ibid., 168.

<sup>29</sup>Ibid., 170.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., 171. See also 174–84.

<sup>32</sup>Ibid., 174.

8:17–25 contributes to an already-not-yet view of the inheritance in Paul’s letters. From these passages he argues that the inheritance is the coming renewed cosmos which, in the Spirit, is being partially experienced in the present.

**G. K. Beale.** In *A New Testament Biblical Theology*, G. K. Beale also understands the inheritance in Paul’s letters as an “already-not-yet” concept, which has its roots in the Old Testament. He claims, though, that there is a hermeneutical problem in understanding the Old Testament promises of land in the New Testament. Such difficulty leads him to ask, “Have the land promises faded from a view of literal, physical fulfillment only to be realized in some spiritual way, so that at best these older promises were typological for inheriting spiritual salvation in Christ?”<sup>33</sup> Beale argues that the Old Testament promises of land will indeed be fulfilled physically in the future. Nonetheless, he concedes that there is a present, spiritual fulfillment of these promises for those who possess the Spirit.

In affirming that the land promises will be fulfilled in the future, Beale notes that Paul acknowledges Abraham as the heir of the “world,” i.e., the heavens and the earth. According to Beale, Paul’s universalizing of the Abrahamic land promises probably stems from such passages as Psalm 2:8 and Isaiah 26:19, 27:6, and 54:2–3. In addition, he argues that the thought in Romans 4:13–14 is connected to Romans 8:10–21, since the latter “indicates that the future hope of believers’ bodily resurrection and of the renewal of the cosmos is rooted in the promise that Abraham and his seed would be heirs of the world.”<sup>34</sup> Other Pauline passages he discusses are Ephesians 1:13–4 and Colossians 1:12–14, both of which, he contends, assert the believer’s inheritance to be the coming world.

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<sup>33</sup>G. K. Beale, *A New Testament Biblical Theology* (Grand Rapids: Baker, 2011), 751.

<sup>34</sup>*Ibid.*, 761–62.

Beale also argues that in Romans 8:10–21 and Ephesians 1:13–4 there is sense of present fulfillment of the Old Testament land promises. This is because the Spirit has entered into believers and has begun their end-time renovation (Rom 8:10–21) and because the Spirit himself is “the very beginning of this inheritance and not just the guarantee of the promise of its coming (Eph 1:13–14).”<sup>35</sup> Moreover, the Spirit, according to Beale, testifies that those who are in Christ partake of the new creation, which was introduced by Christ at his physical resurrection and will be consummated at his return (John 5:24 – 29; 20:19 – 23; Acts 2:29–36). Hence Beale’s interpretation that the presence of the Spirit is evidence of the new creation leads him to conclude that the inheritance is also realized in the present.

Clearly, Beale interprets the inheritance in Paul is an “already-not-yet” concept. He argues from passages such as Romans 4:13–14 and 8:10– 21 and Ephesians 1:13–14 that while the inheritance will be consummated in the coming world, it is also being realized spiritually in the present for those who possess the Spirit.

**Paul Hammer.** Paul Hammer’s article “A Comparison of KLERONOMIA in Paul and Ephesians” is based on his doctoral thesis at the University of Heidelberg, “The Understanding of the Inheritance in the New Testament.”<sup>36</sup> The inspiration for this thesis came from “an observation from Professor Guenther Bornkamm that [the inheritance] had never been the subject of a monograph.”<sup>37</sup> Hammer’s article essentially summarizes his thesis’ discussion of the inheritance in Paul and in what he calls the “deutero-Pauline letter to the Ephesians.” He limits his study to passages such as Galatians 3:15–4:7, 30,

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<sup>35</sup>Ibid., 763.

<sup>36</sup>See Paul L. Hammer, “The Understanding of the Inheritance in the New Testament” (Th.D. thesis, The University of Heidelberg, 1958).

<sup>37</sup>Paul L. Hammer, “A Comparison of KLERONOMIA in Paul and Ephesians,” *JBL* 79 (1960): 267.

Romans 4:13–14 and 8:16, and 1 Corinthians 10:11, rather than those that “repeat traditional formulations,”<sup>38</sup> such as Galatians 5:21 and 1 Corinthians 6:9–10 and 15:50.

Hammer argues from such selected passages that the inheritance in Paul is oriented toward the past and present, and its content is Jesus Christ. In Ephesians, however, the inheritance is oriented toward the future and its content is the cosmic unity of the church (Eph 1:10–21, 2:7, 3:6–11). Hammer claims that these differences are neither properly noted in the *Theologisches Wörterbuch zum Neuen Testament* nor “do any of the OT or NT theologies deal extensively with it, even though the term mirrors something of the total theological development in Hebrew and in Early Christian history.”<sup>39</sup>

Hammer attempts to validate his claim by citing Galatians 3:18, “For if the inheritance (*kleronomia*) is by the law, it is no longer by the promise; but God gave it to Abraham by a promise.”<sup>40</sup> Here the words “gave it” seem to evidence that the inheritance is oriented in the past. Then Hammer also contends that the content of the inheritance is Jesus Christ (Gal 3:14), whose coming indicates that the promised inheritance is a now a present reality. In Hammer’s own words,

The past promise is now fulfilled. “The fullness of the time has come” (Gal 4:4)... Further Paul can refer to himself and the Corinthians as those “upon whom the end of the ages has come” (1 Cor 10:11). Thus for Paul *kleronomia* is a term that primarily relates the past and the present, and whose content, i.e., “Jesus Christ,” is a genuinely eschatological event. In Christ “the end of the ages has come.”

In addition, Hammer argues that Christ is not only the content of the inheritance in Paul, but also the heir of Abraham (Gal 3:16). As the heir, he is the means by which believers become fellow beneficiaries of the promise (Rom 4:13–14, 8:17).

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<sup>38</sup>Ibid., 268.

<sup>39</sup>Ibid., 267.

<sup>40</sup>Ibid., 268.

In contrast to Paul, Hammer contends that the inheritance in the letter to the Ephesians is oriented towards the future (Eph 1:13–14), and its content is not Christ but the cosmic unity of the church (Eph 3:4). He defines this cosmic unity as the future oneness between Jew and Gentile. As such, Ephesians neither focuses on the past nor present realization of the promised inheritance.

Simply put, Hammer argues that in Paul the inheritance is a promise that is oriented in both the past and the present, and its content is Jesus Christ, who is also the means by which others become heirs. On the other hand, in Ephesians the inheritance is oriented towards the future and its content is the cosmic unity of the church. This dissertation, because it holds to both the authenticity of the undisputed Pauline epistles and the disputed letter to the Ephesians, places Hammer's results in the "already-not-yet" understanding of the inheritance in Paul, in spite of his deuterio-Pauline view of Ephesians.<sup>41</sup>

**D. R. Denton.** D. R. Denton's article "Inheritance in Paul and Ephesians" counters Hammer's claim that there is a difference between "the Pauline concept of inheritance...and the understanding of the term in Ephesians."<sup>42</sup> Denton is not interested in addressing the issue of authorship in Ephesians, but only in rebutting Hammer's argument.

Denton points out that Paul's epistles display a future orientation of the inheritance in passages that Hammer ignores, such as Galatians 5:21 and Romans 8:17–23 (cf. 1 Cor 6:9, 10, 15:50; Col 3:24), which are consistent with the eschatological thought of Ephesians 1:13–14. Moreover, the content of the future inheritance, as

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<sup>41</sup>A defense of the Pauline authorship of Ephesians is beyond the scope of this work. For an argument in favor of Paul's authorship of Ephesians, see the exhaustive work of Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2004), 1–59.

<sup>42</sup>Denton, "Inheritance in Paul and Ephesians": 159.

asserted in Romans 8:17–23, is the future “glory (8:17) and redemption of the body (8:23).”<sup>43</sup> So the claim that Paul views the inheritance to be in the past, and thus contradicts what Ephesians affirms, is not accurate, for Paul too understands that the inheritance is oriented in the future, namely, the future glory and redemption of the body.

Denton also argues that in Paul there is a sense in which the inheritance is experienced in the present. Yet he makes no attempt to prove this from any text. He simply quotes from Hester that “it is the essence of the inheritance that it *is*, and yet *is not*,”<sup>44</sup> and then concludes that “Paul’s position on the inheritance is one of ‘already but not yet,’ and both of these elements form an essential part of his teaching.”<sup>45</sup>

Following this, Denton compares the “already” sense in Paul to Ephesians 1:13–14 and argues that “the Holy Spirit as the *arrabon* of our inheritance...conveys the idea that the Spirit who guarantees our inheritance is also himself part of it, the part which has already been experienced.”<sup>46</sup> So in Ephesians, as in Paul’s letters, there is an “already” understanding of the inheritance, because the Spirit is a present realization of this notion.

In short, Denton argues that the inheritance in Paul and in Ephesians is consistent, because they both give evidence of an “already-not-yet” view of this theme. He thus points out that Hammer’s claim—that there is a difference between the inheritance in Paul and in Ephesians—cannot be substantiated.

### **Inheritance as “Not Yet”**

The proponents of a “not yet” interpretation of the inheritance in Paul assert that this notion will be fulfilled in the coming world. Thus there is no sense in which the

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<sup>43</sup>Ibid., 160.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid.



inheritance is fulfilled in the present. This contradicts the “already” and “already-not-yet” arguments above.

**Mark Foreman.** In *The Politics of Inheritance in Romans*, Mark Foreman claims that the inheritance in Romans follows the Old Testament’s presentation of this concept, i.e., the land promised to Abraham and his seed. Yet for Foreman, like Hester, the land is not restricted to Canaan, but is broadened to include the entire world (Rom 4:13). He views this world to be the future kingdom in the new heavens and earth, which is consistent with texts such as Revelation 21:1 and Pauline passages such as 1 Corinthians 15:50 and Galatians 5:21. In expanding the promise of inheritance, Foreman believes that Paul stands in continuity with the intertestamental texts that employ this notion, such as *1 Enoch* 5:7: “But to the elect there shall be light, joy, and peace, and they shall inherit the earth,” and Sirach 44:21: “Therefore the Lord assured him with an oath that...[he would] give them [the descendants of Abraham] an inheritance from sea to sea and from the Euphrates to the end of the earth.”<sup>47</sup> Therefore Foreman argues that Paul, in Romans, understands the inheritance as the entire eschatological world, a thought which is found elsewhere in Paul’s letters and the intertestamental literature.

In addition, Foreman contends that a study of the relevant inheritance passages in Galatians supports his findings in Romans. For example, from Galatians 3:15–4:7 he contends that the offspring of Abraham will inherit the eschatological world, as in Romans 4:13–25.<sup>48</sup> Beyond Galatians, the inheritance in Romans is also consistent with Ephesians 1: 11–14, 18, Colossians 1:12 and 3:24, and other similar passages.

Following his exegetical findings on the inheritance, Foreman notes the political implications of a tangible view of this concept for Paul’s readers. He asserts that

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<sup>47</sup>See Foreman, *Politics of Inheritance*, 80–81.

<sup>48</sup>*Ibid.*, 172–206.

Paul's first-century Roman readers lived a marginalized, urban existence, one in which they constantly dealt with "ongoing troubles of persecution, poverty, and conflict."<sup>49</sup> These people had no land of their own. Such an existence will not be permanent. One day Christians will have a physical inheritance, for they are the true heirs of the world. As such, Foreman argues, "Inheritance helps the Christians at Rome to perceive society in alternate ways and thus it exposes the supposedly permanent and immutable character of the present order of the world. By evoking a world where land is granted by God...the language of inheritance calls into question and subverts the present situation of land in Rome."<sup>50</sup>

In summary, Foreman views the inheritance in Romans as the eschatological world. For him there is no sense in which this notion has been spiritualized. Foreman even notes the implication of a tangible understanding of the inheritance for Paul's readers, who, though poor and oppressed, will one day inherit the world. While this dissertation will not pursue the political implications of the inheritance, it is valuable to note the hope that a future, physical understanding of this concept might provide poor, oppressed Christians.

**Yon-Gyong Kwon.** In *Eschatology in Galatians*, Yon-Gyong Kwon opposes the idea that "there is a structure of realized eschatology in Galatians,"<sup>51</sup> for Paul's argument in this letter "is in fact set within a distinctively future eschatological framework."<sup>52</sup> Within this futuristic structure, he argues the inheritance in 3:15–4:7 is the promise of land to Abraham and his descendants, which awaits its fulfillment in the coming world.

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<sup>49</sup>Ibid., 98.

<sup>50</sup>Ibid., 100.

<sup>51</sup>Yon-Gyong Kwon, *Eschatology in Galatians* (Tübingen: Mohr Siebeck, 2004), 120.

<sup>52</sup>Ibid.

Thus for Kwon the promise of the Spirit in 3:14, regardless of the opinion of some scholars, should not be identified as the inheritance in 3:15–4:7—for Paul takes up a different discussion in 3:15, one that leaves behind the promise of the Spirit in 3:1–14 and begins the argument concerning the promise of land in 3:15–4:7. The strongest evidence that Kwon presents for this claim is that in Galatians 3:16 Paul cites verbatim the phrase *καὶ τῷ σπέρματι αὐτοῦ* from Genesis 12:7, which refers to the land promised to Abraham and “to his seed.”<sup>53</sup> According to him, this promise of land in Galatians 3:15–4:7 has not been fulfilled, for the “idea of fulfillment is not in the mind [of Paul] at all.”<sup>54</sup>

Kwon goes on to identify the inheritance as the eschatological land, an idea Paul makes evident in Romans 4:13. Nonetheless, there is no need to go outside of Galatians to understand the inheritance eschatologically, for in 5:21 Paul states that *οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν*. This verse, according to Kwon, suggests that “the ancient promise of the land is now understood to be the promise of eschatological land...i.e., the future kingdom of God and eternal life.”<sup>55</sup>

Clearly, Kwon interprets the inheritance in Galatians as the eschatological land. Like Foreman, he believes that the inheritance will be realized in the future and is thereby not spiritualized in the present.

**N. T. Wright.** In his essay “New Exodus, New Inheritance: The Narrative Substructure of Romans 3–8,” N. T. Wright argues that in Romans 3–8 Paul has the new exodus story in mind. In this new and better exodus, Christians have been delivered from slavery to the Egypt of sin and are being led by the Spirit to the inheritance.<sup>56</sup> Given that

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<sup>53</sup>Ibid., 120–22.

<sup>54</sup>Ibid., 122.

<sup>55</sup>Ibid.

<sup>56</sup>See discussion in N. T. Wright, “New Exodus, New Inheritance,” in *Romans and the People of God: Essays in Honor of Gordon Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 25–30.

the expanded inheritance is the goal this journey, Wright argues, “The revealing explanation of what God promised to Abraham...is a clear indication that he already has in view the way in which God’s fulfillment in Christ and by the Spirit will result in God’s renewed people receiving as their inheritance not merely one piece of territory but the whole restored cosmos” (Rom 4:13–17, 8:16–27).<sup>57</sup>

Wright’s closing comments stress the importance of the cosmic inheritance in Romans in order to rightly understand the Christian’s eternal hope:

It is not sufficient, that is, to speak of “eternal life,” on the basis of, e.g., Romans 5:21 and 6:23, and to assume that this refers to a generalized “heaven” such as characterizes much common Christian tradition. Paul’s expectation was more specific: “the life of the coming age”...was to be enjoyed, not in “heaven” as opposed to “earth,” but in the renewed, redeemed creation, the creation that has itself shared the Exodus-experience of the people of God.<sup>58</sup>

Thus Wright affirms that Christians are the new exodus people sojourning to their inheritance, i.e., the renewed cosmos. His argument does not spiritualize the promise to Abraham—for he expects that Christians will inherit the tangible, restored world when they complete the Spirit-led new exodus.

### **Summary of the History of Research**

The sources in this history of research, though not comprehensive in scope, display that there are three common views of the inheritance in Paul: (1) the inheritance as “already”; (2) the inheritance as “already-not-yet”; and (3) the inheritance as “not yet.” These three perspectives will now be used to situate the thesis of this dissertation.

### **Thesis**

The thesis of this dissertation is that in Paul the inheritance of land promised to Abraham and his descendants is not restricted to Canaan but is expanded to include the

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<sup>57</sup>Ibid., 31.

<sup>58</sup>Ibid., 35.

entire renewed world where God will establish his permanent kingdom. The present work thereby differs from the “already” and “already-not-yet” views in that it argues that the promise of inheritance to Abraham’s offspring will be fulfilled solely in the future worldwide monarchy. The inheritance is therefore a concept that has “not yet” been realized.

Unlike Hester, this dissertation will note the Old Testament connection between the inheritance and descendants who will dwell within its boundaries, which Paul may be employing. Doing so will help establish that the inheritance will only be realized when Abraham’s offspring possess the future territory sworn to them.

### **Method**

This dissertation will interpret the relevant texts that contribute to an understanding of the inheritance in Paul, taking into account the echoes and typological connections in Old Testament and Second Temple passages that shed light on a particular text. The results of this work will then be summarized into a comprehensive understanding of the inheritance in Paul’s letters.

### **Overview of the Dissertation**

Chapter 2 will claim that an understanding of typology and intertextuality is significant for interpreting the inheritance in Paul. After explaining the importance of these hermeneutical topics, chapter 3 will argue that in Genesis to Chronicles the central understanding of the inheritance is the land of Canaan promised to Abraham and his descendants (e.g., Gen 15:3–5, 17:8; 21:10), the territory to which Israel sojourned and established a monarchy. But since they did not drive out all of the inhabitants, they were not at rest in the land, thereby suggesting that there is a better inheritance that awaits the people of God. Chapter 4 will argue that in the Psalms and Prophets the expectation of an inheritance is enlarged beyond Canaan to include the entire world (e.g., Ps 2; Isa 54, 65–

66; Zeph 3:9–10). The eschatological nature of this theme is clarified in that God’s people will possess the world when they are resurrected from the dead, at which time David’s royal descendent will reign over them forever (Ezek 36–37; cf. Dan 7). So although the original stay in Canaan did not fulfill the promise to Abraham, God’s people have the hope that they will be raised from the grave to inherit an eschatological worldwide kingdom.

Chapter 5 will display that the inheritance in the Second Temple literature is in line with the presentation of this concept in the Psalms and Prophets, for it expands this theme to include the whole world (e.g., Sir 44:21; *Jub.* 22:14, 32:19), to which God’s people will be resurrected to dwell (e.g., *4 Ezra* 7) and over which Messiah will reign (e.g., *1 En.* 51:1–5; 1QH<sup>a</sup> 14:29–31). Chapter 6 will argue that in Galatians Paul follows the interpretation of the inheritance in the Old Testament and Second Temple literature, for he too views this notion to be the renewed world (3:15–29; 4:21–31) where God will establish his lasting monarchy (4:1–7). Beyond this, he also suggests that the Spirit is the guarantee of the believer’s future inheritance (4:1–7). Chapter 7 will examine the pertinent passages in Romans and beyond, confirming the observations about Paul’s view of the inheritance noted in Galatians, which are themselves rooted in said Jewish literature. Chapter 8 will then summarize the findings of this dissertation and determine whether the thesis has been validated.

## CHAPTER 2

### THE IMPORTANCE OF TYPOLOGY AND INTERTEXTUALITY FOR UNDERSTANDING THE INHERITANCE IN PAUL

A discussion of typology<sup>1</sup> and intertextuality<sup>2</sup> is essential for understanding the inheritance in Paul's letters. The importance of typology becomes apparent in Romans 4:13, where Paul states that "Abraham is the heir of the world." Did God not promise to Abraham that he would inherit the land of Canaan (e.g., Gen 13:15; 15:18; 17:8)? How then can he now say that "Abraham is the heir of the world?" In other words, how is it that Abraham's inheritance is originally identified as Canaan in the Old Testament and later the world in Romans 4:13? Such questions display the need for a discussion of typology, which directly speaks to this issue. Typology is not only important for interpreting the inheritance in Romans 4:13, but also for interpreting this concept throughout Paul's letters.

The importance of intertextuality is evident in Galatians 3:16, where Paul cites the exact words καὶ τῷ σπέρματι αὐτοῦ from Genesis 13:15, 17:18, and 24:7, which speak of God promising the inheritance to both Abraham and to his offspring. Why is Paul

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<sup>1</sup>James M. Hamilton, Jr., "The Typology of David's Rise to Power: Messianic Patterns in the Book of Samuel," *SBJT* 16, no. 2 (2012): 4, contends that without typology "we cannot understand the New Testament interpretation of the Old." With specific reference to Paul, Mark Seifrid, "The Gospel as the Revelation of Mystery: The Witness of the Scriptures to Christ in Romans," *SBJT* 11, no. 3 (2007): 99, states that "Paul's understanding of Scripture is fundamentally typological." If both Hamilton and Seifrid are correct, then one would not be able to rightly interpret the OT concept of inheritance in Paul's letters without a proper grasp of typology.

<sup>2</sup>Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 19, argues that "we will have great difficulty understanding Paul, the pious first-century Jew, unless we seek to situate his discourse appropriately within what...enveloped him: Scripture." For this reason, Hays argues for an intertextual approach for comprehending Paul's use of the OT. The implication of Hay's argument for this dissertation is that, since the inheritance is grounded in the OT, an understanding of intertextuality is also important for understanding the inheritance in Paul.

citing these words verbatim from passages that discuss the inheritance in Genesis? Should one consider the original context in which these words are found in interpreting Galatians 3:16? Or should one discard the original Old Testament framework and solely look to the current context? All of these questions revolve around Paul's citation of an Old Testament passage, thus making a discussion of intertextuality important for comprehending Paul's use of the Old Testament in Galatians 3:16 and other inheritance related passages.

Since both typology and intertextuality are significant for understanding the inheritance in Paul's letters, this chapter discusses the role of each of these important hermeneutical concepts. These concepts will then be used in the coming chapters to shed light on Paul's use of Jewish texts in inheritance related passages.

### **Typology**

Typology may be found within the Old Testament itself. This is seen "as later OT writers, such as Isaiah, saw the exodus as a paradigm for future acts of divine deliverance."<sup>3</sup> This mode of interpretation, as well as others, was then carried into extra-biblical Jewish literature. Yair Zakovitch states,

Post-biblical exegetes did not create new worlds *ex nihilo*. The Bible's textual witness, the Qumran literature, the Apocrypha, New Testament, and, above all, rabbinic literature and Jewish exegesis that fed from it all fastened themselves into the secure foundations of inner-biblical interpretation and proceeded along paths that had already been paved within the Bible.<sup>4</sup>

So when one comes to the New Testament, typology already appears to be an accepted practice.

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<sup>3</sup>Dana Harris, "The Eternal Inheritance in Hebrews: The Appropriation of an Old Testament Motif by the Author of Hebrews" (Ph.D. diss., Trinity Evangelical Divinity School, 2009), vii–viii. For more specific examples from the OT, see David L. Baker, *Two Testaments, One Bible: The Theological Relationship Between the Old and New Testaments* (Downers Grove, IL: InterVarsity, 2010), 171.

<sup>4</sup>Yair Zakovitch, "Inner-biblical Interpretation," in *A Companion to Biblical Interpretation in Early Judaism*, ed. Matthias Henze (Grand Rapids: Eerdmans, 2012), 61.



Similarly, E. Earle Ellis claims that “typological interpretation had been employed earlier in Judaism and became, in early Christianity, a basic key by which the scriptures were understood.” After making this assertion, Ellis goes on to state that in the New Testament typology “relates the past to present in terms of *historical correspondence* and *escalation* in which the *divinely ordered* prefigurement finds a compliment in the subsequent greater event.”<sup>5</sup> This dissertation assumes that God has divinely ordered all types in Scripture and thus will primarily address the first two elements of typology outlined by Ellis: historical correspondence and escalation.<sup>6</sup>

Of these two elements, historical correspondence is the first step in validating a typological interpretation.<sup>7</sup> If historical correspondence is present, then the perceived type is legitimate. If it is not present, then the alleged type is illegitimate and consequently “trivial and valueless for understanding the Bible.”<sup>8</sup> It is therefore appropriate to say that the validity of a typological interpretation is determined by historical correspondence between events, people, institutions, and places.<sup>9</sup>

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<sup>5</sup>E. Earle Ellis, “Biblical Interpretation in the New Testament Church,” in *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (Philadelphia: Fortress, 1988), 713. Emphasis mine. Similarly, Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald H. Madvig (Grand Rapids: Eerdmans, 1982), 17–18.

<sup>6</sup>Typology should not be confused with a view of allegory described as “a fanciful method of interpretation...which is found in many early Christian writings (esp. of the Alexandrian school) and is still used by some interpreters to the present day” (Baker, *Two Testaments, One Bible*, 170). As a result of this description, Baker contends that “some biblical scholars have outlawed typology as a valid way of interpreting the Bible in the modern church” (ibid.). Regardless of what some argue, Baker is right in observing that “the concept of ‘typology’ comes from the Bible itself and should not be dropped simply because it has been misunderstood in some periods of history” (ibid.).

<sup>7</sup>Likewise, Hamilton, “The Typology of David’s Rise to Power,” 8, argues that “it is precisely the historical nature of a type that is essential to it being interpreted typologically.”

<sup>8</sup>Baker, *Two Testaments, One Bible*, 180.

<sup>9</sup>Stanley N. Gundry, “Typology as a Means of Interpretation: Past and Present,” *JETS* 12 (1969): 239, notes that the “rule of thumb” is that “a type is a type only when the New Testament specifically designates it to be such.” Examples of such designated typological texts are Rom 5:14, which states that Adam is “a type of the one to come” (τύπος τοῦ μέλλοντος; cf. 1 Cor 15), and 1 Cor 10:11, which says that “these things happened to them as types (τυπικῶς) and were written down for us on whom the fulfillment of the ages has come.” Although the “rule of thumb” is that “type is only a type” when

Once historical correspondence has been determined, it is then appropriate to decide whether escalation has occurred. For example, in Romans 4:13 Paul says that “Abraham is the heir of the world.” There is historical correspondence between Canaan in the Old Testament and the world in Romans 4:13, thereby validating that the former is a type of the later. After making this point, it is then right to state that escalation has taken place, for Abraham’s territorial inheritance has been expanded beyond Canaan to include the entire world.

In view of these observations, this dissertation will contend that Canaan in the Old Testament is a type of the renewed world in Paul, the true inheritance (Rom 4:13, 8:12–25). Such an understanding of the inheritance, which affirms both historical correspondence and escalation,<sup>10</sup> makes typology an essential hermeneutical concept for understanding the inheritance. Whether Paul follows a typological interpretation previously established in the Old Testament or whether he himself develops the typological understanding of the inheritance will be discussed later in this dissertation.

### **Intertextuality**

Richard Hays defines intertextuality as “the imbedding of fragments of an earlier text within a later one.”<sup>11</sup> This phenomenon, he says, “has always played a major role in the cultural traditions that are heir to Israel’s Scriptures.”<sup>12</sup> Paul is heir to this stream of tradition, and hence it is no surprise that his letters contain “paradigmatic instances of intertextual discourse.”<sup>13</sup> Such discourse should alert the reader to the fact

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identified in this manner, this dissertation contends that, besides specifically designated passages, a typological interpretation is valid when there is *historical correspondence* between a recognized pair.

<sup>10</sup>Goppelt, *Typos*, 138, makes the observation that “typological heightening is obvious to Paul, although...it has not been given any special emphasis.”

<sup>11</sup>Hays, *Echoes*, 14.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid. For a discussion of intertextuality in Jewish literature, also referred to as “inner-biblical exegesis,” see Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon, 1985), from

that Paul's letters often exhibit interplay, whether in the form explicit citation or an allusion, with previous Old Testament texts and therefore exist "as a node within a larger literary and interpretive network."<sup>14</sup>

When encountering a citation of an Old Testament text, Hays prefers to call this a recollection.<sup>15</sup> He favors this term because a "recollection...is a pure case of echo rather than quotation or overt allusion."<sup>16</sup> An example of this is again in Galatians 3:16, in which Paul cites verbatim the words *καὶ τῷ σπέρματι σου* from Genesis 13:15, 17:18, and 24:7. In the case of an "allusive echo" (transumption or metalepsis), Hays believes that it "functions to suggest to the reader that text B should be understood in light of a broad interplay with text A."<sup>17</sup> An allusive echo "places the reader within a field of whispered or unstated correspondences," something often encountered in Paul's letters.<sup>18</sup> An example of this phenomenon is found in 1 Corinthians 11:1–10, where Paul does not cite but rather alludes to Genesis 1–2 to support his argument that women are to wear head coverings during worship.<sup>19</sup>

Since Paul embeds Old Testament texts in his letters, the phenomenon of intertextuality must play a significant role in the interpretation of his writings. Certainly Paul's letters must not be studied in isolation. The broader "interpretive network" of

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which Hays also draws. See also Zakovitsch, *Inner-biblical Interpretation*, 3–26; Matthias Henze, ed., *Biblical Interpretation at Qumran* (Grand Rapids: Eerdmans, 2005).

<sup>14</sup>Richard B. Hays and Joel B. Green, "The Use of the Old Testament by New Testament Writers," in *Hearing the New Testament*, ed. Joel B. Green (Grand Rapids: Eerdmans, 1995), 228.

<sup>15</sup>Hays, *Echoes*, 20.

<sup>16</sup>Ibid.

<sup>17</sup>Ibid.

<sup>18</sup>Ibid.

<sup>19</sup>Hays and Green, *The Use of the Old Testament*, 228. See also Phil 1:19. Hays, *Echoes*, 21, affirms that this verse contains an echo of the OT even though there is no explicit citation of a text. He goes on to state that if one limits the consideration of echoes to explicit citations the epistle to the Philippians "would appear to contain no Old Testament references at all" (ibid.).

Scripture must be taken into consideration. This is especially important for understanding the inheritance in Paul, a concept which can scarcely be understood without grasping its grounding in Jewish literature.<sup>20</sup>

### **Conclusion**

This chapter contends that typology and intertextuality are significant for interpreting the inheritance in Paul. Typology is important because, as this dissertation will argue, Canaan is a type of the world to come, the genuine inheritance of the Abraham's offspring. One cannot effectively make this conclusion without presenting the inheritance as a typological concept. Intertextuality is important because Paul often embeds Old Testament texts within his letters. This therefore makes it imperative to read Paul's letters in light of his interplay with other texts.

With these things said, this dissertation will note typological and intertextual relations in order to interpret inheritance texts. Doing so will make sure that the inheritance in Paul's letters is not understood in isolation from its Jewish background.

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<sup>20</sup>As a caution, Hays and Green, *The Use of the Old Testament*, 229, rightly state that "one cannot simply inquire into the intentionality of the author, as though Paul new at every point where he was dependent on the OT and purposely wove the dependence into the text. Readers—especially contemporary readers less well-trained in the Scriptures of Israel, but also first-century Christian audiences—may miss Pauline echoes of the OT, but they may also hear echoes Paul did not explicitly propose."

### CHAPTER 3

#### THE INHERITANCE IN THE OLD TESTAMENT: GENESIS–CHRONICLES

This chapter will examine the inheritance in the Old Testament books of Genesis through Chronicles, which discuss the story of Israel before the exile. Throughout this period, the inheritance is primarily centered on the promise of land to Abraham and his descendants. This is the land in which Abraham and his offspring are to experience lasting rest (Deut 12:10, 25; Josh 22:4, 23:1).<sup>1</sup> So important is this hope that the attainment of the inheritance becomes “the goal and desire of the people of God.”<sup>2</sup>

The promise of the inheritance before the exile is focused on Canaan as God’s people are sojourning and initially occupying the land (Genesis–Joshua) and later reigning in the land (Samuel–Chronicles).<sup>3</sup> Closely associated with the promise of inheritance are the promises of descendants and blessing (e.g., Gen 22:15–19), for they are employed in similar promissory contexts. Though these promises are closely related, they are distinct and should not be confused with one another.<sup>4</sup> Thus the discussion of inheritance here refers specifically to the promise of land and not the promises of

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<sup>1</sup>Bruce Waltke, *An Old Testament Theology: An Exegetical, Canonical, and Thematic Approach* (Grand Rapids: Zondervan: 2007), 539.

<sup>2</sup>Patrick Miller, “The Gift of God: The Deuteronomic Theology of the Land,” *Int* 23 (1969): 461–65.

<sup>3</sup>Although Chronicles was written after the exile, it is included in this chapter because the book’s narrative is predominantly set during the period of the monarchy.

<sup>4</sup>Dana Harris, “The Eternal Inheritance in Hebrews: The Appropriation of an Old Testament Motif by the Author of Hebrews” (Ph.D. diss., Trinity Evangelical Divinity School, 2009), 31, seems to argue that the land, descendants, and God’s presence are all part of the inheritance promised to Abraham. I would prefer to state that these promises are closely associated without being subsumed under the concept of inheritance.

descendants and/or blessing.

The first section of this chapter will discuss the lexical understanding of the inheritance in the Old Testament. Here the verb נָחַל and the noun נַחֲלָה are the primary Hebrew words associated with the inheritance concept.<sup>5</sup> The second section will observe the inheritance in the Hexateuch. Within this corpus, the initial promise of inheritance is made to Abraham and his offspring in Genesis and reaffirmed throughout the Pentateuch. In Joshua, the land is partially occupied, suggesting that there is a better inheritance to come. The third section will examine the inheritance in Samuel to Chronicles. In these books, the reign in the land is temporary because of Israel's disobedience, confirming that Canaan is not Israel's lasting inheritance. Nevertheless, there remains the hope that David's royal offspring will establish God's people in the promised land.<sup>6</sup>

### **The Lexical Understanding of the Inheritance**

The verb נָחַל and the noun נַחֲלָה are the main Hebrew words associated with the inheritance concept in the Old Testament. In the qal, piel, and hiphil stems, the verb נָחַל refers to “the giving (e.g., Num 34:17; Deut 1:38, 3:28; Josh 19:49), apportioning (e.g., Josh 19:51; Num 34:29) or leaving of an inheritance” (1 Chr 28:8) to someone.<sup>7</sup> In the Hofal and Hitpael stems, this verb means “to become the inheritor (Job 7:3) or to maintain possession”<sup>8</sup> of the land (Num 33:54; 34:13). In each of the stem uses of נָחַל, what is mainly given or received as an inheritance is the land of promise.<sup>9</sup> A near

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<sup>5</sup>All Hebrew citations in this chapter are from K. Elliger and W. Rudolph, eds., *Biblica Hebraica Stuttgartensia* (Stuttgart: Deutsche BibelGesellschaft, 1998).

<sup>6</sup>The examination of the inheritance in Genesis to Chronicles assumes the historicity and eventual fulfillment of the Abrahamic promises.

<sup>7</sup>Ludwig Koehler and Walter Baumgartner, *HALOT*, vol. 2, trans. and ed. M. E. J. Richardson (Leiden: Brill, 1995), 686.

<sup>8</sup>*Ibid.*

<sup>9</sup>Christopher Wright, “נָחַל,” in *NIDOTTE* vol. 3, ed. Willem. A. VanGemenen (Grand Rapids: Zondervan, 1997), 77, observes that נָחַל and its cognates generally refer “to the division of the land within

synonym of נָחַל is the verb יָרַשׁ,<sup>10</sup> which in the qal stem means “to take or gain possession of” (e.g., Isa 57:13; 69:36) or “to inherit/to be an heir” (e.g., Gen 15:3, 15:7; Isa 54:3) and in the piel stem means “to totally possess” (Deut 28:42).<sup>11</sup> Frequently the object of יָרַשׁ is אֶרֶץ (e.g., Gen 15:7; Deut 1:8),<sup>12</sup> i.e., the land of Canaan. Given this, the verb נָחַל is indeed closely linked with יָרַשׁ, since both terms are associated with the notion of inheritance.<sup>13</sup>

The noun נַחֲלָה generally carries the sense of “inheritance.” This noun refers to the portions of the land belonging to the clans of Israel (e.g., Num 33:54; Josh 15:20, 18:28) or the entire land as the inheritance of Israel (e.g., Judg 20:6; Ezek 35:15).<sup>14</sup> Although it is Israel’s inheritance, it is understood that the land is ultimately the נַחֲלָה of Yahweh (1 Sam 26:19; 2 Sam 20:19).<sup>15</sup> Thus only he can give (נָתַן) the land (e.g., Gen 12:7, 13:15). Besides these uses, נַחֲלָה also carries the sense of Israel as the inheritance of Yahweh (Jer 10:16, 51:19).<sup>16</sup> This function of נַחֲלָה, however, is less frequent than its use as the land inheritance of Israel and, ultimately, God.

In sum, the verb נָחַל and the noun נַחֲלָה are the primary Hebrew words associated with the inheritance notion in the Old Testament. The verb יָרַשׁ is a close synonym of נָחַל, since it is also associated with the inheritance concept. Although both

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the kinship structure of Israel and thus signifies the permanent family property allotted to the tribes, clans, families of Israel.”

<sup>10</sup>Lipinski, “נָחַל,” in *TDOT*, vol. 9, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green (Grand Rapids: Eerdmans, 1998), 320.

<sup>11</sup>Wright, “יָרַשׁ,” in *NIDOTTE*, 3:547.

<sup>12</sup>Harris, “Inheritance in Hebrews,” 33.

<sup>13</sup>Wright, “יָרַשׁ,” in *NIDOTTE*, 2:547.

<sup>14</sup>Idem, “נָחַל,” in *NIDOTTE*, 3:78.

<sup>15</sup>Ibid., 79.

<sup>16</sup>Ibid.

נַחֲלֵה and נַחֲלָה normally refer to the land of Canaan, נַחֲלָה occasionally refers to Israel as God's inheritance. Since this later use is infrequent, it is warranted to understand that נַחֲלֵה and נַחֲלָה mainly refer to the land inheritance.

### **The Inheritance in the Hexateuch: The Sojourn to the Land**

The inheritance in the Old Testament is first evidenced in Genesis, where God promises to give the entire land of Canaan to Abraham and his descendants (12:7; 13:15; 15:18; 17:8; 24:7; 22:17; 28:4). Closely associated with the promise of inheritance are the promises of descendants and universal blessing (e.g., Gen 22:15–19). The quest for the inheritance continues from Exodus through Deuteronomy, as Israel sojourns through the wilderness with the hope of entering the land of Canaan. The initial sojourning generation, however, never enters the land because of their disobedience and unbelief. The book of Joshua then records that the following generation finally enters and settles in Canaan. Although Israel arrives in the land, the promise of inheritance is not fulfilled, for Canaan is not completely occupied, insinuating that there is better land to come. With these things in mind, this section discusses the progression of the inheritance in the Hexateuch, from the initial promise in Genesis to the incomplete settling of the land in Joshua.

#### **Genesis**

The promise of inheritance is first articulated to Abraham in the context of Genesis 12:1–9, where God tells him: “I will give this land to your seed (לְאֶרְצְךָ)” (12:7). This promise is later reiterated in verses such as 15:18, 24:7, and 26:4. Although the promise of land is only made to his progeny in 12:1–9, Abraham himself later receives the promise in 13:15.<sup>17</sup>

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<sup>17</sup>See Victor P. Hamilton, *The Book of Genesis*, NICOT, vol. 1 (Grand Rapids: Eerdmans, 1990), 377.



When the promise of land is made to the descendants of Abraham in Genesis, as well as when it is affirmed throughout the Pentateuch (e.g., Gen 15:18, 26:4, 48:4; Exod 33:1), the construction  $\text{לְאַבְרָהָם}$  is consistently used to indicate that the promise is given “to the seed of Abraham.” The Septuagint translates  $\text{לְאַבְרָהָם}$  as either  $\tau\tilde{\omega}$  σπέρματί σου in Genesis<sup>18</sup> (e.g., 12:7, 15:18) and  $\tau\tilde{\omega}$  σπέρματί ὑμῶν elsewhere in the Pentateuch (e.g., Exod 33:1; Deut 34:4).<sup>19</sup> The only difference between these translations is that in Genesis the final suffix  $\text{ה}$  is rendered as the singular pronoun σου and elsewhere in the Pentateuch it is rendered as the plural pronoun ὑμῶν. Although there is dissimilarity in the translation of  $\text{ה}$ , the Septuagint consistently renders the pronominal suffix  $\text{לְ}$  and the noun  $\text{עַרְבָּא}$  as  $\tau\tilde{\omega}$  σπέρματι. When Abraham later receives the promise of land in Genesis 13:15 (cf. 17:8, 24:7), the conjunctive particle  $\text{ו}$  is prefixed to  $\text{לְאַבְרָהָם}$ , written as  $\text{וְלְאַבְרָהָם}$ , to indicate that the land is sworn to both Abraham and his offspring. The Septuagint regularly translates this construction as  $\kappa\alpha\iota$   $\tau\tilde{\omega}$  σπέρματί σου. In view of these observations, it is evident that the consistent use of the word  $\text{לְאַבְרָהָם}$ , translated as either  $\tau\tilde{\omega}$  σπέρματί σου or  $\tau\tilde{\omega}$  σπέρματί ὑμῶν, and the word  $\text{וְלְאַבְרָהָם}$ , translated as  $\kappa\alpha\iota$   $\tau\tilde{\omega}$  σπέρματί σου, is not coincidental. Rather, verbatim citations (or recollections) of earlier inheritance texts are embedded within later ones,<sup>20</sup> thus displaying evidence of an intertextual pattern in the Pentateuch when the promise of land is given to Abraham’s descendants, or to both

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<sup>18</sup>LXX Genesis citations are from John William Wevers, ed., *Genesis*, Septuaginta: Vetus Testamentum Graecum, vol. 1 (Göttingen: Vandenhoech & Ruprecht, 1974).

<sup>19</sup>All other LXX Pentateuch citations are from Idem, *Exodus*, Septuaginta: Vetus Testamentum Graecum, vol. 2 (Göttingen: Vandenhoech & Ruprecht, 1991); Idem, *Leviticus*, Septuaginta: Vetus Testamentum Graecum, vol. 3 (Göttingen: Vandenhoech & Ruprecht, 1986); Idem, *Numeri*, Septuaginta: Vetus Testamentum Graecum, vol. 4 (Göttingen: Vandenhoech & Ruprecht, 1982); Idem, *Deuteronomium*, Septuaginta, Vetus Testamentum Graecum, vol. 5 (Göttingen: Vandenhoech & Ruprecht, 1977).

<sup>20</sup>See again Richard B. Hays, *Echoes of Scripture in Paul* (New Haven, CT: Yale University Press, 1989), 14. Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 107–11, notes how verbatim citations, such as in Neh 8:14–16, were recognized by the Israelites, usually with the result that they were moved to action. In the case of Neh 8:14–16, some believe that the Israelites recognized the cited text, perhaps from Lev 23:42 (“you must dwell in booths”), and as a result built booths (ibid., 109–11). See also Jeremy M. Leonard, “Identifying Inner-Biblical Illusions, Psalm 78 as a Test Case,” *JBL* 127 (2008): 241–65.

Abraham and his descendants.

Besides God promising Abraham that his offspring will inherit the land, God also promises him numerous descendants and universal blessing (Gen 12:2–3). These are the three main promises sworn to Abraham, which are later expanded and affirmed throughout the Pentateuch (e.g., Gen 15:1–21, 17: 1–27, 22:1–19). Of these promises, the Old Testament commonly refers to the land as the inheritance.<sup>21</sup> This idea is apparent in passages such as Genesis 15:7, where God tells Abraham that he will give him the land as his inheritance (אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ), and in Genesis 28:4, where Isaac prays that God may bless Jacob so that he might inherit the land (לְרִשְׁתָּהּ אֶת־אֶרֶץ). Each of these passages employs the verb יָרַשׁ to indicate that what is inherited is the אָרֶץ. In Numbers (e.g., 26:52, 34:2) and especially Joshua (e.g., 11:23; 12:6; 13:1; 18:7, 20, 28; 19:1, 8, 9, 10), the אָרֶץ is also apportioned to the tribes of Israel as their inheritance.<sup>22</sup> This individual allotment was part of the larger collective inheritance of land promised to Abraham’s offspring. In Deuteronomy (e.g., 12:10, 19:14), the Psalms (e.g. 37:19; 105:11), and the Prophets (e.g., Is 49:8, 60:21), the land is also referred to as the inheritance of Israel. Even in contexts where it is not called the inheritance, the land is still recognized as “the inheritance of Israel because it was passed down to Abraham’s descendants by the promise.”<sup>23</sup> This is the same territory that the prophets, such as Isaiah, “reaffirm [as] the land which God promised to Abraham, Isaac, and Jacob [as] the inheritance of their descendants.”<sup>24</sup> These observations display that the inheritance points to the land sworn

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<sup>21</sup>James Hester, *Paul’s Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte* (London: Oliver & Boyd, 1968), 24

<sup>22</sup>Ibid. So central is the notion of land in Joshua that Waltke, *Old Testament Theology*, 513, argues that it is the central theme of the book.

<sup>23</sup>Hester, *Paul’s Concept of Inheritance*, 24. See also Paul R. Williamson, “Promise and Fulfillment: The Territorial Inheritance,” in *The Land of Promise: Biblical, Theological, and Contemporary Perspectives*, ed. Philip Johnston and Peter Walker (Downers Grove, IL: InterVarsity Press, 2000), 15–34.

<sup>24</sup>Hester, *Paul’s Concept of Inheritance*, 25. Brackets mine.

to Abraham and his offspring. The promise of descendants and universal blessing, although discussed in similar promissory contexts, should not be confused with nor blended into the notion of inheritance. To do so ignores the fact that the Old Testament identifies the land of Canaan, not the offspring or the blessing, as the inheritance of Abraham's progeny.

Although the inheritance should be distinguished from the promises of descendants and universal blessing, it is important to note that throughout Genesis the themes of inheritance and offspring are closely associated (e.g., Gen 15:1–21; 17:1–27, 24:1–9, 26:1–3, 28:1–5, 35:9–12). A couple of pertinent examples are found in 15:1–21 and 17:1–27.

In Genesis 15:1–21, the promise of an heir appears to be in peril. God, however, reassures Abraham of innumerable offspring (Gen 15:1–6). After doing so, he once more swears to Abraham, “To your descendants (לְיִרְעָךָ) I will give this land” (Gen 15:18). The surety of this promise is based on the “unilateral, irrevocable covenant” (i.e., the Abrahamic Covenant) to give Abraham the land of the Canaanites.<sup>25</sup> This promise is so certain that God pledges to curse himself “if the descendants do not possess the land.”<sup>26</sup> God's oath guarantees that Abraham's offspring are destined to inherit the land, giving clear evidence of the connection between the concepts of inheritance and offspring. In Genesis 17:1–27, after doubting the promise of an heir and having a child with Hagar (Gen 16), God once more assures Abraham of countless offspring who will inherit the entire land of Canaan,<sup>27</sup> doing so in the form of an “everlasting covenant”

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<sup>25</sup>Waltke, *Old Testament Theology*, 317.

<sup>26</sup>Stephen Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible* (Downers Grove, IL: InterVarsity, 2003), 77–92.

<sup>27</sup>T. Desmond Alexander, “Beyond Borders: The Wider Dimensions of Land,” in *The Land of Promise: Biblical, Theological and Contemporary Perspectives*, ed. Philip Johnston and Peter Walker (Downers Grove, IL: InterVarsity, 2000), 18, contends that the promise of “multitudinous and international descendants” is evidence that the people of God “require a much larger, indeed a global, inheritance.”

(17:7). In addition to being numerous, Abraham's descendants will comprise nations and kings who will one day dwell in the land of Canaan (Gen 17:6). So as with Genesis 15:1–21, it appears that Abraham's offspring are destined to inherit the land. This observation affirms the association between the themes of inheritance and descendants, which is also found throughout the remainder of Genesis (17:1–8, 24:1–9, 26:1–3, 28:1–5, 35:9–12).<sup>28</sup> It is even warranted to say that the concepts of inheritance and descendants, though distinguishable, are tightly connected throughout the entire Old Testament—for Abraham's offspring are intended to dwell in the land.<sup>29</sup>

Following this observation, it is important to mention that the visible assurance that Abraham will have an heir comes about when Sarah gives birth to Isaac (Gen 21:1–2). God reassures Abraham of this promise when he tells him that his offspring will be named through Isaac and not Ishmael (Gen 21:12). Soon after, the promise of an heir seems again at risk, as God calls Abraham to sacrifice his only son (Gen 22:2). The irony here is that the very one who promised an heir to Abraham—God himself—is also the one who places the promise in jeopardy.<sup>30</sup> Yet at the time of the sacrifice, God provides a ram as a substitute for Isaac and then reassures Abraham of innumerable descendants (Gen 22:17). His offspring will be so numerous that “they will be as the stars in the sky and the sand on the seashore” (Gen 22:17). Such an oath guarantees that the promise of descendants who will inherit the land is secure.

Following Abraham's death, God confirms to Isaac, “And to your seed

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<sup>28</sup>Gerhard VonRad, “Typological Interpretation of the Old Testament,” in *Essays on Old Testament Hermeneutics*, trans. J. L. Mays, ed. Claus Westermann (Atlanta: John Knox, 1963), 31, affirms that the themes of inheritance and descendants “run through the whole like a *cantus firmus*.”

<sup>29</sup>Walter Brueggemann, *The Land: Place as Gift, Promise, and Challenge in Biblical Faith* (Philadelphia: Fortress Press, 1977), 1–6, argues that this connection is evident throughout the OT, because God does not intend for his people to be permanently displaced but to have place where they will be safe and secure, “a place with Yahweh...filled with memories of life with him and promise from him and vows to him.”

<sup>30</sup>So Dempster, *Dominion and Dynasty*, 84.

(וְלִזְרַעְךָ) I will give all this land” (Gen 26:3). This promise is later reassured to Jacob (Gen 28:13–15 and 35:9–12), as once more God promises to give the land of Canaan to him and his offspring (וְלִזְרַעְךָ). Even as Jacob is leaving for Egypt, God swears to bring him back to the land (Gen 46:4). Although the promise of a land inheritance is no longer affirmed in the remainder of Genesis, Dana Harris contends that Jacob’s “dying request to be buried in Canaan (49:29–32) and its fulfillment (50:4–14) indicate his confidence in the land promise.”<sup>31</sup> Furthermore, in Genesis 50 Joseph’s final request to have his bones buried in Canaan also demonstrates his confidence in the promise of land. And since both Jacob and Joseph, as Abraham’s offspring, ask to be buried in the land, their petitions display their assurance that Abraham’s offspring are supposed to dwell eternally in the land, thus tying the themes of inheritance and descendants.

## Exodus

Exodus begins by noting that the twelve tribes of Israel have settled in Egypt and have become extremely numerous (1:1–7). God’s multiplication of the offspring of Abraham implies that he “is keeping the promise he made to Abraham” to greatly multiply his descendants, “and this in spite of the new king in Egypt who does not know about Joseph.”<sup>32</sup> God is multiplying Abraham’s offspring while they are enslaved under the heavy hand of Pharaoh. If Pharaoh has his way, God’s people will remain as slaves in Egypt and will never enter into their inheritance.

God will not allow his people to remain in servitude, for he is faithful to the promise he made to Abraham. So he reveals himself to Moses at the mountain of God as

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<sup>31</sup>Harris, “Inheritance in Hebrews,” 36.

<sup>32</sup>James Hamilton, *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 90. Similarly, Paul House, *Old Testament Theology* (Downers Grove, IL: InterVarsity, 1998), 89, contends that “the book’s opening verses are to be read as a theological affirmation of God’s ongoing faithfulness, kindness and provision from Abraham, Isaac, and Jacob. The promise-keeping God continues to act across centuries, keeping pledges to men and women long dead.”

“the God of your father (אֱלֹהֵיךָ),<sup>33</sup> Abraham, Isaac, and Jacob” (Exod 3:6) and says that he has chosen him to deliver his people from the Egyptians to bring them into “a good and spacious land, a land flowing with milk and honey, the land of the Canaanites” (Exod 3:7–10).<sup>34</sup> Because Moses does not feel qualified for such an important task, God assures him that he will be with him and will deliver Israel from Egypt (Exod 3:11–18).

Following Pharaoh’s denial of Moses’ request for three days of liberty to worship God, (Exod 5:1–17), God reiterates to Moses that he will give the land of Canaan to his people (Exod 6:2–5). The recurrence of the promise once more assures the offspring of Abraham that they will enter into their inheritance, regardless of their difficult circumstances.

After God brings ten plagues upon Egypt, beginning with the turning of water into blood and concluding with the death of the first-born (Exod 7:14–12:36), Pharaoh finally releases the Israelites (Exod 12:31). Before leaving Egypt, Moses assures the people of the promise to bring them into their inheritance (Exod 13:5, 11). This is the final affirmation of the promise before beginning the exodus and setting out toward the land of Canaan.

Shortly after departing, Pharaoh changes his mind and decides to pursue the

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<sup>33</sup>Certainly the plural form of אֱלֹהֵי, rendered as “fathers,” would seem to make more sense in Gen 3:6. Nevertheless, John Durham, *Exodus*, WBC, vol. 3 (Waco, TX: Word, 1987), 31, argues that this form “is decidedly singular (cf. Gen 26:24; 31:5; 43:23; Exod 15:2; 18:4) despite the various (and unjustified) attempts to make it plural.” This view is supported by both the MT (אֱלֹהֵיךָ, “your father”) and the LXX (τοῦ πατρός σου, “your father”).

<sup>34</sup>The phrase “a land flowing with milk and honey” depicts Canaan as a plentiful and abundant land. Victor Hamilton, *Exodus: An Exegetical Commentary* (Grand Rapids: Baker, 2011) 232–33, contends that “this description of Canaan appears twenty times in the Bible.” See, for example, Deut 6:3, 11:9, 26:9–15, 27:3, 31:20. In an attempt to find the ancient near eastern back ground for this phrase, Hamilton states: “antedating these twenty references to Canaan’s fertility is an Egyptian story, the story of Sinuhe, which dates to the early second millennium BC. After his flight from Libya and Egypt, Sinuhe arrives in Palestine. His description of this land is as follows: ‘It was a good land, named Yaa (=Canaan). Figs were in it, and grapes. It had more wine than water. Plentiful was its honey, abundant its olives. Every (kind of) fruit on its trees’” (ibid., 55–56). See also Thomas B. Dozeman, *Exodus*, ECC (Grand Rapids: Eerdmans, 2009), 128–29.

Israelites (Exod 14:5–9). This pursuit proves to be futile, for God miraculously delivers his people through the Red Sea (Exod 14:15–31). God’s powerful deliverance of his people leads them to sing “a song of praise extolling Yahweh’s might” (Exod 15:1–18).<sup>35</sup> At the conclusion of the song (Exod 15:13–17), the Israelites sing that God will lead them to his “holy abode” (Exod 15:13) and plant them in the “mountain of his inheritance (גִּבְעַת הֶרֶם)” (Exod 15:17). Victor Hamilton believes that God’s “holy abode” and the “mountain of his inheritance” may refer to the immediate or distant future.<sup>36</sup> If these phrases refer to the immediate future, then they point “to Israel’s passing over/through the wilderness and arriving at Mount Sinai.”<sup>37</sup> If they refer to the distant future, then they point “to Israel’s crossing over the Jordan River and entering in and conquering ‘the holy land.’” In view of these options, Hamilton argues that Exodus 15:13–17 focuses on “what is shortly coming down the pike rather than what is centuries away.”<sup>38</sup> While this is a plausible interpretation, it is more likely that God’s “holy abode” and the “mountain of his inheritance” point to the more distant future, namely, the entering in and conquering of the promised land of Canaan. This is because, thus far in the narrative of both Genesis and Exodus, the offspring of Abraham have received the promise of inheritance and have been reminded of its contents on numerous occasions (cf. Gen 26:3, 28:13–15, 35:9–12, 46:4), receiving the last reminder just before leaving Egypt and setting out toward Canaan (Exod 13:5–11). Hence it is more probable that God’s people are anticipating their final arrival in the promised land, rather than their more temporary stay at Mount Sinai.

In the third month of the wilderness journey, Israel arrives at Mount Sinai

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<sup>35</sup>Hamilton, *God’s Glory*, 96.

<sup>36</sup>Victor Hamilton, *Exodus*, 232–33.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid., 232.

(Exod 19:1–2). Here God announces to Moses his intention to make Israel “his own possession out of all the people” of the earth and “a kingdom of priests and a holy nation” (Exod 19:5–6). God’s intention to make Israel “his own possession” displays his aim to bring to himself a people who will be members of his eternally adopted family (cf. Rom 4:13–17, 8:12–25; Gal 3, 4).<sup>39</sup> God’s plan to make Israel “a kingdom of priests and a holy nation” shows that he aims to do so in the land of their inheritance. Since God desires for his people to dwell eternally in the land, this is the place where he will establish the kingdom.<sup>40</sup> This is seen, for example, in Deuteronomy 17:14–20, which provides the requirements for the monarchy that will be instituted in the land, such as the king being appointed by God (17:15) and his duty to rule over the people in accord with the Torah (17:18–20).<sup>41</sup> Furthermore, the kingdom in the land is where God’s son, the offspring of Abraham, will reign eternally (cf. 2 Sam 7; Ps 2; Rev 21). These observations evidence that Israel will be a “kingdom of priests and a holy nation” in the land (cf. 1 Cor 6:9–10, 15:50–56; Gal 5:19–21; Eph 5:3–7; Col 1:9–14, 3:18–25).

While still at Mount Sinai, God speaks the Ten Commandments to Israel.<sup>42</sup> Keeping these commandments will ensure that they receive their inheritance and become a kingdom. The remaining laws describe the way the people are to dwell in the land (Exod 21:1–23:19).<sup>43</sup> In short, Exodus envisions a people sojourning to their inheritance in order to become a holy kingdom. As a holy kingdom, they are to live according to the

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<sup>39</sup>So Douglas Stuart, *Exodus*, NAC (Nashville: Broadman & Holman, 2006), 422.

<sup>40</sup>Eugene H. Merrill, *Kingdom of Priests: A History of Old Testament Israel* (Grand Rapids: Baker, 2008), 111, notes that at this point in Israel’s history (Exod 19–23) they were a nation with a king, “Yahweh himself. . . . All they lacked now was a land to give their nationhood objectivity and stability. Even this was theirs by promise. Vassal Israel had only to carry out its divine mandate to seize and occupy the land for Yahweh the King.” Thus, if Israel is nation with a king, which will one day occupy a land, then the implication is that they will be a kingdom in the land of promise under the authority of Yahweh.

<sup>41</sup>*Ibid.*, 208.

<sup>42</sup>Harris, “Inheritance in Hebrews,” 38.

<sup>43</sup>*Ibid.*, 39.



laws of their God.

## Leviticus

Leviticus asserts that the land, although given to Israel as their permanent inheritance (נַחֲלָה), ultimately belongs to God.<sup>44</sup> This is primarily evidenced in the Holiness Code of Leviticus 19–26. The most emphatic statement of this fact is found in verse 25:23, where God forbids the permanent selling of the individual allotments of the inheritance because the land, he says, “is mine.”<sup>45</sup> Moreover, the Holiness Code implies that those who dwell in the land are to be holy because God, the owner, is holy. If the people fail to live according to his standards, the land will “vomit them out” (Lev 20:22–27).<sup>46</sup> Hence the implication of God being the true owner of the land is that the people must live in harmony with his holy principles. The failure to do so will result in the forfeiture of their inheritance.

## Numbers

Numbers begins with a sense of anticipation. Paul House says that “Hundreds of years have passed from the giving of the Abrahamic promises (c. 2000 B.C.) to the conclusion of Leviticus (c. 1440 or c. 1290 B.C.), and at long last the promised land looms before the freed children of Israel.”<sup>47</sup> While still at Mount Sinai, in the second year of the sojourn through the wilderness, God commands Moses to take a census of all the people

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<sup>44</sup>Ibid.

<sup>45</sup>John E. Hartley, *Leviticus*, WBC, vol. 4 (Dallas: Word, 1992), 437

<sup>46</sup>Elmer A. Martens, “Land and Lifestyle,” in *Old Testament Theology: Flowering and Future*, ed. Ben C. Ollenburger (Winona Lake, IN: Eisenbrauns, 2004), 240, observes, “Land is a gift from Yahweh, and Israel, throughout preoccupation with it, has her attention continually called to Yahweh. Land requires a specific and appropriate life-style. Responsibilities regarding social behavior are enjoined upon the people for the time when they will occupy the land, and they are warned that disobedience defiles the land and may result in their loss of privilege of tenancy.”

<sup>47</sup>House, *Old Testament Theology*, 153.

of Israel (Num 1). The census signifies that the entry into the land is at hand.<sup>48</sup> Shortly thereafter, the people of Israel set out from Sinai and continue their sojourn to the land of Canaan (Num 10:11–12).

Now at the point of entering in the land, Israel sends two spies to view the promised land (Num 13:1–27). When the spies return, they report that it is indeed “a land flowing with milk and honey” (Num 13:27). Yet their report of the intimidating people and the large, fortified cities demonstrates their lack of trust in God’s promise to bring them into their everlasting inheritance (Num 13:28–29). Although they are seemingly at the end of their journey, Israel does not trust that that God will bring them into the very land that belongs to him (Lev 25:23), was promised to Abraham (Gen 12:1–3, 13:15, 17:8, 24:7), and has been reassured to the subsequent generations of his offspring (Gen 26:3, 28:13–15, 35:9–12, 46:4).

Because of such unbelief, God decides that this generation will be consigned “to killing time, going around and around as on a merry-go-round, in a meaningless and purposeless existence without ever seeing the land until the despisers die of natural death.”<sup>49</sup> Only Caleb and Joshua, who do not doubt that God will conquer the residents of Canaan (Num 14:5–9), will enter the land. The rest will die without ever crossing its borders.

After the unbelieving generation perishes, a new generation is poised to enter the land. Before going in, God commands a new census of the people (Num 26) and gives orders concerning the division of each tribe’s inheritance (Num 31–36). Once the people have been accounted and the inheritances have been apportioned, the only task that remains is to occupy the land. The new generation now stands in a position to inherit the

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<sup>48</sup>So Harris, “Inheritance in Hebrews,” 40.

<sup>49</sup>Waltke, *Old Testament Theology*, 540.

land that was forfeited by their predecessors.<sup>50</sup>

## Deuteronomy

Deuteronomy begins where Numbers ends—with the new generation of Israelites standing at the border of Canaan, in anticipation of receiving their inheritance. So important is the topic of land in this book that “from beginning to end” the land remains a central theme.<sup>51</sup> N. Whybray believes that Deuteronomy has “an obsessive preoccupation with this theme,” to the extent that “only in this book is there a fully developed theology of the land in which the entire future of the nation has been concentrated.”<sup>52</sup>

Deuteronomy also reminds the Israelites that the reception of the land inheritance is based upon the promise God swore “to Abraham, Isaac, and Jacob, to give (נָתַן) to them and their offspring after them” the land of Canaan (1:8). Throughout Deuteronomy, the verb נָתַן is employed to indicate that the land is a gift from its owner, Yahweh (cf. Lev 25:23; Deut 1:25, 2:29, 3:20, 4:1, 7:1, 11:8, 16:20, 18:9, 23:21, 24:12). The book’s further references to the land as נַחֲלָה serve to solidify this point.<sup>53</sup>

Additionally, Deuteronomy evidences that Israel is God’s “inheritance” (נַחֲלָה) and “possession (הֵיכָל)” out of all the people of the earth (Deut 7:6, 14:2, 26:18).<sup>54</sup> Whereas God intends to make Israel “his own possession” in Exodus 19:5, in Deuteronomy it appears that what was once intended is now being fulfilled, for Israel is now called “God’s possession.”

Similarly, Israel is compared to a son and God as a father (Deut 8:5; 32:5, 6,

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<sup>50</sup>House, *Old Testament Theology*, 165.

<sup>51</sup>Dempster, *Dominion and Dynasty*, 118.

<sup>52</sup>N. Whybray, *Introduction to the Pentateuch* (Grand Rapids: Eerdmans, 1995), 98.

<sup>53</sup>House, *Old Testament Theology*, 173.

<sup>54</sup>See discussion in Harris, “Inheritance in Hebrews,” 42.

18, 19; cf. 1:31, 8:5, 14:1).<sup>55</sup> As God’s son, Israel will receive the land as an inheritance. But the status of sonship requires Israel to reflect God’s likeness in obeying the Torah.<sup>56</sup> There will be blessings for Israel’s obedience (Deut 28:3–14) and curses for their disobedience (Deut 28:15–69). The ultimate blessing is the possession of the land, while the ultimate curse is exile.<sup>57</sup> Therefore it is not enough for Israel to presume that their designation as “son” entitles them to a lasting inheritance, for obedience is required of those who desire to inherit the land.

## Joshua

Being at the cusp of inheriting the land, the book of Joshua now details Israel’s taking (1–12), allotting (13–21), and retaining of the land (22–24).<sup>58</sup> While still viewing the inheritance as the entire land of Canaan (Josh 1–12), the inheritance (נַחֲלָה) in Joshua also refers to the portions of land allotted to the tribes of Israel (Josh 13–21).<sup>59</sup> The tribes are not to randomly settle throughout Canaan. Rather, they must dwell in the portions given to them as an inheritance (נַחֲלָה). The fact that a part of the land is allotted to each tribe displays “an inherent equality in the nation as a whole,” because “every Israelite was the child of a heavenly Parent to whom belonged the whole earth, who had chosen Israel out of all the families of the earth (Deut 32:8–9; 9:26, 29; Ps 28:9, 79:1; Jer 10:16) and now distributed, with evenhanded fairness, the land among the people.”<sup>60</sup>

With Israel entering and allotting the land, the moment the Hexateuch has

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<sup>55</sup>Dempster, *Dominion and Dynasty*, 119; Harris, “Inheritance in Hebrews,” 42.

<sup>56</sup>Dempster, *Dominion and Dynasty*, 119.

<sup>57</sup>Ibid.

<sup>58</sup>So Waltke, *Old Testament Theology*, 513.

<sup>59</sup>E.g., Josh 11:23, 12:6, 13:1, 18:7, 19:1. Isaiah uses similar language in stating that God has “apportioned” the land to his people “with a line” (34:17). Isaiah clarifies that God’s people “will possess” this land “for eternity; from generation to generation they shall live in it” (34:17).

<sup>60</sup>House, *Old Testament Theology*, 209.

been anticipating—from the initial promise in Genesis to its reaffirmation throughout the remainder of the Pentateuch—is seemingly fulfilled. That is, God’s people have apparently inherited the land and are experiencing rest (Josh 22:4, 33:1). Although the promise of inheritance appears to be realized, the book of Joshua hints otherwise—for pockets of unconquered enemies, such as the Philistines, the Jeshurites, and the Jebusites, remain within the borders of Canaan (e.g., Josh 13:1–7, 15:63, 16:10, 17:12–13).<sup>61</sup> Israel will not rest as long as such enemies dwell in the land. This evidence suggests that Canaan is not the fulfillment of the promise of inheritance to Abraham and his offspring. There must be a better land that awaits the people of God, one in which they will truly experience eternal rest—for Canaan already falls short of this expectation.

### **Summary of the Inheritance in the Hexateuch**

The theme of inheritance, which is identified as the land promised to Abraham and his descendants, is grounded in the narrative of the Hexateuch. The initial promise of inheritance is found in Genesis (e.g., Gen 12:1–9, 17:8). Although the inheritance is found in the same promissory contexts as the promises of blessing and descendants (e.g., Gen 12:1–9, 15:1–21), only the inheritance is understood as the promise of land. Hence this term must neither be confused nor mingled with the promise of blessing and descendants. Even so, there is an evident close association between the promises of inheritance and descendants, since the “land” will be occupied by the “offspring” of Abraham—a promise that is reaffirmed to Isaac (Gen 26:3) and Jacob (Gen 28:13–15, 35:9–12).

In Genesis it is also apparent that, when the promise of land is given to Abraham’s descendants, the construction אֶרֶץ is employed, which the Septuagint translates as either τῷ σπέρματί σου or τῷ σπέρματί ὑμῶν (e.g., 12:7, 15:18); and when

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<sup>61</sup>Merrill, *Kingdom of Priests*, 148.

this promise is given to both Abraham and his offspring, the construction **וְלִירוּעָה** is used, which the Septuagint translates as *καὶ τῷ σπέρματί σου* (e.g., 17:8, 24:7). The embedding of fragments of texts into later ones displays evidence of intertextuality in inheritance related passages in the Pentateuch (cf. Exod 33:1; Deut 34:4).

In Exodus, the people of Israel are delivered from exile in Egypt and are sojourning to the land of their inheritance in order to become a holy kingdom. Once in the land, it is expected that they will live according God's laws (Exod 21:1–23:19). Leviticus asserts that the land ultimately belongs to God, and thus the failure to live in harmony with his laws will result in the forfeiture of the inheritance (Lev 19–26; cf. 25:23).

Even though God has promised to bring his people into the land, Numbers testifies that the generation that was delivered from Egypt does not believe that God will defeat their enemies and bring them into the land of Canaan. On account of their unbelief, God consigns this generation to wander aimlessly outside of the land, until they perish (Num 14:20–24). Once they die, a new generation stands poised to inherit the land.

With this new generation at the cusp of receiving their inheritance, Deuteronomy stresses that obedience to God's laws is required of the sons who desire to inherit the land. Obedience results in blessing, while disobedience results in curses, the most serious of these being expulsion from the land (Deut 28).

Following years of sojourning, the book of Joshua depicts God's people partially occupying the land of Canaan, for some of Israel's enemies still dwell within their borders (cf. Josh 13:1–7). Israel is therefore not at rest, thereby suggesting that there is a better inheritance for the people of God.

### **The Inheritance in Samuel–Chronicles: The Kingdom in the Land**

Before examining the inheritance in Samuel to Chronicles, it is important to

note that the lack of rest that was suggested in Joshua (13:1–7) is confirmed in Judges. This book displays that God has given the land to Israel (Judg 1:4), but the people have not driven out the inhabitants of Canaan. Because of this, Judges notes a routine cycle of oppression and deliverance from enemies (Judg 3:7–16:31). The oppression comes upon Israel when they do evil before Yahweh (Judg 3:7, 12; 4:1; 6:1; 10:6; 13:1), and deliverance arrives when they cry out to God (Judg 3:9, 15; 4:4–9; 10:10–16).<sup>62</sup> Such a cycle displays that the people are not at rest in the land. In addition, the conclusion of Judges records that in those times “there was no king in Israel. Everyone did what was right in their own eyes” (Judg 21:25). This is a far cry from the posture that is expected of Israel in their inheritance (Lev 19–26). This sad state anticipates a time when a king will bring God’s people rest in the land<sup>63</sup> and sets the stage for the period of the monarchy in Samuel to Chronicles.

## Samuel

Samuel anticipates that God will raise up a king who will deliver his people from their enemies and bring them rest in the land.<sup>64</sup> If rest is achieved, then Canaan is the fulfillment of the promise of a lasting inheritance promised to Abraham’s descendants. If it is not realized, then the promise of land still remains for the people of God, one that is “permanent, undefiled, and unfading” (1 Pet 1:4). With these

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<sup>62</sup>Hamilton, *God’s Glory*, 155–56.

<sup>63</sup>See the similar thought in Trent Butler, *Judges*, WBC, vol. 8 (Dallas: Word, 2009), 468; Dempster, *Dominion and Dynasty*, 133. See Gerhard Von Rad, *Old Testament Theology*, trans. D. M. G. Stalker, vol. 2 (New York: Harper & Row, 1965), 373–74, who also contends that the rest for Israel is still to come.

<sup>64</sup>This dissertation views 1 and 2 Samuel as one unit. House, *Old Testament Theology*, 580, states, “Samuel has always been considered on volume in the Hebrew Canon. The book was split in Greek and Hebrew translation, perhaps due to its length or subject matter.” Similarly, Ralph Klein, *1 Samuel*, WBC, vol. 10 (Dallas: Word, 2000), xxv, argues that the division of 1 and 2 Samuel is not very helpful, “and a more traditional unit might simply be Samuel, that is, what we today call 1 Sam 1 to 2 Sam 24. Apparently because of the great length of ‘Samuel,’ the LXX divided this material into two books, called 1 and 2 Kingdoms or 1 and 2 Reigns” (ibid.). These observations make evident that the division between 1 and 2 Samuel is artificial, thus justifying the treatment of 1 and 2 Samuel as one unit.

observations in mind, the examination of the inheritance in Samuel will focus on Saul and David, two kings who are expected to bring rest to Israel.

**Saul's reign in the land.** The reign of Saul arises from the people's desire for a king who will deliver them from the Philistines (1 Sam 8:3, 20; cf. 12:12).<sup>65</sup> Samuel views this request as a rejection of his leadership (1 Sam 8:6).<sup>66</sup> It is not, however, a rejection of Samuel, but of God, their true king (1 Sam 8:7). God is the one who delivered Israel from Egypt, led them through the wilderness, and brought them into the land. Therefore he is the one who has been delivering and leading his people, as is expected of a king. In spite this, the people fail to trust in him for deliverance, and hence reject his rule. (1 Sam 8:20).

Even so, it is foretold that Israel will have a human king (Gen 17:6, 49:9–11; Num 24:7, 17). Deuteronomy 17:14 even says that “when you [Israel] come into the land (אֶרֶץ) the Lord your God is giving (נָתַן) you...and you will say, ‘I will set a king over me as the nations that are around me,’ you may appoint a king over you whom the Lord your God will choose.”<sup>67</sup> So it appears that the request for a king is not evil.<sup>68</sup> This thought is further evidenced by the statement at the conclusion of Judges—“when there was no king in Israel” and “everyone did what was right in his own eyes” (21:25)—which looks forward to a ruler who will bring Israel rest in the land. Therefore the evil does not lie in the people's petition for a king, but in that they do not ask God for a human king (cf. Deut 17:4) through whom he will exercise his power and authority.<sup>69</sup> Instead, they petition Samuel to appoint a king over them “like the nations” (1 Sam 8:5, 19–20), that is,

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<sup>65</sup>Dempster, *Dominion and Dynasty*, 137.

<sup>66</sup>Robert D. Bergen, *1, 2 Samuel*, NAC (Nashville: Broadman & Holman, 1996), 115.

<sup>67</sup>Brackets mine.

<sup>68</sup>Similarly Hamilton, *God's Glory*, 163.

<sup>69</sup>Ibid.



a “worldly” king. As was the case with their ancestors, God’s people, “like the nations,” trust in someone other than God’s anointed (cf. Exod 32), and consequently someone other than God himself, to deliver them.<sup>70</sup> God will allow Samuel to give them their “worldly” kingship, but it will come with harsh “worldly” implications (1 Sam 8:8–18).

Shortly thereafter, Samuel anoints Saul, the son of Kish, to be king over Israel (1 Sam 10:1–16). Saul is described as more handsome and taller than any of the men of Israel (1 Sam 9:2–3). Although he is tall and handsome—things that the surrounding nations value—he is a failure as ruler. In fact, not long after Saul’s coronation, he sins by offering an unlawful sacrifice and is thereby rejected by God (1 Sam 13:8–15). God would therefore remove the kingship from Saul and grant it to a man “after his own heart” (1 Sam 13:14).

Saul’s failure as king is also evidenced in that he does not eradicate the Amalekites from the land of Canaan (1 Sam 15).<sup>71</sup> The Amalekites were a threat to Israelite stability, so their annihilation was necessary. As the ruler of Israel, Saul was to eliminate these people in order to bring peace to the land. His failure to do so confirms that he is not the king the people were expecting, the one who would bring them everlasting rest in their inheritance.

Since Saul is not fit to be king, God leads Samuel to anoint David as the next ruler of Israel (1 Sam 16:1–13). Following this, the Spirit of the Lord comes upon David (1 Sam 16:13) and departs from Saul (1 Sam 16:14). Saul has failed as king and now David is officially selected to take his place.<sup>72</sup>

The remainder of the account of Saul’s life describes his decline and the corresponding rise of David.<sup>73</sup> During Saul’s demise, he openly seeks to kill David (1

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<sup>70</sup>Ibid.

<sup>71</sup>Dempster, *Dominion and Dynasty*, 138.

<sup>72</sup>P. Kyle McCarter, Jr., *I Samuel*, AB (New York: Doubleday, 1980), 278.

<sup>73</sup>Ibid.

Sam 19). This causes David to flee from Saul's presence (1 Sam 20:1–23:1). In spite of this, at one point David has the courage to encounter Saul in his own camp. There he chastises Saul for pursuing him and proclaims his innocence (1 Sam 26:17–20).<sup>74</sup> He even says to Saul that the wicked men hunting him “have now driven me from a share in the inheritance of the Lord (בְּנַחֲלַת יְהוָה)” (1 Sam 26:19; cf. Lev 19–26), i.e., the land promised to Abraham and his descendants.<sup>75</sup> David would not be separated from his inheritance forever, for Saul and his men would eventually flee in battle from the Philistines and fall slain (1 Sam 31:1–2). When mortally wounded, Saul would take his own life so that the Philistines could not mistreat him (1 Sam 31:4). Saul's death means that David can now return to his inheritance and take his place as king.

What is more, it is important to note that, after the death of Saul and his men, the Israelites who lived beyond the Jordan abandon their cities and the Philistines then live in them (31:7). Such events reveal that the situation during the end of Saul's reign is the same as when he was first installed as king—Israel is oppressed by the Philistines. The people wanted a king to deliver them from the Philistines (8:8), but Saul was not the one to accomplish this task. So the hope of a king who will deliver the people of God and bring them rest in the land is now placed on David. If he brings the people rest, the promise of a lasting inheritance to the descendants of Abraham will be fulfilled. If he does not, the people must look forward to another king who will grant them the respite in the land they so desire.

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<sup>74</sup>Klein, *1 Samuel*, 258.

<sup>75</sup>H. Forshey, “The Construct Chain Nahalat YHWH/Elohim,” *BASOR* 220 (1975): 51–53, argues that “the inheritance of the Lord” in 1 Sam 26:19 refers to the people of God and not the land of Canaan. This reading, however, does not suit the context. David is now outside the land of promise, and therefore he looks back on what has been assured to his forefathers as the place from which he has been removed. Moreover, after David finishes saying to Saul that he has been driven out of “the inheritance of the Lord,” Saul remorsefully responds to David by telling him to “return...for I will do you no more harm.” It seems that “the place” to which Saul is exhorting David to return is the location from which he has been forced to flee, i.e., the land. Thereby “the inheritance of the lord” is the land of promise rather than God's people.

**David's reign in the land.** After Saul's death, David is anointed king of Judah (2 Sam 2:1–7). There then commences a long war between the house of Saul and the house of David for control over the land of Israel (2 Sam 3:1). David eventually conquers the house of Saul and is anointed king (2 Sam 5:1–5). David is now the one to whom the people will look, as they looked to Saul, to conquer their enemies and bring them rest in their inheritance.

One of the first steps in bringing rest to Israel is defeating the Philistines, something which Saul was never able to accomplish. David accomplishes this task early in his reign (2 Sam 5:17–25) and proves that he is the rightful king.<sup>76</sup> He also makes Jerusalem the capital of the nation (2 Sam 5:7) and brings the ark of the covenant within the city (2 Sam 6). Moving the ark to Jerusalem evidences that “David's kingship is subservient to Yahweh's, a fact further expressed by the description of David as Yahweh's ‘servant’ (2 Sam 7:5, 19–29) and ‘ruler’ (2 Sam 7:8).”<sup>77</sup>

With the ark now in Jerusalem, Samuel says that “the Lord has given David rest from his enemies around him” (2 Sam 7:1). Does this statement mean that the promised rest from enemies in the inheritance has been realized (Deut 12:10, 25; Josh 22:4, 23:1)?<sup>78</sup> Given that in the Davidic covenant God promises David a future rest from his enemies (2 Sam 7:11), the current affirmation of rest seems temporary and incomplete.<sup>79</sup> As William Dumbrell states, “On the one hand, rest had been given to

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<sup>76</sup>Harris, “Inheritance in Hebrews,” 60.

<sup>77</sup>Paul Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* (Downers Grove, IL: Intervarsity, 2007), 122. Joyce G. Baldwin, *1 and 2 Samuel*, TOTC (Leicester, UK: Intervarsity, 1988), 211–12, contends Israel's true king is God. Her claim is based on the idea that the absence of coronation ceremony for David was intended to display that God was Israel's true monarch.

<sup>78</sup>See A. A. Anderson, *2 Samuel*, WBC, vol. 11 (Dallas: Word, 1989), 116; Gerhard von Rad, *The Problem of the Hexateuch and Other Essays* (Norwich, UK: SCM Press, 2012), 94–102.

<sup>79</sup>Williamson, *Sealed with an Oath*, 123; Bergen, *1, 2 Samuel*, 335.

David, 7:1, on the other hand, rest is yet to come, 7:11.”<sup>80</sup>

In the Davidic covenant, God also promises that he “will appoint a place (מָקוֹם) for my people Israel and will plant them, so that they will dwell in their own place (מָקוֹם) and no longer be troubled” (2 Sam 7:10). The language of “planting” and “dwelling” in their “place” (מָקוֹם) reaffirms the future promise of land<sup>81</sup> and also recalls Exodus 15:17, which similarly states that God will “plant his people in the mountain of [his] inheritance (נַחֲלָה).” Another promise of the Davidic covenant is that God “will raise up [David’s] seed (זֶרַע) after [him]...who will establish his kingdom,”<sup>82</sup> and that he will set up “the throne of his kingdom forever” (2 Sam 7:12–3). The thought of “raising up seed (זֶרַע)” alludes to God’s promise of progeny to Abraham (cf. Gen 15), establishing a link between the Abrahamic and Davidic covenants.<sup>83</sup> This link is further solidified in that David is the offspring of Abraham, and thus his royal offspring is ultimately a descendant of Abraham. Hence it is David’s descendent, who is also the offspring of Abraham, for whom God will establish an everlasting kingdom.

Given what has been observed in the Davidic Covenant, it is apparent that God will use David’s royal offspring (2 Sam 7:12–13) to plant Israel in the land (2 Sam 7:11) and bring them rest (2 Sam 7:10).<sup>84</sup> Whether such a state has already come about or

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<sup>80</sup>William Dumbrell, *Covenant and Creation: A Theology of the Old Testament Covenants* (Exeter, UK: Paternoster, 1984), 124.

<sup>81</sup>The noun מָקוֹם generally refers to a physical “location, place, homeland, etc.” Hence the reference to מָקוֹם as the land of Israel’s inheritance is well within the lexical bounds of this word. For similar territorial uses of this word, see Gen 1:9, 30:25; Exod 20:23; Num 24:11, 25. See also HALOT, 1:626; Bergen, *1, 2 Samuel*, 399.

<sup>82</sup>Brackets mine.

<sup>83</sup>Williamson, *Sealed with an Oath*, 124; Bergen, *1, 2, Samuel*, 340.

<sup>84</sup>Williamson, *Sealed with an Oath*, 126. Jeremiah 33:14–18 assures the fulfillment of the Davidic covenant promise of a king from David’s line who will reign in the land and bring safety to God’s people (2 Sam 7:10–16). Jer 33:16 (“in those days Judah will be saved and Jerusalem will dwell in safety”) testifies that this event will take place in the future.

will be realized in the future depends, in part, on the interpretation of the following verbal phrases in 2 Samuel 7:10–12: וְשָׁמְתִי מָקוֹם (v. 10), וְהִנֵּיחֵתִי לָךְ (7:11), וְהָקִימֵתִי אֶת־זִרְעֶךָ (v. 12), and וְהָכִינֵתִי אֶת־מַמְלַכְתּוֹ (v. 12). Some, such as A.A. Anderson, translate these phrases with a past-time sense.<sup>85</sup> The fact that the verbs in these phrases are in the perfect tense allows for such an interpretation.<sup>86</sup> Each of these verbs, however, is linked by a series of *waw* conjunctions, thus making them *weqatal* verbs, which are normally translated with a future-time sense.<sup>87</sup> This grammatical precedent alone provides a valid warrant for translating the *weqatal* chain in 2 Samuel 7:10–12 with a future-time connotation.

Yet the grammatical precedent is not the only justification for such a rendering. The Septuagint employs the future tense verbs θήσομαι (2 Sam 7:10), ἀναπαύσω (2 Sam 7:11), ἀναστήσω (2 Sam 7:12), and ἐτοιμάσω (2 Sam 7:12) to translate each of the perfect tense forms in 2 Samuel 7:10–12.<sup>88</sup> So given the fact that *weqatal* verbs are normally translated with a future sense and that the Septuagint translates the perfect tense forms in said verbal phrases with future tense verbs, there is sufficient support for understanding the *weqatal* chain in 2 Samuel 7:10–12 with a future connotation. This observation suggests that God has not yet planted Israel in their land and brought them rest. When Israel finally experiences rest in the land, the rest that only God’s anointed king will bring about, it will be certain that they are in the promised inheritance.

David’s last words reaffirm that this state will be realized in the future (2 Sam

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<sup>85</sup>Anderson, *2 Samuel*, 120.

<sup>86</sup>Ibid.

<sup>87</sup>Ronald Williams, *Williams’ Hebrew Syntax*, rev. John C. Beckman (Toronto: University of Toronto Press, 2007), 76, observes that the *weqatal* verb, otherwise known as the perfect *waw* consecutive, is “traditionally said to refer to an action without having the completion of the action in view, just like an incomplete action imperfect, and to often form a temporal sequence in the future-time narrative.” See also P. Kyle McCarter, *II Samuel*, AB (New York: Doubleday, 1984), 202.

<sup>88</sup>LXX 2 Samuel citations are from Joseph Ziegler, *Susanna, Daniel, Bel et Draco*, Septuaginta: Vetus Testamentum Graecum, vol. 16 (Göttingen: Vandenhoech & Ruprecht, 1999).

23:1–7). Here David expects that a righteous ruler will reign over all mankind and reinvigorate the earth (2 Sam 23:3–4; cf. Ps 72:6). Paul Williamson argues that David is in fact looking forward to the one through whom God will establish the kingdom.<sup>89</sup> The fact that such a ruler will come from David’s dynasty is grounded in the “everlasting covenant” made with him in 2 Samuel 7 (cf. 2 Sam 23:5). Thus Israel’s future hope lies in a Davidic king who will reign over mankind and bring needed reinvigoration to the earth. Since this expectation is linked to the Davidic covenant, the ruler who will bring refreshment to the earth (2 Sam 23:3–4) is the same one who will plant God’s people in the land and bring them rest (2 Sam 7:10–12). So there is already an allusion to the idea that David’s royal seed will not only reign over Canaan but the entire earth (i.e., mankind) and that the land upon which this ruler will bring rest is also not solely Canaan but also the whole earth. Though this suggestion appears to be present in Samuel, the narrative in the Hexateuch and Samuel has yet to explicitly make this point. In order to confirm this observation, the remaining discussion in Samuel to Chronicles and the Psalms and Prophets will at some point have to expand the land over which the coming royal descendent of David will have dominion to encompass the whole earth.

Though not yet explicit, the insinuation of a royal descendent of David who will rule over and bring rest to the entire earth appears to be present in Samuel. The fact that the Davidic covenant and the last words of David are oriented toward the future display that David is not the one to bring about this universal reign and rest. Therefore the narrative of Samuel to Chronicles will now turn to Solomon in the book of Kings, in expectation that he is the descendent of David who will bring rest to God’s people in the land inheritance.

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<sup>89</sup>Davidson, *Sealed with an Oath*, 131. See also House, *Old Testament Theology*, 247.

## Kings

The inception of Kings testifies that David is now advanced in age (1 Kgs 1:1).<sup>90</sup> When near death, he calls on his wife and tells her that Solomon will reign after him (1 Kgs 1:30). The people recognize that Solomon is David's successor when he is anointed king (1 Kgs 1:30–40). Shortly thereafter, David dies and Solomon's reign is officially established (1 Kgs 2:13–46).

Under Solomon's rule, God's people are "as many as the sand by the sea" (1 Kgs 4:20). This statement confirms that the promise of numerous descendants to Abraham is being fulfilled (cf. Gen 12:1–3, 15:1–7, 22:17, 32:17).<sup>91</sup> Also under his rule, the kingdom of Israel extends "over the kingdoms of the river Euphrates to the land of the Philistines to the border of the Euphrates" (1 Kgs 4:21), a dominion that "encompasses the boundaries of the land promised to Abraham" (cf. Gen 12:1–3, 15:1–7).<sup>92</sup>

While it may be asserted that the promise of descendants is being fulfilled, the realization of the promise of a land inheritance is still uncertain. The uncertain status of this promise is due to the fact that the inheritance is said to be "everlasting" (Num 13:28–29) and a place of "permanent rest" (Deut 12:10, 25; Josh 22:4, 23:1). The remainder of Solomon's reign will have to be examined in order to determine whether under his rule God's people have settled into their "everlasting inheritance" and are experiencing "permanent rest."

Kings goes on to depict Solomon's building of the temple (1 Kgs 6–7). Once the temple is constructed, the ark of the covenant is brought into the inner sanctuary (1

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<sup>90</sup>First and Second Kings will also be treated as one unit. Although broken up into *3 Regnum* and *4 Regnum* in the LXX, Kings is one document that details the loss of much of what Moses, David, and Joshua worked so hard to attain. See House, *Old Testament Theology*, 251; Simon J. DeVries, *1 Kings*, WBC, vol. 12 (Waco, TX: Word, 1985), 7–11.

<sup>91</sup>Walter Brueggemann, *1 & 2 Kings*, SHBC (Macon: Smyth & Helwys, 2000), 62; DeVries, *1 Kings*, 72.

<sup>92</sup>Dempster, *Dominion and Dynasty*, 148.

Kgs 8).<sup>93</sup> With the temple finalized and the ark resting in the most holy place, there is at least “temporary rest” in the land.

Later in the narrative, God appears to Solomon and tells him that if he will walk in integrity before him, as his father David, he will establish his throne forever (1 Kgs 9:3–5). But if Solomon, or his children, turns away from God, then he “will cut Israel off from the land” (1 Kgs 9:6–9). In spite of this threat, Solomon marries multiple foreign women who turn his heart to other gods (1 Kgs 11:1–8). The judgment that follows leads to the fracturing of the kingdom after his death, splitting Judah in the south from the tribes in the north (1 Kgs 11:30–40) and beginning the plunge into exile that was promised in Deuteronomy 28:15–69 and 1 Kings 9:6–9.<sup>94</sup> Since the course towards exile is set into motion, it is apparent that Solomon is not the promised king who will establish Abraham’s offspring into their “everlasting inheritance” and give them “permanent rest.” Despite his disappointing reign, there still remains the hope that a royal descendent of David will plant Israel in the land and bring them relief from their enemies (2 Sam 7:10–12, cf. 23:1–7). Until that time, Israel will continue to look for such a king.

## Chronicles

The Chronicler composes his narrative centuries after the exile has taken place.<sup>95</sup> One of his aims is to reassure the exiles that God will use the royal seed of David to plant his people in the land and give them rest from their enemies (2 Sam 7, 23). God has not forgotten the promises made to his people, and the Chronicler intends to remind

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<sup>93</sup>See Gina Hens-Piazza, *1–2 Kings*, AOTC (Nashville: Abingdon, 2006), 78–79.

<sup>94</sup>Dempster, *Dominion and Dynasty*, 150–51.

<sup>95</sup>See Hamilton, *God’s Glory*, 339. Chronicles will also be treated as a literary unit. In support of this view, Ralph Klein, *1 Chronicles*, Hermeneia (Minneapolis: Fortress, 2006), 1, argues, “In Jewish tradition 1 and 2 Chronicles were considered one book with the *masorah finalis* appearing only at the end of what we call 2 Chronicles. A marginal note at 1 Chr 27:25... “half of the book in verses,” indicated the midpoint of this one book. The division of the book into two by LXX eventually found its way into Hebrew Bibles, but that is not attested before 1448.”



the exiles of this fact.

Evidence of the Chronicler's aim is found in his restatement of the Davidic covenant in 1 Chronicles 17:1–15 (cf. 1 Sam 7:10–16), which recounts God's promise to plant his people in their place (מְקוֹמָם) and bring them rest (1 Chr 17:8–9; 2 Sam 7:10–11; cf. Ex 15:17). It also promises that God will raise up David's offspring (צֶרֶךְ) and will establish his kingdom (1 Chr 17:11; 2 Sam 7:12–3).

Besides restating the Davidic covenant, the Chronicler also recounts Solomon's instillation as king (2 Chr 1) and his building of the temple (2 Chr 2–5). Solomon was the royal descendent of David expected to usher in the state of lasting rest in Israel. He was even considered to be the wisest king in all the earth (2 Chr 9:22). In spite of his wisdom, 1 Kings 11:30–40 records that the Lord would split the kingdom and initiate the road to exile, because he turned away from the Lord. Fittingly, the remainder of the Chronicler's account traces the mostly wicked kings of Judah down the path to exile (2 Chr 10–36).

At the conclusion of Chronicles, the people are in exile, looking for the royal Davidic descendent who will bring them into their permanent inheritance and give them rest. For all his God-given wisdom and splendor, Solomon fell short of this expectation. Yet Israel is not without hope, for the Chronicler restates the Davidic covenant to remind the exiles that God will use a royal descendent of David to plant them in the land inheritance and bring them respite from enemies (1 Chr 7).

### **Summary of the Inheritance in Samuel–Chronicles**

The book of Samuel begins with the people rejecting God by petitioning Samuel for a king (1 Sam 8:1–20). They hope that such a king will deliver them from Philistine oppression. The king they receive is Saul—who is not the one to bring them liberation. His reign concludes with Israel still oppressed by the Philistines and anticipating rest in the land. As a result, the promise of a king who will deliver the people

of God and bring them rest in their inheritance is placed on David.

Second Samuel 7:1 says that the Lord has given David “rest from his enemies around him.” Such respite is temporary and incomplete, for there is still the expectation that David’s royal offspring (2 Sam 7:12–3) will plant Israel in the land (2 Sam 7:11) and bring lasting rest (2 Sam 7:10). Moreover, there is also the allusion that David’s royal seed will not only rule over Canaan but the entire earth and that this ruler will not solely bring rest to Canaan but also to the whole earth (2 Sam 7:10–12, 23:3–4; cf. Ps 72:6). Given what has been said about David, it is evident that David’s offspring, not David himself, will establish the people of God in the land and bring them rest. As a result, the expectation of a Davidic ruler who will accomplish this task falls on Solomon.

At the beginning of his reign, Solomon builds the temple of the Lord and Israel experiences a temporary period of respite (1 Kgs 6–8). Shortly thereafter, the Lord promises Solomon that, if he will walk in integrity as his father David, he will establish his throne forever (1 Kgs 9:3–5). But if he or his descendants turn away from the Lord, he will cut them off from the land (1 Kgs 9:6–9; cf. Lev 22:2–7; Deut 28:15–69). In spite of this threat, Solomon turns his heart to foreign gods (1 Kgs 11:1–8). As a result, the Lord promises to split the kingdom after his death (1 Kgs 11:30–40), beginning the plunge into exile that was promised in Deuteronomy 28:15–69 and 1 Kings 9:6–9. Evidently, Solomon is not the king who would establish God’s people in their “everlasting inheritance” and give them “permanent rest.” There nevertheless remains the hope that a Davidic king will plant Israel in the land and bring them respite from their oppressors (2 Sam 7:10–12, 23:1–7).

Centuries after Israel has been taken into exile, the Chronicler writes to the people of Israel. One of his reasons for writing to them is to reassure the exiles that God has not forsaken his promises to his people. The way he does so is by restating the Davidic covenant in 1 Chronicles 17:1–15, which notes that God will plant his people in

their place (מָקוֹם) and bring them rest, and that God will raise up David's offspring (זָרַע) and establish his kingdom. Subsequently, the Chronicler discusses Solomon's establishment as king (2 Chr 1) and his building of the temple (2 Chr 2–5). The Chronicler then spends the remainder of his narrative following the wicked kings of Judah into exile (2 Chr 10–36), a trajectory that was initiated because Solomon turned away from Lord (Kgs 11:1–8). In spite of Solomon's failure, the Chronicler's restatement of the Davidic covenant gives the exiles hope that they will enter their restful inheritance upon the arrival of the promised Davidic king.

### **Conclusion**

The analysis of the inheritance in Genesis to Chronicles displays that God's people are still hoping to inherit the land. Canaan fell woefully short of this expectation, and thus they are anticipating the appearance of a Davidic monarch who will finally bring them into the land and establish the kingdom. This anticipation is also carried into the Psalms and Prophets, where it is clear that the land God's people will inherit is far better than Canaan.

## CHAPTER 4

### THE INHERITANCE IN THE OLD TESTAMENT: PSALMS–PROPHETS

This chapter will examine the inheritance in the Psalms and Prophets. Much of the content in these corpuses reassure Israel that God has not forgotten the promises he made to Abraham (e.g., Gen 12, 15) and David (e.g., 2 Sam 7, 23). Among these promises is the land inheritance—the place to which David’s royal descendent will bring Israel and establish the kingdom (2 Sam 7:10–17).

Since the hope of an inheritance is carried into the Psalms and Prophets, it is no surprise that the terminology of the inheritance remains the same. As a result, the verb נָחַל and the noun נַחֲלָה are still the primary Hebrew words associated with the inheritance (e.g., Ps 2:8, 132:8, 14).<sup>1</sup> The verb יָרַשׁ is used as a close synonym of נָחַל, since it too is associated with the concept of inheritance (e.g., Isa 54:3, 57:13, 69:36).

The first section of this chapter will focus on the Psalms. Here the inheritance undergoes a significant expansion beyond the borders of Canaan and the heir narrows down to one individual, the Davidic king. The second section focuses on the Prophets. Within this corpus, the expanded inheritance is identified as the new heavens and new earth, thus clarifying the eschatological nature of the inheritance. Furthermore, since the genuine heir of this place has been identified as the Davidic king, those who desire to be his fellow-heirs must put their trust in him (Isa 57:1–13). The discussion of the inheritance in the Psalms and Prophets will not be exhaustive, but limited to pertinent

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<sup>1</sup>All Hebrew citations in this chapter are from K. Elliger and W. Rudolph, eds., *Biblica Hebraica Stuttgartensia* (Stuttgart: Deutsche BibelGesellschaft, 1998).

inheritance related passages.

## **The Psalms**

Psalms 2, 72, and 95 are especially relevant for understanding the inheritance. Psalm 2 clarifies that the true heir of the promise is the Davidic king. Psalms 2 and 72 both communicate to the exilic community that the land over which the Davidic king will rule—his inheritance—is not restricted to Canaan but is expanded to include the entire world. Psalm 95 supports that the inheritance is where God’s people will experience lasting rest.

### **Psalm 2**

In Psalm 2, the Lord declares that he has installed his king in Zion (2:6).<sup>2</sup> The Lord then proclaims the following about the king: “You are my son; today I have begotten you” (2:7). Peter Craigie notes that in this context a decree is “a document given to a king during the coronation ceremony (cf. 2 Kgs 11:12); it is his personal covenant document, renewing God’s commitment to the dynasty of David.”<sup>3</sup> Psalm 2:6–7 thus brings to mind the Davidic covenant, which promises that God will permanently establish the kingdom of David’s offspring (2 Sam 7:10–17). Also in this covenant, God declares that the Davidic king “shall be my son” (2 Sam 7:14), which is strikingly similar to the sonship language in Psalm 2:7. In view of these observations, Psalm 2 should be understood in light of the Davidic covenant in 2 Samuel 7:10–16.<sup>4</sup> This suggests that the king whom God has appointed (Ps 2:6) is none other than the promised Davidic king, God’s son (Ps 2:7).<sup>5</sup>

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<sup>2</sup>Peter E. Craigie, *Psalms 1–50*, WBC, vol. 20 (Dallas: Word, 2004), 66.

<sup>3</sup>Ibid., 67;

<sup>4</sup>Ibid.; Willen VanGemeren, *Psalms*, in vol. 5 of *Expositors Bible Commentary*, ed. Frank Gaebelin (Grand Rapids: Zondervan, 1991), 66–70.

<sup>5</sup>See also John Goldingay, *Psalms 1–41*, Baker Commentary on the Old Testament Wisdom

As God’s son, the king “has the legal right to inherit.”<sup>6</sup> Psalm 2:8 declares that the nations are his “inheritance” (נַחֲלָה) and the ends of the earth are his “possession” (אֶחָזָה). It has already been noted that in the Old Testament the inheritance is understood as the land of Canaan (Gen 12:7, 13:15, 15:18; 17:8; Num 33:54; Josh 15:20, 18:28; Judg 20:6). The reference to the inheritance in Psalm 2:8 is unlike earlier Old Testament texts, for here this concept is significantly expanded beyond the borders of Canaan. The Psalmist specifically says that “the nations” (גוֹיִם) are the inheritance of God’s royal son. As a result, the Davidic king’s rule will stretch far beyond the original promised land.

The idea that the Davidic king will receive an expanded inheritance is even clearer when examining Psalm 2:8 in view of its parallel structure:

the nations your inheritance (נַחֲלָתְךָ גוֹיִם)  
and the ends of the earth your possession (וְאַחֲזָתְךָ אֶפְסֵי-אֲרָץ).<sup>7</sup>

The second line of this parallelism (וְאַחֲזָתְךָ אֶפְסֵי-אֲרָץ) clarifies the first one (נַחֲלָתְךָ גוֹיִם),<sup>8</sup> demonstrating that the nations over which the king will rule include “the people who live in the ends of the earth.”<sup>9</sup> In other words, the king’s inherited territory “will extend through all the lands to the most remote regions.”<sup>10</sup> It is also important to note that in this parallelism נַחֲלָה corresponds to אֶחָזָה, identifying the inheritance as the king’s possession. Psalm 2 therefore asserts that the promises of the Davidic covenant (2 Sam 7:10–17) will still be fulfilled. There will come a king from the royal offspring of David (cf. 7:11–14), whose reign will extend to the ends of the earth.

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and Psalms (Grand Rapids: Baker, 2006), 100–101.

<sup>6</sup>Dana Harris, “The Eternal Inheritance in Hebrews: The Appropriation of an Old Testament Motif by the Author of Hebrews” (Ph.D. diss., Trinity Evangelical Divinity School, 2009), 83.

<sup>7</sup>This parallelism is noted by Ross, *Psalms*, 209.

<sup>8</sup>See the relevant discussion in Robert Chisholm, *From Exegesis to Exposition: A Practical Guide to Using Biblical Hebrew* (Grand Rapids: Baker, 1998) 142–45.

<sup>9</sup>Ross, *Psalms*, 209.

<sup>10</sup>*Ibid.*

The expansion of the king's inheritance confirms the insinuation in 2 Samuel 23:1–7, that David's royal will reign over the entire world. Hence that which is implicit in 2 Samuel 23:1–7 is made explicit in Psalm 2:8. The reaffirmed and expanded nature promise in Psalm 2:7–8 assures Abraham's descendants of a time when David's son will reign over the world.

In addition, Psalm 2 narrows the scope of the heir of the promised inheritance to one individual, God's royal son.<sup>11</sup> As Harris notes, "Whereas the historical books trace the expansion of the heir of the Abrahamic promise from Isaac to the nation of Israel, Psalm 2 represents the crystallization of the heir into a single individual, the chosen king, understood as God's son."<sup>12</sup> This king is the true beneficiary of the promised inheritance, which now encompasses the entire world. Moreover, since the heir of the promise has been narrowed to one individual, those who desire to dwell in the land, and thus be fellow heirs with God's son, must honor him as king. Those who refuse to honor him will perish (Ps 2:12), while those who submit to his rule will surely be blessed (Ps 2:12).<sup>13</sup> So even at this point there seems to be no other way to the land than through honoring the son (cf. Gal 3–4; Rev 20–22).

Since the Davidic king will inherit the world, it is apparent that the Old Testament presents the inheritance as a typological concept. This observation is evident in that there is historical correspondence between Canaan in Genesis and the world in Psalm 2:8. Escalation is also present, since Canaan is enlarged significantly to include the entire earth. Historical correspondence and escalation are the two most common elements of a typological interpretation, therefore justifying Canaan as a type of the world, the true

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<sup>11</sup>Harris, "Inheritance in Hebrews," 84.

<sup>12</sup>Ibid.

<sup>13</sup>Craigie, *Psalms 1–50*, 68, notes that in Ps 2:12 "kissing the son" is "a sign of homage and submission (cf. 1 Sam 10:1; 1 Kgs 19:18). Failure to submit to God through his king would result in disaster, for God's hasty wrath would culminate in their destruction (v. 12)."

inheritance (cf. Rom 4:13–17; 8:12–15; cf. also Rev 21).

## Psalm 72

Psalm 72 coheres with Psalm 2 in that it extends the rule of the Davidic king to the ends of the earth.<sup>14</sup> This notion is explicitly found in 72:8, where the Psalmist says of the Davidic king: “May he rule from sea to sea, and from the river to the ends of the earth (אֶרֶץ).” There is no need to restrict the reign of the Davidic king from one sea to another or from a certain river to a remote location of the earth, for the idea here is “a universal rule, encompassing seas, rivers, and lands.”<sup>15</sup> A. F. Kirkpatrick states, “Extension, not limit, is the idea conveyed. The world belongs to God: May he confer on His representative a world-wide dominion!”<sup>16</sup> Psalm 72 therefore reiterates the idea that the Davidic king will rule over the earth, thus expanding the notion of the inheritance beyond the borders of Canaan. This point again confirms the typological sense of the inheritance and clarifies that the true heir of Abraham is God’s kingly son.

One further observation is that in Psalms 2 and 72 David’s son will rule over his land inheritance, the implication being that notion of inheritance is also associated with kingdom.<sup>17</sup> This connection may also be seen in earlier Old Testament texts. For example, in Exodus 19:5–6 God announces to Moses his intention to make “a kingdom of priests and a holy nation” in the land. Deuteronomy 17:14–20 sets forth God’s prescriptions for the monarchy that will be established in the land. And, of course, throughout the majority of Samuel to Chronicles there is a kingdom in the land of

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<sup>14</sup>So VanGemeren, *Psalms*, 472.

<sup>15</sup>Ibid.

<sup>16</sup>A. F. Kirkpatrick, *The Psalms Book* (Cambridge: Cambridge University Press, 1981), 420.

<sup>17</sup>The association between inheritance and kingdom is more specifically noted in the following phrases: וְאֶתְנָהּ גּוֹיִם נַחֲלֶתָּהּ וְאֶחָדָהּ אֶפְסֵי־אֶרֶץ (Ps 2:6–8). See also Ps 72:8, which supports the idea in Ps 2.



promise. Thus the association between inheritance and kingdom in Psalms 2 and 72 follows an established Old Testament pattern.

## Psalm 95

Psalm 95 begins with an invitation to worship God (vv. 1–7a). This joyful summons is immediately followed by a severe warning about the wilderness generation (vv. 7b–11)<sup>18</sup> whom God loathed (v. 10):<sup>19</sup> “They are a people who go astray in their hearts and have not known my ways. Hence I swore in my anger, ‘They will not enter my rest’” (Ps 95:10–11). Although the Old Testament does not record the specific words in Psalm 95:7b–11,<sup>20</sup> “they effectively embody the substance of what was said again and again.”<sup>21</sup>

The phrase “they will not enter into my rest (מנוחה)”<sup>22</sup> is associated with not entering the land inheritance.<sup>23</sup> The wilderness generation failed to experience rest in their inheritance because they refused to trust in the Lord. The connection between “rest”

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<sup>18</sup>James Luther Mays, *Psalms*, Interpretation (Louisville: John Knox, 1994), 305. The shift in tone from Ps 95:1–7a to Ps 95:7b–11 is summarized succinctly by Konrad Schaefer, *Psalms, Berit Olam: Studies in Hebrew Narrative and Poetry*, ed. David W. Cotter (Collegeville, MN: The Liturgical Press, 2001), 236: “Psalm 95 opens in a festive mood, with procession and joyful praise. The scene is set suddenly, then God, who is being celebrated, speaks and chills the festive air. Thus ends the Psalm.”

<sup>19</sup>VanGemenen, *Psalms*, 619, argues that the lord’s anger toward the wilderness generation was more than occasional. He claims that the Lord “was so greatly disturbed with the negative reaction from his people that he ‘loathed’ them, even as a man under God’s judgment may come to loath his own corruption (cf. Ezek 6:9; 20:43; 36:31) and as a righteous man may loath sin (cf. 119:158; 139:21).” See also, Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, vol. 1, trans. and ed. M. E. J. Richardson (Leiden: Brill, 1995), 1083, which notes that the word קָוַט in Ps 95:11, often translated as “loath,” may best be rendered here as “feel disgust.” If that is the case, then it may be said that the wilderness generation’s sin resulted in God being “disgusted” with them.

<sup>20</sup>Harris, “Inheritance in Hebrews,” 85.

<sup>21</sup>H. C. Leupold, *Exposition of the Psalms* (Grand Rapids: Baker, 1959), 678.

<sup>22</sup>Marvin Tate, *Psalms 51–100*, WBC, vol. 20 (Dallas: Word, 1990), 502, asserts that Ps 95:11 recalls the announcement of judgment on the wilderness generation in order to encourage God’s people “to hear the message of Yahweh and avoid the mistakes of the past.”

<sup>23</sup>VanGemenen, *Psalms*, 619.

and “inheritance” is especially evident in Deuteronomy 12:9, which records that Israel has yet to enter their “rest” (מְנוּחָה) and “inheritance” (נַחֲלָה; cf. Ps 132:8, 14).<sup>24</sup> Furthermore, the use of “today” (הַיּוֹם) in Psalm 95:7 presents a future anticipation of rest in the land.<sup>25</sup> As noted in Psalms 2 and 72, the inheritance that awaits those who honor God’s royal son has been significantly expanded beyond the borders of Canaan to include the whole earth. Those who refuse to honor the king will not receive an inheritance but will be crushed (Ps 2:12).

### Summary of the Psalms

The Psalms reassure God’s people of the promise of inheritance. Beyond this fact, Psalm 2 specifies that the true heir of the promise is the Davidic king. Those who do not honor him have no hope of an inheritance. Psalms 2 and 72 explain that the inheritance is not restricted to Canaan but is enlarged to include the entire world. Lastly, Psalm 95 clarifies that God’s people will experience rest when they enter their inheritance. These observations display that the inheritance that awaits God’s people is far more glorious than original land to which they sojourned.

### The Prophets

Isaiah<sup>26</sup> and Ezekiel make the most significant contributions toward understanding the inheritance in the prophetic corpus. The relevant passages in Isaiah are

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<sup>24</sup>Ibid. See Walt C. Kaiser, Jr., “The Promise Theme and the Theology of Rest,” *BibSac* 130 (1973): 135–50, for a study of “rest” in Scripture. See also Georg Braulik, “Gottes Ruhe—Das Land oder der Tempel? Zu Psalm 95, 11,” *Freude and der Weisung des Herrn, Beiträge zur Theologie der Psalmen, Festgabe zum 70. Geburtstag von Heinrich Gross* (Stuttgart: Katholisches Bibelwerk, 1986), 33–44.

<sup>25</sup>Jon Laansma, *‘I Will Give You Rest’: The Rest Motif in the New Testament with Special Reference to Matt 11 and Heb 3–4*, *Wissenschaftliche Untersuchungen zum Neuen Testament* 2/98 (Tübingen: Mohr Siebeck, 1997),

<sup>26</sup>This dissertation accepts the unity of Isaiah. For a brief discussion of this issue, see John Oswalt, *The Book of Isaiah: Chapters 1–39*, NICOT (Grand Rapids: Eerdmans, 1986), 44–46; John D. Watts, *Isaiah 1–33*, WBC, vol. 24 (Nashville: Thomas Nelson, 2005), xliii-lxxx.

54:1–17, 57:1–13, 65:1–25, and 66:22–23. Isaiah 54:1–17, like Psalm 2, reiterates the idea that the inheritance has been enlarged to include the whole world. Isaiah 57:1–13, as suggested in Psalm 2, asserts that those who will dwell in the land along with God’s son are those who trust in him. Isaiah 65:1–25 and 66:22–23 further clarify that the future worldwide inheritance for God’s people is the new heavens and new earth. The pertinent chapters in Ezekiel are 36–37. Here Ezekiel crystalizes the eschatological nature of the inheritance by promising that God’s people will inherit the land when they are resurrected from the dead. When this finally takes place, a Davidic monarch will reign over them forever.

### **Isaiah 54:1–17**

Isaiah 54:1 calls the barren woman to break forth in singing and crying, for she will soon bear children (v. 1). The image of a barren woman appeals to the account of Sarah in Genesis 21:1–7, which portrays her as “barren and without hope and then, by the goodness of God, [she] is given a child and an heir.”<sup>27</sup> The allusion to Sarah in Isaiah 54:1 refers to Israel, “whose bareness signifies the hopelessness of exile.”<sup>28</sup> The fact that the barren women will bear children means that God is keeping his promise to multiply the seed of Abraham. This promise is directly tied to the hope of an inheritance (cf. Gen 15, 17, 24), for the offspring of Abraham will dwell eternally in the land (cf. also Deut 12:10, 25; Josh 22:4, 23:1). Such a connection suggests that the barren woman will give birth to children who will occupy the land. Isaiah’s use of “bareness-birth” imagery therefore symbolizes the hopelessness of Israel’s exile and the anticipation of dwelling in

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<sup>27</sup>Walter Brueggemann, *Isaiah 40–66*, Westminster Bible Companion (Louisville: Westminster John Knox, 1998), 151. Brackets mine. In Gal 4:27, Paul uses Isa 54 in reference to barren Sarah, which supports the idea that the barren woman in Isa 54:1 is an allusion to her. Contra Gary Smith, *Isaiah 40–66*, NAC (Nashville: Broadman and Holman, 2009), 477, who, without consulting Paul’s use of said text, rules out the “barren woman” as a reference to Sarah.

<sup>28</sup>Ibid. See also John Oswalt, *The Book of Isaiah: Chapter 40–66* (Grand Rapids: Zondervan, 1998), 416.

the promised land.<sup>29</sup>

Isaiah then commands the following to the barren woman: “Enlarge the place of your tent (מִקְוֶה), and let the curtains of your habitations be stretched out” (54:2).<sup>30</sup> Isaiah’s command to “enlarge the place of your tent (מִקְוֶה)” gives the indication that a large amount of exiles will enter the land, therefore necessitating the expansion of the מִקְוֶה.<sup>31</sup> The מִקְוֶה, in light of similar uses in Exodus 3:8, Numbers 32:1, and 2 Samuel 7:10, is a reference to the land.<sup>32</sup> While David’s tent may also be in view (cf. אֶהְיֶה לָּהּ),<sup>33</sup> the emphasis is on the expansion of the concept in the head noun מִקְוֶה. The tent of David will certainly be expanded, but this is only possible because of the expansion of the place/land on which it rests.

Isaiah 54:3 affirms that the reason why (כִּי) the barren woman is to stretch out the place of her tent is because she will “spread all around to the right and to the left.” In other words, her descendants will be so numerous that they will spread out in all directions. This pronouncement echoes the oath that God made to Jacob in Genesis 28:14, that his offspring would spread out “to the west, east, north, and south” (Gen 28:14).

Furthermore, the woman’s countless descendants will “inherit”<sup>34</sup> the nations

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<sup>29</sup>So also Brueggemann, *Isaiah 40–66*, 151.

<sup>30</sup>Klaus Baltzer, *Deutero-Isaiah: A Commentary on Isaiah 40–55*, Hermeneia, ed. Peter Machinist (Minneapolis: Fortress, 2001), 436, argues that the imperative in Isa 54:2 is the opposite of what Israel and the land have experienced, according to Jer 10:20: “My tent is destroyed.... My children have gone from me.... There is no longer someone to spread my tent, and to set up the covering of my tent.”

<sup>31</sup>Smith, *Isaiah: 40–66*, 479, rightly says that “the general imagery of expanding a tent should be broadly applied to the picture of preparing for a rapid expansion of additional people in Zion.”

<sup>32</sup>Baltzer, *Deutero-Isaiah*, 436.

<sup>33</sup>*Ibid.*, 436–37.

<sup>34</sup>See Wright, “שָׂרָה,” in *NIDOTTE*, vol. 3, ed. Willem. A. VanGemeren (Grand Rapids: Zondervan, 1997), 547; *HALOT*, 1:441–42. Many translations, such as the NAS, NET, NRS, and ESV, render שָׂרָה as “possess” in Isa 53:3. “Inherit” is a more viable translation in this passage. This is mainly due to the following: (1) the promise of offspring (וְרֵעַ) is often coupled with the promise of an inheritance (Gen 12:7, 15:18, 26:4, 48:4; Ex 33:1); (2) these promises are reaffirmed in 54:2, since Isaiah notes that the

(וְזָרַעְךָ גּוֹיִם יִירָשׁ, Isa 54:3). Isaiah's use of the noun זָרַע alludes to the fulfillment of the promise of innumerable offspring in Genesis (e.g., 13:6, 15:5). Isaiah also uses the verb יָרַשׁ, which normally takes אֶרֶץ as its object in inheritance related passages (e.g., Gen 15:7; Deut 1:8). Here, however, the object of יָרַשׁ is גּוֹיִם, establishing that the woman's offspring will inherit all the domains occupied by the nations of the world. The expansion of the inheritance in this passage is in line with what is found in 2 Samuel 23 and Psalm 2, and once more signifies that Canaan is a type of the cosmic inheritance.

Later in the passage, Isaiah declares, "This is the inheritance of the servants of the Lord" (זֹאת נַחֲלַת עַבְדֵי יְהוָה, 54:17b). The demonstrative pronoun זאת functions either anaphorically or cataphorically.<sup>35</sup> Since in the following sentence the particle of interjection הוּא signifies a transition to a new subsection,<sup>36</sup> זאת must function anaphorically, suggesting that Isaiah describes "the inheritance of servants of the Lord" in the preceding context of 54:1–17a. According to these verses, the inheritance will be a place where God's "steadfast love" (חֶסֶד) will not depart (v. 10), where the foundation will be laid with sapphire and the walls built with precious stones (vv. 11–12). Here the barren woman's children will be taught by the Lord and they shall experience peace (v. 13). Here they will also be established in righteousness (צִדְקָה) and will be far from oppression (v. 14). Given that the verbs throughout this passage, such as יִירָשׁ (v. 3), לְמוֹדֵי (v. 13), and תִּכְוֶנְגִי (v. 14), all carry a future sense, God's people will possess the

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barren women will bear numerous descendants and that the land inheritance will be enlarged; and (3) the conjunction כִּי connects Isa 54:2 and 54:3, thus making the thought in both verses consistent. Given these reasons, it is more suitable to render יָרַשׁ in Isa 54:3 as "inherit."

<sup>35</sup>See Williams, *Hebrew Syntax*, 49; Waltke and O'Connor, *Biblical Hebrew Syntax*, 309.

<sup>36</sup>The MT begins a new section in Isa 55:1 with the word הוּא. This marker commonly indicates the inception of a new subsection, section, etc. One may call this a transitional signal. For a discussion of הוּא and other such markers, see Waltke and O'Conner, *Biblical Hebrew Syntax*, 632–36. Oswalt, *Isaiah 40–66*, 435, contends that the presence of הוּא in Isa 55:1 "along with five imperatives in this verse gives a strong sense of urgency and importance of what follows. The reader knows that what is being said here is not simply a prosaic continuation of a previous discourse."

inheritance in Isaiah 54:1–17a in the eschaton.<sup>37</sup>

Following this affirmation, Isaiah goes on to state, “and their righteousness is because of me” (וְצִדְקָתָם מֵאֵתִי, Isa 54:17b).<sup>38</sup> This clause is often translated with the previous clause as, “This is the inheritance of the servants Lord and their righteousness from me” (זֹאת נַחֲלַת עֲבָדֵי יְהוָה קְתָמוֹצֵךְ מֵאֵתִי).<sup>39</sup> This translation gives the impression that וְצִדְקָתָם מֵאֵתִי is part of the demonstrative statement that points back to the inheritance in Isaiah 54:1–17a. While the conjunction וְ may refer to the previous context, in this passage it joins the final two clauses in 54:17 without suggesting that וְצִדְקָתָם מֵאֵתִי is part of the demonstrative statement. The Septuagint supports this reading, for it translates וְצִדְקָתָם מֵאֵתִי יְהוָה קְתָמוֹצֵךְ זֹאת as ἔστιν κληρονομία τοῖς θεραπεύουσιν κύριον, καὶ ὑμεῖς ἔσεσθέ μοι δίκαιοι.<sup>40</sup> The Septuagint uses the conjunction καὶ to connect the two clauses,

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<sup>37</sup>Smith, *Isaiah 40–66*, 492, argues that the “concept of inheritance was traditionally connected with receiving the land of Palestine as their possession.” However, now in Isa 54 “the heritage of the nation includes children (54:1), an enlarged tent to the left and to the right (54:2)... God’s compassion (54:8), God’s unfailing love and covenant peace (54:10), a bejeweled city (54:11–12), son’s taught by God (54:12), and divine protection (54:14–17)” (ibid.). As noted throughout the OT, the children are not the inheritance but they will receive the inheritance. Also, notions such as God’s compassion and unfailing love (54:8–10), a place built with jewels (54:1–12), etc., are all things that will characterize life in the land inheritance. Thus it is not valid to contend, as Smith, that Isaiah 54 now defines the inheritance as something other than the land. It has certainly been expanded (2 Sam 23; Ps 2; Isa 54:2–3), but it is still fundamentally the land promised to Abraham and his descendants. Also against Oswalt, *Isaiah 40–66*, 431.

<sup>38</sup>The construction מֵאֵתִי is best translated as “because of me” rather than “from me.” This rendering is both consistent with the semantic range of the preposition מִן and the expectation in the Hebrew Scriptures that righteousness will be brought about on account of God’s work. Similarly, Mark Seifrid, “Paul’s Use of Righteousness Language against Its Hellenistic Background,” in *Justification and Variegated Nomism: The Complexities of Second Temple Judaism*, vol. 2, ed. D.A. Carson, Peter T. O’Brien, and Mark A. Seifrid (Grand Rapids: Baker, 2004), 44, makes the following important observation: “The Hebrew Scriptures operate with the simple but profound assumption that ‘righteousness’ in its various expressions is ultimately bound up with God and his working. As a state of the affairs in the world, ‘righteousness’ cannot be accomplished or even rightly conceived apart from its enactment by God.... The ultimate hope of the Hebrew Scriptures, we may suggest, is that ‘righteousness’—presently still unseen—shall be realized ultimately by God.” Such insightful comments certainly lend credence to the translation of מֵאֵתִי as “because of him,” since God is the only one who will bestow righteousness on his people.

<sup>39</sup>See NIV, ESV.

<sup>40</sup>LXX Isaiah citations are from Joseph Ziegler, ed., *Isaias*, Septuaginta: Vetus Testamentum Graecum, vol. 14 (Göttingen: Dandenhoed & Ruprecht, 1939).

in order to add that the people “will be righteousness (δικαιοσύνη) on account of the Lord.”<sup>41</sup> These observations thus demonstrate that ו joins 54:17a (זאת נחלת עבדי יהוה) and 54:17b (ויעדקתם מאת) to connect entering the inheritance (54:1–17a) with being righteous on account of God (54:17b).<sup>42</sup>

### Isaiah 57:1–13

Isaiah 57:1–13 describes the fate of the ungodly and the reward for those who place their faith in Lord (vv. 3–13). The ungodly are identified as sorcerers and adulterers (Isa 57:3), who worship idols by engaging in unorthodox cultic activities, such as slaughtering their own children and participating in illicit sexual rituals (57:4–11). They will cry out and will not be delivered by their gods, for these lifeless idols have no power even to save themselves (57:12–13). In contrast to the wicked (ו),<sup>43</sup> those who trust in the

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<sup>41</sup>The dative pronoun μοι in Isa 54:17, as with מן above, is taken with a sense of cause, for the following reasons. (1) The dative may carry a causal sense with an impersonal verb. See Eph 2:8. (2) The LXX translates מאת with μοι to indicate cause, since this function is consistent with both forms. See HALOT, 1:597–98; Herbert Weir Smyth, *Greek Grammar*, rev. Gordon Messing (Cambridge, MA: Harvard, 1984), 348–9. See also Job 14:9; Exod 28:18. (3) God is the one who declares people righteous. See Rom 3:20–6, 5:6–21; Gal 3:6–24. (4) The notion of righteousness is a fundamentally eschatological verdict that will be pronounced by God. See Gal 2:17, 5:15.

<sup>42</sup>The word קִדְּשׁ in Isa 54:17b (δικαίος LXX) refers to God’s legal verdict of “right standing” with him. See Mark A. Seifrid, “Righteousness Language in Hebrew Scriptures and Early Judaism,” in *Justification and Variegated Nomism: The Complexities of Second Temple Judaism*, vol. 1, ed. D.A. Carson, Peter T. O’Brien, and Mark A. Seifrid (Grand Rapids: Baker, 2001), 415–52. See also Friedrich Avemarie, “Bund als Gabe und Recht,” in *Bund und Tora: Zur theologischen Begriffsgeschichte in alttestamentlicher, frühjüdischer und urchristlicher Tradition*, ed. Friedrich Avemarie and H. Lichtenberger (Tübingen: Mohr Siebeck, 1996), 163–216; Koch, “קִדְּשׁ,” in *TLOT*, vol. 2 trans. Mark E. Biddle (Peabody, MA: Hendrickson, 1997), 1046–62; Ringgren and B. Johnson, “קִדְּשׁ,” in *Theological Dictionary of the Old Testament*, vol. 7, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. Douglas W. Stott (Grand Rapids: Eerdmans, 2003), 239–69. The legal understanding of קִדְּשׁ as “right standing” appears to be supported by the futuristic context of Isa 54:1–17 and the fact that God’s final verdict of righteousness will come about in the eschaton (cf. Gal 2:7, 5:15). So the type of righteousness God’s people will experience in their inheritance is one in which they will be legally “in the right” before their creator. Brueggemann, *Isaiah 40–66*, 158, makes the observation that the “use of judicial language” in Isa 54:1–17 was taken up by Paul in his notion of sure “justification” (=vindication) in the gospel. That same assurance belonged to Judaism before Paul wrote.”

<sup>43</sup>The conjunction ו in Isa 57:13b has a contrastive function.

Lord will inherit the land (יִנְחַל-אֶרֶץ) and will possess God's holy mountain (הַר-קֹדֶשׁ יִירָשׁ). The use of the qal imperfect verbs יִנְחַל and יִירָשׁ indicate that believers will receive their recompense in the future.

It is important to point out that Isaiah 57:13 claims that those who trust in the Lord are the heirs of the land, which seems to contradict the assertion in Psalm 2 that the sole beneficiary of the land is God's son, the Davidic king. Rather than bringing contradiction, reading Isaiah 57:13 in view of Psalm 2 clarifies that those who will dwell in the land along with God's kingly son (Ps 2) are those who put their faith in him (Isa 57:13). This is in contrast to the wicked who put their faith in inanimate idols (Isa 57:1–13a), and thus have no hope of being heirs with the king.

### **Isaiah 65:1–25 and 66:22–23**

Isaiah 65:1–25 reinforces that the wicked will have no place with God's people (65:1–8, cf. 11:1–15). Instead of receiving an inheritance, they will experience God's righteous judgment (65:11–15).

Also in this chapter, the Lord proclaims that “the one who is blessed in the land (בְּאֶרֶץ) will bless himself (יְתַבְרֶךְ) in the God of truth, and the one who takes an oath in the land (בְּאֶרֶץ) will swear (יִשָּׁבַע) in the God of truth; because the sorrows of the past have been forgotten and hidden from my eyes” (65:16) This state is reserved for the servants of the Lord (65:15b).<sup>44</sup> They are the ones who will live in a land devoid of sorrows,<sup>45</sup> which will be unlike anything they have ever experienced.<sup>46</sup> Moreover, since the verbs יְתַבְרֶךְ and יִשָּׁבַע carry a futuristic sense, it is apparent that the Lord's servants will inherit the land in the future.

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<sup>44</sup>The antecedent of the relative pronoun אֲשֶׁר is לְעַבְדָּיו in Isa 65:15. This makes evident that the “servants of the Lord” are those who will dwell in the land discussed in this verse.

<sup>45</sup>See similar ideas in Paul House, *Old Testament Theology* (Downers Grove, IL: InterVarsity, 1998), 296; Brueggemann, *Isaiah 40–66*, 244.

<sup>46</sup>Brueggemann, *Isaiah 40–66*, 244.



Subsequently, Isaiah 65:17–25 describes (יְיָ)<sup>47</sup> the future land inheritance as the “new heavens and a new earth,” a place where “the former things shall neither be remembered nor called to mind” (v. 17) and where God’s people will “be glad and rejoice forever in that which [he] will create” (v. 18). It will be a place where they will enjoy “the blessings of...security, longevity, and the prosperity to enjoy one’s children and labors without fear”<sup>48</sup> (vv. 19–25). This will be a real, physical place, for people will build and inhabit houses (v. 21), and plant and not labor in vain (vv. 22–23). This description of the new heavens and new earth makes evident that the curse brought about in Genesis will be reversed, for the former things, such as tragedy, pain, and death, will be forgotten, and God’s people will experience gladness and prosperity forever. In other words, it will be a return to life in Eden.<sup>49</sup>

Isaiah 65:17–25 demonstrates that the land God’s people will inherit is the new heavens and the new earth (cf. Rev 21–22). This underscores that the inheritance is an eschatological concept, solely to be realized in the future. In addition, Isaiah 66:22–23 goes on to mention that the new heavens and new earth will exist perpetually before the Lord and the offspring of Abraham will remain upon it forever. These verses recall the promise to Abraham that his offspring will inherit the land as their permanent, physical dwelling (Gen 17:1–8, 24:1–9, 26:1–3, 28:1–5, 35:9–12; Deut 12:10, 25; Num 13:28–9; Josh 22:4, 23:1). In view of Psalm 2 and Isaiah 57:1–13, those who will dwell in the new heavens and new earth, i.e., the future reconstituted world (cf. Rom 8:18–25), and thus be fellow heirs with God’s son, are those who trust in the Lord. Only such people will dwell

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<sup>47</sup>Ibid. The conjunction וְ establishes that 54:17 is built upon the preceding context. For an in depth study of this particle, see Carl M. Follingstad, *Deictic Viewpoint in Biblical Hebrew Text: A Syntagmatic and Paradigmatic Analysis of the Particle וְ* (Dallas: SIL International, 2000). See also Wilhelm Gesenius, *Hebrew Grammar*, ed. E. Kautzsch, trans. A. E. Cowley (Oxford: Clarendon Press, 1983), 305.

<sup>48</sup>Harris, “Inheritance in Hebrews,” 96.

<sup>49</sup>House, *Old Testament Theology*, 296.

in the future inheritance and have no memory of the former pains and troubles, for the curse will be reversed and mankind will live as in the days Eden.

### **Ezekiel 36–37**

Ezekiel’s contribution to the concept of inheritance in the Prophets is that he solidifies the eschatological nature of this notion. In order to appreciate his input into the discussion, it is important to note that the Psalms and Prophets have thus far asserted that the inheritance has been enlarged beyond the boundaries of Canaan to include the entire coming world (Pss 2, 72, 95; Isa 54:1–17). This future world is further identified as the new heavens and new earth (Isa 65:1–25, 66:22–23), giving a distinctly eschatological character to the inheritance. This idea is only accentuated by Ezekiel, as he holds out the hope that God’s people will enter the eschatological land (Ezek 33–48; cf. 11:15).<sup>50</sup> Since this is most clearly seen in Ezekiel 36–37, the focus of this section will be on these chapters.

**Ezekiel 36.** In Ezekiel 36, God says to Israel, “I will take (וְלָקַחְתִּי) you from the nations and gather you (וְקִבַּצְתִּי) from all the lands (מְכַל־הָאָרְצוֹת) and bring you (וְהֵבֵאתִי) into your own land (אֶדְמַתְכֶּםסָּאֵל)” (v. 24).<sup>52</sup> The verbs וְלָקַחְתִּי, וְקִבַּצְתִּי, and וְהֵבֵאתִי carry a future sense, indicating that the gathering of Israel into the land inheritance will be forthcoming. Ezekiel 36 also says that Israel will enter a fruitful and tilled land, as the Garden of Eden (vv. 22–36; cf. Isa 65:17–25).<sup>53</sup> The thought that Israel

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<sup>50</sup>See Horace D. Hummel, *Ezekiel 1–20*, CC (St. Louis: Concordia, 2005), 10.

<sup>51</sup>The word אֶדְמָה, like אֶרֶץ, may also refer to the land of Israel or the land of promise (e.g., Num 11:12, 32:11; Deut 4:40, 5:16, 11:9, 26:5; Amos 2:10, 3:2). So J.G. Plöger, “אֶדְמָה,” in *TDOT*, 1:96–98.

<sup>52</sup>Note the use of Exodus-like terminology in Ezek 36:24 (cf. Exod 3:10–12, 6:6–7), “which occurs nine other times in Ezekiel (once, in 29:13, for the Egyptians), and becomes most prominent in the context of restoration oracles in chapters 34–39” (ibid).

<sup>53</sup>See Walther Zimmerli, *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel Chapters 25–48*, Hermeneia, trans. James D. Martin (Philadelphia: Fortress Press, 1983), 251.

will inherit an Edenic land “looks forward to the eschatological state, when God’s redeemed shall inhabit a new but greater Eden-like paradise.”<sup>54</sup> Such a thought is also consistent with Revelation 21–22, which speak of God’s people receiving the new heavens and new earth.<sup>55</sup>

Ezekiel 36 thereby reaffirms the eschatological nature of the inheritance that has been witnessed thus far in the Psalms and Prophets. The eschatological understanding of Israel’s inheritance will now be solidified in Ezekiel 37.

**Ezekiel 37.** Ezekiel 37:1–14 describes a vision of a valley of dry bones. In this vision, God causes the bones to come together, applies sinews, flesh and skin, forming a body, and then breathes life into them. The way in which God breathes life into the body is reminiscent of Genesis 2:7, where “the human being was first given shape...and then received from God himself animating breath...‘the breath of life.’”<sup>56</sup> Ezekiel’s vision of God bringing to life bodies that were once nothing more than dry bones is an allegorical representation of the bodily resurrection of Israel.<sup>57</sup> God will breathe life into the bodies of his people—i.e., he will resurrect them—the same way he breathed life into Adam. So not only does God promise to bring his people into an eschatological land (Ezek 36), but he also promises to raise them from the dead (Ezek 37:1–14).

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<sup>54</sup>Hummel, *Ezekiel 21–48*, 1060.

<sup>55</sup>Ibid.

<sup>56</sup>Leslie Allen, *Ezekiel 20–48*, WBC, vol. 29 (Dallas: Word, 1990), 185. Horace D. Hummel, *Ezekiel 21–48*, CC (St. Louis: Concordia, 2007), 1068, also sees this connection. More specifically, he says that “‘breath’ resonates with the verb נָפַח... ‘breath, blow’ (Ezekiel 37:9), the same verb used for God ‘breathing’ the breath of life into man in Gen 2:7.” See also HALOT, 1:708.

<sup>57</sup>See Isa 53, Dan 12. See also N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 121–27; Stephen G. Dempster, *Dominion and Dynasty: A Theology of the Hebrew Bible*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity, 2003), 170. In defending his interpretation of Ezek 37:1–14 as an account of the future resurrection of Israel, N. T. Wright, *The Resurrection*, 120, argues that “this is not a mere resuscitation, like miracles performed by Elijah and Elisha. The fleshless bones can only be brought to life by a new and unprecedented act of the creator god.” The interpretation of this as a resurrection text is seen as early as the rabbinic period “in textual marginalia from early manuscripts and in the remarkable paintings found at Dura-Europos” (ibid.).

The fact that Ezekiel follows the discussion of Israel's entrance into the land (36:22–37) with the vision of dry bones being raised to life (37:1–14) means that these two events will happen in succession, perhaps even simultaneously. This point is clearly summarized when Ezekiel prophesies, “Thus says the Lord: “Look, my people! I will open your graves and raise you from the grave, and I will bring you into the land of Israel (אֶל-אֲדַמַּת יִשְׂרָאֵל)” (37:12–13). Ezekiel then immediately restates this fact: “And I will put my Spirit within you, and you will live, and I will place you in your land (עַל-אֲדַמְתְּכֶם)” (37:14). Therefore it is apparent that the “resurrection” is tied to the reception of the “inheritance,” for God’s people will inherit the land when God raises them from the dead. Moreover, the link between these themes suggests that, since the resurrection is an eschatological event, so too is the inheritance of the land.<sup>58</sup> Ezekiel 36–37 thus serves to crystalize that the inheritance is an eschatological concept that will be fulfilled when God’s people are resurrected to dwell in the land.

When the people at last inherit the land, Ezekiel asserts that “they and their sons and the sons of their sons will dwell their forever (לְעוֹלָם), and my servant David will be their ruler” (37:25; cf. 37:24–28). The promise that Israel will dwell perpetually in the land is a characteristic of their true inheritance. Also, Ezekiel’s assurance of an eternal Davidic ruler, or an “eschatological David,” is most likely dependent upon the prophecy in 2 Samuel 7:10–16, where God promises that a descendent of David will rule over God’s people in the land forever (cf. Pss 2, 72, 95).<sup>59</sup> His reign in the land will be the long-awaited eternal kingdom in the inheritance (cf. 1 Cor 6:9–10, 15:50–56; Rev 21).

Although neither an eternal stay in the land nor a perpetual Davidic ruler has been witnessed to this point in the Old Testament, Ezekiel 36–37 promises that Israel will inherit the land forever when they are resurrected from the dead; when this event finally

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<sup>58</sup>Cf., Isa 53; Dan 12; 1 Cor 15; Rev 20–22.

<sup>59</sup>Hummel, *Ezekiel 20–48*, 1098.

comes about, a Davidic king will reign over them. These chapters confirm that the inheritance is an eschatological concept, only to be fulfilled in the future. To say that the inheritance has been either fully or partially fulfilled does not take into account Ezekiel's assurance that God's people will inherit a reconstituted land, which Isaiah clarifies as the new heavens and new earth (65:1–25, 66:22–23), when their dead bodies are raised from the grave (cf. Rev 20–22).<sup>60</sup>

### **Summary of the Prophets**

In the Prophets, Isaiah 54:1–17 reiterates the idea that the inheritance has been enlarged to include the entire world. Isaiah 57:1–13 affirms that those who desire to be fellow-heirs of the land along with God's son are those who trust in him (cf. Ps 2). Isaiah 65:1–25 and 66:22–23 further clarify that the future world that God's people will inherit is the new heavens and new earth, evidencing that the inheritance is a distinctly eschatological concept. Subsequently, Ezekiel 36–37 solidifies the eschatological nature of the inheritance by displaying that God's people will inherit the land when they are resurrected from the dead. When this occurs, a royal descendent of David will reign over them forever. The Prophets therefore display that the inheritance is a “not yet” concept, only to be fulfilled in the future.

### **Conclusion**

The Psalms and Prophets make a valuable contribution to the interpretation of the inheritance concept—for both corpuses testify that the inheritance has been expanded beyond Canaan to encompass the entire eschatological world (i.e., the new heavens and earth, Isa 65–66), the place over which the Davidic king will reign. Since God's people

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<sup>60</sup>Neh 1:1–11 seems to represent a partial fulfillment of the land inheritance, for some of God's people have returned to the land. Since the people have yet to enter the eschatological world, it is more likely that Neh 1:1–11 presents the reader with a glimpse of the better return to the redeemed land that will take place in the future. In other words, it is a “type” of what is to come.

will dwell in the world to come when their bodies are raised from the grave (Ezek 36–37), it is apparent that the fulfillment of the inheritance is in the eschaton. Such an understanding of the inheritance is carried into the Second Temple literature, which anticipates that Abraham’s offspring will receive an eschatological inheritance that stretches from one side of the world to the other.

## CHAPTER 5

### THE INHERITANCE IN THE SECOND TEMPLE LITERATURE

The Second Temple literature spans roughly six and a half centuries of Jewish history (587 BC–AD 70). Many of the texts written during this period provide significant insight into the understanding of the inheritance. This chapter will survey the relevant texts in the Apocrypha, Pseudepigrapha, and Dead Sea Scrolls.<sup>1</sup> Second Temple corpuses do not display major developments in the Old Testament understanding of the inheritance. Rather, they, like the Psalms and Prophets, generally view this concept to be the eschatological land promised to Abraham and his offspring.

This chapter will first survey the lexical terms for the inheritance in the Septuagint, showing that its translators most often use *κληρονομέω*, *κληρονομία*, and *κληρονόμος* for rendering Old Testament inheritance terms. After that, this chapter will examine the inheritance in Apocrypha, Pseudepigrapha, and Dead Sea Scrolls.

#### **The Lexical Understanding of the Inheritance in the Septuagint**

The Septuagint translators commonly employ *κληρονομέω*, *κληρονομία*, and *κληρονόμος* in rendering Old Testament inheritance terms. The verb *κληρονομέω* is most often used to translate עָרַךְ (111 times) and less often לָקַח (27).<sup>2</sup> The noun *κληρονομία* is

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<sup>1</sup>The Second Temple texts that will be discussed in this chapter are generally those noted in the inheritance works of Dana Harris, “The Eternal Inheritance in Hebrews: The Appropriation of an Old Testament Motif by the Author of Hebrews” (Ph.D. diss., Trinity Evangelical Divinity School, 2009); Paul L. Hammer, “The Understanding of the Inheritance in the New Testament” (Th.D. thesis, The University of Heidelberg, 1958); James D. Hester, *Paul’s Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte* (London: Oliver and Boyd, 1968). Of these works, Dana Harris’s “Inheritance in Hebrews” is by far the most systematic and thorough treatment of the inheritance in Second Temple literature. Even in places where I have not cited her, the reader may hear “echoes” of her work.

<sup>2</sup>W. Foerster and J. Herrmann, “*κληρονομέω*,” in *TDNT*, vol. 3, ed. Gerhard Kittel, trans.

mainly employed to translate the word הֵנִיחַ (143 times). In 16 other instances, κληρονομία is used to translate “words of the stem נִחַ.”<sup>3</sup> Also, the noun κληρος is employed in rendering the word הֵנִיחַ (49 times) and even words associated with the stem נִחַ (11). On occasion, the noun κληρος functions synonymously with κληρονομία as the “inheritance” of Israel (e.g., Exod 6:8; Num 33:53).<sup>4</sup> These words usually coincide “when the form in which the Israelites took possession of Canaan, and the land itself as God’s special God-given possession, are described.”<sup>5</sup> Although κληρος may function synonymously with κληρονομία, the former may be used with the sense of an individual “lot” or “portion” of the larger inheritance of Israel (11 times in Josh 17–21), whereas the latter carries no such function. This is because κληρονομία mainly refers to the “entire” inheritance of Israel (e.g., 1 Kgs 8:36; 1 Chr 21:12).<sup>6</sup> In light of these observations, it is evident that the translators of the Septuagint consistently employ κληρονομέω, κληρονομία, and κληρονόμος for rendering Old Testament inheritance terms.

### **The Inheritance in the Apocrypha**

The apocryphal books of Tobit, Judith, Sirach, and 1 and 2 Maccabees are the focus of attention in this section. Each of these books asserts that the inheritance is the land that Israel will possess in the future. Tobit, Judith, and Sirach even present a distinctly eschatological understanding of this concept.

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Geoffrey Bromiley (Grand Rapids: Eerdmans, 1967), 769. The word counts in this section mainly come from pp. 767–85 of this source, unless otherwise specified.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., 759

<sup>5</sup>Ibid.

<sup>6</sup>Johannes Eichler, “Inheritance, Lot, Portion,” in *NIDNTT*, vol. 2, ed. Colin Brown (Grand Rapids: Zondervan, 1986), 298. Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., rev. Henry Stuart Jones (Oxford: Clarendon Press, 1996), 959–60.



## Tobit

The book of Tobit is “a rich and complex literary work” that depicts the initial suffering and eventual healing of two diaspora Jews, righteous Tobit and innocent Sarah (Tob 1–12).<sup>7</sup> After Tobit and Sarah’s healing, the book’s final discourse reassures the readers that, although Israel has suffered on account of being scattered among the nations, God is true to his promise to bring Israel out of exile and into the land (Tob 13–14).<sup>8</sup> The final discourse may suggest that the story of the two main characters’ suffering and restoration is a reflection of Israel’s present and future states.<sup>9</sup>

Although the assurance of Israel’s future entrance into the land is not specifically expressed until Tobit 13–14, the anticipation of the fulfillment of this promise is stated in 3:1–6. In this passage, grief stricken Tobit prays to be delivered from the distress of this life and “set...free into the eternal place (εἰς τὸν αἰώνιον τόπον).”<sup>10</sup> This

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<sup>7</sup>So G. W. E. Nickelsburg, “Stories of Biblical and Early Post-Biblical Times,” in *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepigrapha, Qumran Sectarian Writings, Philo, Josephus*, ed. Michael E. Stone (Philadelphia: Fortress Press, 1984), 41. Most scholars believe Tobit was composed between 250 and 175 BCE (Carey A. Moore, *Tobit: A New Translation and Commentary*, AB [New York: Doubleday, 1996], 40–42).

The book of Tobit survives in two different Greek recensions. David A. deSilva, *Introducing the Apocrypha: Message, Context, and Significance* (Grand Rapids: Baker, 2002), 67, notes that “Codices Vaticanus and Alexandrinus (B and A) preserve the shorter edition, while Codex Sinaiticus (Σ) preserves the longer edition. Although in most cases it is easier to understand how a longer version is derived from a shorter through scribal expansions and clarifications, with Tobit priority is to be given to the longer text....The discovery of dozens of fragments of five separate manuscripts of Tobit at Qumran has served to confirm the priority of Σ, the longer Greek version, over A and B.” Given this reasoning, this dissertation will also follow the longer version of Tobit. All quotations from the Apocrypha rely heavily on *A New English Translation of the Septuagint*, ed. Albert Pietersma and Benjamin G. Wright (Oxford: Oxford University Press, 2007). Any deviations from this translation are my own.

<sup>8</sup>Moore, *Tobit*, 6.

<sup>9</sup>Similarly Peter A. Davies, “Didactic Stories,” in *Justification and Variegated Nomism: The Complexities of Second Temple Judaism*, vol. 1, ed. D. A. Carson, Peter T. O’Brien, and Mark A. Seifrid (Grand Rapids: Baker, 2001), 108–13; Harris, “Inheritance in Hebrews,” 106.

<sup>10</sup>The definite article in the phrase τὸν αἰώνιον τόπον suggests that the “eternal place” is “well-known” among Tobit’s contemporaries. Such a use of the article, in conjunction with the OT expectation of a future land for God’s people, further strengthens the notion that the “eternal place” is the inheritance of Israel. (See Daniel Wallace, *Greek Grammar Beyond the Basics* [Grand Rapids: Zondervan, 1996], 225) Köster, “τόπος,” in *TDNT*, vol. 2, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans:1964; reprt., 2006), 195, says that the term “place” in Jewish usage denotes “the ‘place’ which

desire reflects Tobit's confidence in the Davidic covenant promise—which is grounded in the Abrahamic covenant (Gen 15)—that God “will appoint a place” for Israel “and will plant them, so that they will dwell in their own place and no longer be troubled” (2 Sam 7:10). The “place” to which both Tobit and David refer is the inheritance of Israel (cf. Num 13:28–29; Deut 12:10, 25; Josh 22:4, 23:1). Tobit's desire to be delivered into this abode reveals his hope in the fulfillment of the promise of land.<sup>11</sup>

After being restored from his distress, Tobit affirms his initial expression of hope in the “eternal place.” He does so by confessing that, although God has scattered and afflicted Israel, “Jerusalem will be built as a city, as a house for all the ages” (Tob 13:16); its gates “will be built with lapis lazuli and emerald”; its towers “will be built with gold”; and its streets “will be paved with ruby and stone of Sapphire” (Tob 13:16). The language here echoes Isaiah 54:11–12, which describes the future inheritance of Israel with similar imagery.<sup>12</sup> Moreover, the fact that Tobit states that the nations will come to the rebuilt Jerusalem reflects the “eschatological visions of Isaiah 2 and Micah 4”<sup>13</sup> (cf. also Zech 8:22; Pss 86:9, 96:7–8).

It is also important to mention Tobit's final profession that God will gather his people and they will “live forever in the land of Abraham with security, and it will be given over to them” (Tob 14:7). This proclamation reflects Tobit's anticipation of the

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Yahweh has appointed for his people, Ex. 23:20; cf. Nu. 10:29; 2 S. 7:10; 1 S. 12:8. It is par to נְחֻלָּה.” Tobit also reflects this understanding, therefore solidifying that the “eternal place” is indeed the inheritance of Israel. All LXX Tobit citations are from Robert Hanhart, ed., *Tobit*, Septuaginta: Vetus Testamentum Graecum, vol. 8.5 (Göttingen: Vandenhoech & Ruprecht, 1983).

<sup>11</sup>Contra Moore, *Tobit*, 140, who claims that Tobit has no hope of “some form of immortality of the soul or resurrection of the body (as in Dan 12:1 or 2 Macc 12:43–44).” He also claims that Tobit has neither hope in the coming life nor hope after death, “all of which makes Tobit's plight seem all the more tragic” (ibid.). Moore's comments seem to ignore that Israel's consistent hope throughout the OT is that God will bring them into the promised land and give them eternal rest from their enemies. Such an event will occur when Israel is resurrected from the dead (Ezek 36–37).

<sup>12</sup>So also Harris, “Inheritance in Hebrews,” 107. See also the similar imagery in Rev 21:10–21.

<sup>13</sup>Ibid.

fulfillment of the future land inheritance promised to Abraham and his offspring (cf. Gen 12:7, 13:15, 15:18; Num 13:28–29; Deut 12:10).<sup>14</sup>

In short, the book of Tobit acknowledges that God will gather scattered Israel and bring them into the land. The forthcoming nature of this event is confirmed by the eschatological rebuilding of Jerusalem (Tob 13:6) and the future giving of the land to Israel (Tob 14:7). Tobit's understanding of the land promise unmistakably demonstrates that he expects Israel to inherit a future eschatological land.

## Judith

The tale of Judith begins with Nebuchadnezzar's desire to conquer the entire known world (Jdt 1:1–12).<sup>15</sup> The Israelites, however, refuse to assist him in his endeavor, for “they did not fear him; to them he was but one man” (Jdt 1:11). Israel's noncompliance provokes Nebuchadnezzar to order a military campaign, which places them on an apparently inevitable path toward destruction.<sup>16</sup> In the face of annihilation, Israel calls upon God, so that he might not “hand over the cities of their inheritance (τὰς

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<sup>14</sup>See Alexander A. Di Lella, “The Deuteronomistic Background of the Farewell Discourse in Tob 14:3–11,” *CBQ* 41 (1979): 380–89, who argues that Tobit's portrayal of the future restoration of Israel is grounded in Deuteronomistic theology.

<sup>15</sup>The book of Judith was written during the Hasmonean period, probably around 107 BCE (David A. deSilva, *Introducing the Apocrypha: Message, Context, and Significance* [Grand Rapids: Baker, 2002], 92). Its historicity, however, is seriously in question. deSilva believes that the “attempt to defend the historicity of Judith, either at face value or in terms of veiled history of the later period, presents insurmountable obstacles because, in fact, the book combines allusions with events that transpire over five centuries of ‘real life history’ (ibid.).” He then states that “no single period could possibly contain all the people, movements, and events. The work is better read as a piece of historical fiction—an attempt to write a nonhistorical story in the midst of known historical personages and dynamics” (ibid.). Although Judith is most likely a work of historical fiction, Nickelsburg, *Stories of Biblical and Post-Biblical Times*, 49, argues that the book “presents a condensation of Israelite history, which has paradigmatic quality. It demonstrates how the God of Israel has acted—and continues to act—in history, and it provides models for proper and improper human actions and reactions vis-à-vis this God. The God of Judith is the deliverer of his people, yet he remains sovereign.” For a more extensive discussion of the historicity of Judith, see Morton S. Enslin, *The Book of Judith: Greek Text with an English Translation, Commentary and Critical Notes*, ed. Solomon Zeitlin (Leiden: Brill, 1972), 38–49.

<sup>16</sup>Davies, “Didactic Stories,” 113.

πόλεις τῆς κληρονομίας αὐτῶν) to oblivion” (Tbt 4:12).<sup>17</sup> Such collective petitioning does not compare to the prayer of the heroine Judith (Jdt 9).<sup>18</sup> She faithfully calls upon the “God of the inheritance of Israel (θεὸς κληρονομίας Ἰσραηλ)” (Jdt 9:12) and wins his help.<sup>19</sup> Israel then proceeds to triumph over Holofernes, displaying that God answered Judith’s prayer (Jdt 13–15).<sup>20</sup>

After the conclusion of the tale, Judith bursts into a song in which she praises God for the victory, narrates his achievements, and acclaims him as the ruler of all creation (Jdt 16:1–17).<sup>21</sup> In the latter part of the song, Judith warns that God will punish the nations who plot against her people “in the day of judgment” (Jdt 16:17). This statement looks forward to the future eschatological retribution of those who oppose Israel. During the coming judgment, God will “send fire and worms for their flesh, and they will wail in full conciseness forever” (ἕως αἰῶνος, Jdt 16:17). The eschatological imagery of fire and worms alludes to Isaiah 66:24,<sup>22</sup> which is set in the context of God’s promise of a new heavens and new earth (i.e., Israel’s inheritance) in chapters 65–66. This observation suggests that the broader framework of Isaiah 65–66 provides the whispered context for interpreting Judith 16:17. Consequently, the eternal judgment of fire and flesh eating worms in this verse will take place when Israel receives their

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<sup>17</sup>Enslin, *The Book of Judith*, 83, claims that Judith displays an “unshakable confidence” that God will preserve the inheritance promised to the Patriarchs. He believes that this view is “basic to Jewish thought” (ibid.). All LXX Judith citations are from Robert Hanhart, *Judith*, Septuaginta: Vetus Testamentum Graecum, vol. 8.4 (Göttingen: Vandenhoech & Ruprecht, 1979).

<sup>18</sup>deSilva, *Introducing the Apocrypha*, 94, argues that Judith is a “personification of pious Jews, bravely and successfully resisting the foreign invader.”

<sup>19</sup>So Nickelsburg, “Stories of Biblical and Early Post-Biblical Times,” 47.

<sup>20</sup>Ibid.

<sup>21</sup>Davies, “Didactic Stories,” 116, contends that “the concluding song in Judith...recapitulates scriptural songs by two women: the ‘song of Deborah’ in Judg 5, mostly in its second part, and the song of Miriam (/Moses), in its first part (the victory song).”

<sup>22</sup>Enslin, *Judith*, 175.

eschatological inheritance.<sup>23</sup> At that time, God's people will finally receive rest from enemies and enter the land promised to Abraham. Thus the conclusion of Judith points to a time when Israel will be in their future inheritance and their enemies will receive the retribution they so deserve.

## Sirach

The book of Sirach is distinguished among Jewish wisdom literature in that it identifies its actual author, Jeshua Ben Sira.<sup>24</sup> In this book, Ben Sira confirms the hope of an enlarged eschatological inheritance. Sirach 36:8–16 and 44:20 most clearly bear witness to this hope. In 36:8–16, Ben Sira pens the following:

Raise up anger and pour out wrath; destroy an adversary, and crush an enemy. Hasten the time and remember your determination, and let them recount your mighty acts. In wrath of fire let him who survives be consumed and may those who harm your people find destruction. Crush the heads of hostile rulers who say, "There is no one except us!" Gather all the tribes of Jacob, and give them an inheritance (κατακληρονόμησον αὐτούς), as from the beginning.<sup>25</sup>

Here Ben Sira asks God to bring retribution upon Israel's enemies and to deliver Israel into the land inheritance. The notions of "vengeance upon Israel's adversaries" and "entrance into the inheritance" are eschatological ideas coupled in Isaiah 65–66 and later echoed in Judith 16:17 (cf. Rev 20–22).<sup>26</sup> This observation brings to light that Sirach

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<sup>23</sup>See again Richard B. Hays, *Echoes of Scripture in Paul's Letters* (New Haven, CT: Yale University Press, 1989), 20, who claims that an echo "places the reader within a field of whispered or unstated correspondences" and "functions to suggest to the reader that text B should be understood in light of a broad interplay with text A."

<sup>24</sup>So John J. Collins, *Jewish Wisdom in the Hellenistic Age* (Louisville: Westminster John Knox Press, 1997), 23–24. The original Hebrew text of Sirach was written between 196 and 175 BCE and later translated into Greek around 132 BCE (deSilva, *Introducing the Apocrypha*, 158). See also Stone, *Jewish Writings of the Second Temple Period*, 290–92, for a further discussion of Sirach's transmission and dating.

<sup>25</sup>LXX Sirach citations are from Joseph Ziegler, *Sapientia Iesu Filii Sirach: Septuaginta: Vetus Testamentum Graecum*, vol. 12.2 (Göttingen: Vandenhoeck & Ruprecht, 1965).

<sup>26</sup>R. A. F. MacKenzie, *Sirach*, Old Testament Message: A Biblical-Theological Commentary (Wilmington, DE: Michael Glazier, 1983), 137, makes the observation that Sir 36:1–17 "looks forward to a dramatic divine intervention on behalf of Israel: what is usually called the Messianic hope."

36:8–16 expresses hope in an eschatological inheritance for God’s people, one in which their enemies will not take part, but will be destroyed.

Subsequently, Sirach 44:20 confirms the vastly expanded nature of the inheritance by asserting that God promised to Abraham’s seed (τὸ σπέρμα αὐτοῦ) “that he would give them an inheritance (κατακληρονομήσαι αὐτούς) from sea to sea and from the river to the end of the earth.” This verse echoes closely Psalm 72:8 and is in broad agreement with the cosmic expansion of the inheritance in the Psalms and Prophets (Pss 2, 72, 95; Isa 54:1–17, 65:1–25, 66:22–23). Taking Sirach 36:8–16 into consideration, it is apparent that the expanded inheritance presented in Sirach 44:20 will be received in the future, thus confirming the enlarged eschatological view of the inheritance.

## 1 and 2 Maccabees

First Maccabees portrays Matthias and his five sons as divinely appointed agents who delivered “Israel from the threat posed to the Jewish way of life by Antiochus IV” and restored “political independence to Israel after four and a half centuries of foreign domination.”<sup>27</sup> First Maccabees also depicts Israel and its fathers as the rightful heirs of the land (e.g., 1 Macc 2:51–60, 4:6–11, 15:33–34). One of the heirs is David, who inherited the throne of the kingdom forever (ἐκκληρονόμησεν θρόνον βασιλείας εἰς αἰῶνας, 1 Macc 2:56).<sup>28</sup> This statement alludes to the Davidic covenant promise in 2 Samuel 7:10–16 and David’s last words in 2 Samuel 23:1–7, which together affirm that a descendent of David will reign over the land inheritance.<sup>29</sup>

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<sup>27</sup>deSilva, *Introducing the Apocrypha*, 244. First Maccabees was written late in the reign of John Hyrcanus or shortly after his death. This places the composition of 1 Maccabees roughly between 104–63 BC (Harold Attridge, “Historiography,” in *Jewish Writings of the Second Temple Period*, 171).

<sup>28</sup>LXX 1 Maccabees citations are from W. Kappler, *Maccabaerorum Liber I*, Septuaginta: Vetus Testamentum Graecum, vol. 9.1 (Göttingen: Vandenhoech & Ruprecht, 1967).

<sup>29</sup>Michael E. Fuller, *The Restoration of Israel: Israel’s Regathering and the Fate of the Nations in Early Jewish Literature and Luke Acts* (Berlin: Walter de Gruyter, 2006), 124–25, interestingly notes that there are echoes of an expansive kingdom in 1 Macc 3:9, 14:5–7, 10. Jonathan Goldstein, *1 Maccabees: A New Translation with Introduction and Commentary*, AB (Garden City, NY: Doubleday,

Second Maccabees also tells the story of the successful resistance movement against Antiochus IV and the subsequent reestablishment of Jewish political independence.<sup>30</sup> Second Maccabees likewise gives evidence that the land is the rightful inheritance of Israel. This point is most evidently seen in 2 Maccabees 2:17, which asserts that God has “given the inheritance to all his people” (ἀποδοὺς τὴν κληρονομίαν πᾶσιν).<sup>31</sup> The hope that God will eventually bring his people into the inheritance is found in the corporate prayer of 2 Maccabees 1:29: “Plant your people in your holy place (καταφύτρεσον τὸν λαόν σου εἰς τὸν τόπον τὸν ἁγίον σου)” —which echoes Israel’s similar request in Exodus 15:17 (cf. 2 Sam 7:10). Both 1 and 2 Maccabees thus display the hope that God’s people will one day inherit the land that rightly belongs to them.

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1976), 241, argues that the author of 1 Maccabees believes that the prophecy of the Davidic king/messiah has been nullified by sin. As a result, Goldstein contends that the author in 1 Macc 2:57 “need not give further explanation of why the kingship of the later Hasmonaeans was no usurpation of the kingship of the house of David. The house of David no longer had royal rights” (ibid.). Goldstein’s claim that David’s house forfeited its royal rights selectively cites random texts from the OT, such as 1 Kgs 2:4; 1 Chr 28:7, 9; Ps 132:11–12; Sir 49:4–5, without explaining how they support his point and also makes unsubstantiated assumptions about the author of 1 Maccabees. Goldstein ignores all the passages that point to a Davidic ruler who will rule over the inheritance of Israel, such as Dan 2, 7; Isa 54, 66, and 67, in addition to those that specifically mention this promise in 2 Sam 7:10–17 and 23:1–7. Furthermore, the statement in 1 Macc 2:57, that David has inherited the kingdom, is placed in the context of Matthias’s final charge to his sons, where he tells them of the faithfulness of patriarchs such as Abraham, Joseph, Joshua, and Daniel, and the rewards they received. It is unlikely that author of 1 Maccabees would place the statement about David inheriting a perpetual kingdom within this extortive context, yet think that the promise to David has been made null. Goldstein’s pithy explanations do not even address such issues. Consequently, his comments about David’s house are erroneous. One of the main Jewish hopes throughout the OT is that a royal descendent of David will establish an everlasting kingdom in the land, as noted specifically in 2 Sam 7:10–17 and 23:1–7. Thus it seems there is more warrant for understanding that such passages are in the background of 1 Macc 2:57.

<sup>30</sup>deSilva, *Introducing the Apocrypha*, 267. Second Maccabees was probably written between 125–63 BCE (Attridge, “Historiography,” 177). LXX 2 Maccabees citations are from Robert Hanhart, *Maccabaeorum Liber II*, Septuaginta: Vetus Testamentum Graecum, vol. 9.2 (Göttingen: Vandenhoeck & Ruprecht, 1983).

<sup>31</sup>See Daniel R. Schwartz, *2 Maccabees*, Commentaries on Early Jewish Literature, ed. Loren T. Stuckenbruck (Berlin: Walter de Gruyter), 162, 168. Jonathan A. Goldstein, *II Maccabees: A New Translation with Introduction and Commentary* (New York: Doubleday, 1983), 188, argues that “it is not conceivable” that this text says that the inheritance has been restored to Israel.

## Summary of the Apocrypha

The apocryphal writings of Tobit, Judith, Sirach, and 1 and 2 Maccabees primarily view the inheritance to be the land that Israel will receive in the future. In particular, Tobit describes the land inheritance to which Israel will be gathered (Tob 14:7) with the eschatological imagery of Isaiah 54:11–12 (Tob 13:6). Judith anticipates a time when Israel will be in their future inheritance and their enemies will be repaid for oppressing them (Jdt 16:17). Sirach claims that that Abraham’s descendants will inherit the eschatological world (Sir 38:8–16, 44:20). Lastly, 1 and 2 Maccabees anticipate the day when Israel receives their rightful inheritance (e.g., 1 Macc 1:29). Although all of these writings display a future territorial understanding of the inheritance, Tobit, Judith, and Sirach most evidently present the inheritance as an eschatological concept, similar to what is presented in the Psalms and Prophets.

## The Inheritance in the Pseudepigrapha

This section will survey the pseudepigraphical books of *1 Enoch*, *Jubilees*, *Psalms of Solomon*, *4 Ezra*, and *2 Enoch*. These books envision the righteous to be the inheritors of the eschatological world. Such a view of the inheritance, like the Apocrypha, is consistent with the interpretation of this concept in the Psalms and Prophets.

### *1 Enoch*

The focus here is on the three sections of *1 Enoch* in which the theme of inheritance is most prevalent: the Book of Watchers (*1 En.* 1–36), the Epistle of Enoch (*1 En.* 91–108), and the Similitudes of Enoch (*1 En.* 37–71).<sup>32</sup> Each of these books will be

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<sup>32</sup>So Harris, “Inheritance in Hebrews,” 111. According to E. Isaac, “1 Enoch,” in *The Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments*, vol. 1, ed. James H. Charlesworth (New York: Doubleday, 1983), 5–7, *1 Enoch* is a composite work, representing various texts from different authors. See also Michael A. Knibb, *Essays on the Book of Enoch and Other Early Jewish Texts and Traditions* (Leiden: Brill, 2009), 36–76. In regard to the dating of the three sections of *1 Enoch* that will be discussed in this section, George Nicklesburg, *1 Enoch 1: A Commentary on the Book of Enoch, Chapters 1–36; 8–108*, Hermeneia, ed. Klaus Baltzer (Minneapolis: Fortress Press, 2001), 7–8, contends that the Book of Watchers may have been completed by the mid-third century, the Epistle of Enoch in the second



examined in turn.

### **The Book of Watchers (1 Enoch 1–36)**

The Book of Watchers emphasizes the judgment that is coming upon the earth because of sin.<sup>33</sup> Within this discussion, the clearest affirmation of the inheritance is found in *1 Enoch* 5:5–10, which proclaims that in the coming judgment sinners will not receive an inheritance but will “perish and multiply in eternal execration; and there will not be any mercy unto” them (*1 En.* 5:6). To these there will also “be a curse” (*1 En.* 5:7). Yet “to the elect there shall be light, joy, and peace, and they shall inherit the earth (αὐτοὶ κληρονομήσουσιν τὴν γῆν)” (*1 En.* 5:7).<sup>34</sup> The themes of “suffering” and “curse” for sinners but an “inheritance” for the elect bring to mind Psalm 37. An even closer resonance for these ideas is located in the eschatologically rich chapters of Isaiah 65–66, which declare that the wicked will be judged, but God’s chosen ones will inherit the new heavens and new earth (cf. also Sir 44:20).<sup>35</sup> The textual resonances in *1 Enoch* 5:5–10 make it likely that the author thinks the elect have not yet inherited the land,<sup>36</sup> for, as confirmed in Isaiah 65–66, an expanded eschatological inheritance awaits them.

Subsequently, *1 Enoch* 24–27 focuses on a vision of the long and blessed life that the righteous will enjoy upon the earth. On this future earth there will be a mountain “whose summit resembles the throne of God” and “is [indeed] his throne, on which the Holy and Great Lord of Glory, the Eternal King, will sit when he descends to visit<sup>37</sup> the

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century, and the Similitudes of Enoch (The Book of Parables) in the late first century BCE. This section will follow the translation of Isaac, “1 Enoch,” 5–100.

<sup>33</sup>Nickelsburg, *1 Enoch* 1, 7.

<sup>34</sup>Greek citations for *1 Enoch* are from Michael A. Knibb, *The Ethiopic Book of Enoch: A New Edition in the Light of the Aramaic Dead Sea Fragments*, 2 vols. (Oxford: Clarendon Press, 1978).

<sup>35</sup>*Ibid.*, 160–62.

<sup>36</sup>*Ibid.*

<sup>37</sup>The term “visitation” in *1 En.* 25:1–3 refers to the day of God’s eschatological judgment and punishment. See Deut 28:25, Wis 14:11, Sir 23:24. This notion in the LXX is also carried into the NT,

earth” (*1 En.* 25:1–3). The throne that Enoch describes is the one on which God will sit at the final judgment. After God judges the wicked, the elect will be presented with the tree of life, whose fruit will enable them to live a long life upon the land (*1 En.* 25:5–6). The mention of extended life in the land brings to mind the similar motif in Isaiah 65:17–22.<sup>38</sup> Moreover, the similarity between *1 Enoch* 25:5–6 and Isaiah 65:17–22 suggests that the land on which the elect will live is the new heavens and new earth.

In sum, the Book of Watchers presents the inheritance as the enlarged eschatological earth, i.e., the recreated world (*1 En.* 5:5–10, 25:1–6). Although God’s elect have yet to inherit this place, they will do so in the future (*1 En.* 5:6). Their stay will not be temporary, but they “will live a long life in the land” (*1 En.* 25:5–6). This is another way of saying that the elect will live forever in their eschatological inheritance. On the other hand, sinners will experience God’s judgment, having no portion with God’s people (*1 En.* 5:5–10, 25:1–6).

### **The Epistle of Enoch (1 Enoch 91–108)**

The Epistle of Enoch presents a series of woe-oracles against sinners and denunciations of their actions, interspersed with statements that assure the righteous of the eschatological world that awaits them.<sup>39</sup> The main reference to the inheritance in this letter is found in one of the woes in which Enoch says that sinners “will have no rest,” for they “reject the foundations of the eternal inheritance” of their ancestors (*1 En.* 99:14). The “eternal inheritance” is a reference to the everlasting land promised to the patriarchs, among whom are Abraham (Gen 12:7; 13:15; 15:18; 17:8; 24:7), Isaac (Gen 26:3) and

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where “the day/time of visitation” is also understood as “God’s judgment.” See Luke 19:4, 1 Pet 2:12. So Hermann W. Beyer, “ἐπισκέπτομαι,” in *TDNT*, 2: 606–07.

<sup>38</sup>Nicklesburg, *1 Enoch* 1, 315.

<sup>39</sup>Loren T. Stuckenbruck, *1 Enoch 91–108*, Commentaries on Early Jewish Literature (Berlin: Walter de Gruyter, 2007), 3.

Jacob (Gen 28:13–15, 35:9–12, 46:4).<sup>40</sup> Like the Old Testament, *1 Enoch* 99:14 confirms that the inheritance is the place where Israel will experience everlasting rest (cf. Deut 12:10, 25; Josh 22:4, 23:1).<sup>41</sup>

What is more, Enoch contends that sinners “have forfeited any possibility of falling heir to his community’s eschatological inheritance,”<sup>42</sup> therefore having no hope of experiencing rest. The righteous, on the other hand, will receive an eternal inheritance in the future (*1 En.* 107:12–13, 108:13–15).

On the whole, the Epistle of Enoch, like the Book of Watchers, provides hope that the righteous will receive an eschatological inheritance. Sinners will not enjoy rest in the land, but will arouse God’s anger and be destroyed (*1 En.* 99:16; cf. 107).

### **Similitudes of Enoch (1 Enoch 37–71)**

The Similitudes of Enoch consist of three apocalyptic parables, whose narratives concern themselves with “transcendent realities that are both temporal (envisioning eschatological judgment, salvation, and damnation) and spatial (involving another, supernatural world).”<sup>43</sup> Essentially along the lines of the Book of Watchers and the Epistle of Enoch, the Similitudes present the inheritance as the future eschatological world of the righteous. The wicked, however, will not inherit the earth, but will

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<sup>40</sup>Struckenbruck, *1 Enoch* 91–108, 423, argues that “whereas in the biblical texts the phrase ‘inheritance of the fathers’ refers to the material heritage (property or possessions) passed down from one generation to the next, it is used here metaphorically in a way that betrays the sapiential character of the document....it is the tradition of wisdom which the writer believes his community should, but do not, share.” Although he provides very little (if any) justification for his position, Struckenbruck does concede that “the inheritance of land may be implied by the author” (ibid.)

<sup>41</sup>The notion of inheritance also appears to be present in *1 En.* 93:7: “After the fifth week, at the completion of glory, a house and a kingdom shall be built.” Matthew Black, *The Book of Enoch or 1 Enoch: A New English Edition with Commentary and Textual Notes* (Leiden: Brill, 1985), 290, argues that this verse may refer to the perpetual sovereignty of David’s house in 2 Sam 7:16.

<sup>42</sup>Ibid., 423.

<sup>43</sup>George W. E. Nickelsburg and James C. VanderKam, *1 Enoch 2: A Commentary on the Book of Enoch Chapters 37–82*, Hermeneia (Minneapolis: Fortress, 2012), 10.

experience due judgment for their deeds. Simply stated, the righteous will receive an eschatological inheritance, while the wicked will receive judgment.

***Parable 1 (1 En. 38–44)***

In the first parable, Enoch says that when the righteous ones appear, “sinners will be judged for their sins” and “they shall be driven from the face of the earth” (1 En. 38:1). Such a statement insinuates that after the judgment sinners will not dwell together with the righteous upon the earth. Enoch affirms this point with a rhetorical question: Since “the righteous and elect will dwell upon the earth, where will the dwelling of sinners be?” (1 En. 38:2).<sup>44</sup>

Enoch also declares that when the Messianic figure, “the Righteous one,” appears, “he shall judge sinners” and drive them from the presence of the righteous and the elect. From that time on, “those who possess the earth will be neither rulers nor princes” (1 En. 38:3–4). Enoch’s proclamation aligns “sinners” with “rulers and princes,” and assumes that they are in control of the world and oppress the righteous. In the eschaton, however, there will be a reversal of roles: the righteous will possess the earth, whereas the oppressive rulers and princes will be driven out. This assertion suggests that “those who possess the earth will be neither powerful nor exalted”<sup>45</sup> and brings to mind the Sermon on the Mount, which asserts that the meek “will inherit the earth” (κληρονομήσουσιν τὴν γῆν). Thus 1 Enoch 38:1–4, like Matthew 5:5, expects that a great reversal of roles will take place in the future—one that will be so drastic that the former kings and rulers will be judged at the hands of the holy and righteous heirs of the earth (1 En. 38:5–6).<sup>46</sup>

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<sup>44</sup>Ibid., 101.

<sup>45</sup>Richard Bauckham, “Apocalypses,” in *Justification and Variegated Nomism: The Complexities of Second Temple Judaism*, vol. 1, ed. D. A. Carson, Peter T. Obrien, and Mark A. Seifrid (Grand Rapids: Baker, 2001), 150.

<sup>46</sup>Nielsburg and Vanderkam, *1 Enoch* 2, 106

The rest of the first parable mainly elaborates on the home of the righteous and secrets of the cosmos (*1 En.* 39–44). Enoch’s vision of the heavenly throne room is nestled within this discussion (*1 En.* 40:1 –10). Here he sees four Angels: Michael, Raphael, Gabriel, and Phanuel, the last of whom “is set over all actions of repentance of those who would inherit eternal life (τῶν κληρονομούντων τὴν αἰώνιον ζωὴν)” (*1 En.* 40:9). This is the first reference that links a guarantor to the inheritance. Also, the phrase “inherit eternal life” may best understood in light of the similar rabbinical expression—“to inherit life in the world to come.”<sup>47</sup> This observation strengthens the claim that the Similitudes present the future eschatological world as the inheritance of the righteous (cf. *1 En.* 38:1–4).

#### ***Parable 2 (1 En. 45–57)***

The second parable discusses the fate of the righteous and sinners in much the same way as the first parable: the righteous/elect will receive an eschatological inheritance, whereas sinners will be judged. This idea is evident in the eschatological vision of *1 Enoch* 45, which, echoing Isaiah 65:17 and 66:22, proclaims that God will transform heaven and earth for the righteous (*1 En.* 45:4).<sup>48</sup> A similar thought is found in *1 Enoch* 72:1, which speaks of the anticipation of the “new creation which abides forever” (cf. *1 En.* 91:16). Thus the vision in *1 Enoch* 45:4, and similarly 72:1, closely follows the Isaianic idea that the righteous will inherit a new heavens and new earth. Sinners, on the other hand, “will not set foot on her” and “will be destroyed from the face of the earth” (*1 En.* 45:6)

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<sup>47</sup>Black, *The Book of Enoch*, 201. See similar notion in *Pss.Sol.* 14:6.

<sup>48</sup>Ibid., 205. Matthew Black’s “The New Creation in I Enoch” in *Creation, Christ, and Culture, Studies in Honour of T. F. Torrence*, ed. Richard W. A. McKinney (Edinburgh: T & T Clark, 1976), 14, contends that the Hebrew source for the notion of a “New Creation which embraces the universe and mankind...is obviously Second Isaiah, at Is. 43:19...but more especially Is. 65:17 ff. and 66:22 (cf. also Ps. 102:26).” Black, “The New Creation in 1 Enoch,” 14, also contends that Isa 65:17 is perhaps “the *locus classicus*” for the notion of a new heavens and earth for the righteous “and might well be held to warrant most of the later tradition in the Apocrypha and Pseudepigrapha and rabbinical sources.”

Enoch then proclaims that when the dead are resurrected, God “will choose the righteous and the holy ones from among (the risen dead)... and the earth shall rejoice; and the righteous ones shall dwell upon her and the elect ones shall walk upon her” (*1 En.* 51:1–5). Mathew Black contends that “the elect are to go through the length and breadth of the land as did the old Israel when it entered the land of promise. The prophecy about ‘inheriting, possessing’ the land is now to be fulfilled for the elect of the new Israel; cf. Ps. 37.3, 9, 11, 29, 34, Mt. 5.5.”<sup>49</sup> What is more, *1 Enoch* 51:1–5 importantly asserts that God’s people will be resurrected to dwell in the renewed eschatological world (cf. Ezek 36–37).<sup>50</sup> N. T. Wright rightly observes that in this passage there is the explicit expectation that the “future resurrection... [is] set within the promise for all creation to be renewed.”<sup>51</sup>

As with other material in the parables, Enoch contends that sinners will not inherit the eschatological earth along with the righteous. Instead, after the resurrection, “sinners shall be destroyed from before the face of the Lord of the Spirits—they shall perish eternally” (*1 En.* 53:2). This pronouncement is in line with the theme of the first two parables: the righteous will inherit the eschatological world, while sinners will only experience judgment—with no hope of dwelling in the land.

### ***Parable 3 (1 En. 58–69)***

The third parable continues to focus on the fate of the righteous and sinners (*1 En.* 58–69). The righteous, Enoch states, will receive a “lot” that “will be glorious” (*1 En.* 58:1).<sup>52</sup> In keeping with the eschatological theme of the parables, the “lot” preserved for

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<sup>49</sup>Idem, *The Book of Enoch*, 214.

<sup>50</sup>Harris, “Inheritance in Hebrews,” 118.

<sup>51</sup>N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 155. Brackets mine.

<sup>52</sup>I am following the translation of Black, *The Book of Enoch*, 224.

the righteous will be “their future compensation in the world to come” (cf. *1 En.* 48:7).<sup>53</sup> Additionally, the “lots of the righteous”<sup>54</sup> will be measured by a group of angels (*1 En.* 61:1–3). Black argues that this passage refers to “the future heritage of the righteous, the ‘measured portion’ of each one.”<sup>55</sup> He also contends that “the author may have in mind the allocation of the promised land in paradise as corresponding to the dividing out of the allotted portions of the land of Canaan at the time of the conquest (Num. 33:54, Jos. 13:6, 19:1f).”<sup>56</sup> So, in accord with Black, the eschatological inheritance will be apportioned to the righteous in the manner in which Canaan was distributed to the tribes of Israel.

The third parable also affirms that sinners (the kings and rulers of the present world) will not receive a “lot” in the future inheritance, but will be filled with shame and driven from the presence of the Son of Man (*1 En.* 63:11–12). This, Enoch declares, is the judgment prepared for them “before the Lord of the Spirits” (*1 En.* 63:12; cf. *1 En.* 62). The third parable, then, as with the previous parables, views the righteous to be the heirs of the coming world. Sinners, on the other hand, will be judged, having no portion in the world to come.

In all, the Similitudes describe the inheritance in a manner consistent with all of *1 Enoch*. That is, the righteous are the heirs of the eschatological world, while sinners will receive judgment. One further point is that *1 Enoch*, like Ezekiel 36–37, displays that God’s people will receive their inheritance when they are resurrected from the dead (*1 En.* 51:1–5; cf. Ezek 36–37).

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<sup>53</sup>Barrett, *The Book of Enoch*, 224, 211, contends the “lot” in *1 En.* 58:1 is the same “lot” that will be preserved for the righteous by the Son of Man figure in *1 En.* 48:1.

<sup>54</sup>I am following the translation of Black, *The Book of Enoch*, 231.

<sup>55</sup>*Ibid.*, 231.

<sup>56</sup>*Ibid.*, 231–32.

## Jubilees

*Jubilees* is a rewritten account of Genesis 1–Exodus 14.<sup>57</sup> Although it generally follows the order of the biblical text, *Jubilees* recasts the chronological structure “into weeks and jubilees of years, dating events in Israelite history to specific times in these cycles.”<sup>58</sup> Throughout this chronology there are several important passages pertaining to Israel’s inheritance.

The first of such passages is *Jubilees* 1. Here God tells Moses that the people of Israel will be taken into exile because of their disobedience (1:7–14). Yet when they turn to God, he will gather them from the nations and bring them into the land (*Jub* 1:15–18; cf. Jer 29:13, 33:15). At that time, God “shall descend and dwell with them for all the ages of eternity” (*Jub* 1:26). The place in which God will dwell permanently with Israel is described as “the new creation when the new heaven and earth...shall be renewed according to the powers of heaven and according to the whole nature of the earth” (*Jub* 1:29), closely echoing Isaiah 65:17 and 66:22.<sup>59</sup> Though *Jubilees* 1 describes Israel’s inheritance as the new heavens and earth, the remainder of *Jubilees* does not again identify the inheritance in this manner. What it does clearly and consistently state is that the inheritance is the future land that Israel will possess forever (cf. Num 13:28–29; Isa 55–56; Ezek 36–37).

This idea is articulated in *Jubilees* 14:7–8, a text which follows Genesis 15:7–

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<sup>57</sup>George Nickelsburg, “The Bible Rewritten and Expanded,” in *Jewish Writings of the Second Temple Period*, 97. English translations for *Jubilees* are from O. S. Wintermute, “Jubilees,” in *The Old Testament Pseudepigrapha: Expansions of the “Old Testament” and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works*, vol. 2, ed. James H. Charlesworth (New York: Doubleday, 1985), 34–142. Wintermute contends that *Jubilees* was written in the second century BC (*ibid.*, 32.).

<sup>58</sup>Nickelsburg, “The Bible Rewritten and Expanded,” 97.

<sup>59</sup>James L. Kugel, *A Walk through Jubilees: Studies in the Book of Jubilees and the World of its Creation* (Leiden: Brill, 2012), 28. James C. VanderKam, *The Book of Jubilees* (Sheffield: Sheffield Academic, 2001), 132–33, assumes that “eschatology is not a dominant concern in *Jubilees* as it is in some of the Enoch literature, but two important passages—1:7–29 and 23:11–31—focus on the subject.” In these passages the author is giving “a glimpse into the future that awaits the chosen people” (*ibid.*, 132).



8 and says that Abraham will possess the land as his inheritance “forever.”<sup>60</sup> While *Jubilees* 14:7–8 asserts that the land will be Abraham’s eternal possession, it is important to note that this idea is not entirely affirmed in Genesis 15:7–8, for these verses state that the land is Abraham’s “to possess,” without mentioning that he will do so perpetually. Regardless of the author’s intent in giving Abraham’s possession of the land a lasting quality not found in Genesis 15:7–8, it is clear that *Jubilees* 14:7–8 views the nature of the inheritance to be everlasting.

Another text that mentions the eternal quality of the inheritance is *Jubilees* 15:10. This passage, while echoing closely the words of Genesis 17:8,<sup>61</sup> says that Abraham and his descendants “will possess forever” the land.<sup>62</sup> In making such a statement, the author also insinuates that the possession of the land is forthcoming.

*Jubilees* 22:14 comes close to asserting that the inheritance is the restored world when Abraham prays that Jacob “may inherit all of the earth” (*Jub* 22:14). He then goes on to declare that Jacob’s descendants “will remain in all the history of the earth” (*Jub* 22:24).<sup>63</sup> However, the wicked—described as those who worship idols and are hated—will have no lasting heritage with Jacob’s offspring, for they will be “uprooted” and “blotted out from the earth” (*Jub* 21:20–22). They will be so utterly removed from the earth that not even their memory will remain (*Jub* 21:22; e.g., *1 En.* 45:6 53:2). This

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<sup>60</sup>What text of Genesis, if any, the author of *Jubilees* may have employed is the subject of debate. It is possible that the author may have had both the LXX and Samaritan Pentateuch before him as he wrote (so James VanderKam, “The Origins and Purposes of the Book of Jubilees,” in *Studies in the Book of Jubilees*, ed. Matthias Albani, Jörg Frey, and Armin Lang [Tübingen: Mohr Siebeck, 1997], 5). For a more complete discussion of this issue, see pp. 3–16.

<sup>61</sup>T. A. G. M. van Ruiten, *Abraham in the Book of Jubilees: The Rewriting of Genesis 11:26–25:10 in the Book of Jubilees 11:14–23:8* (Leiden: Brill, 2012), 145–47. Van Reuten also provides a careful analysis of how *Jub* 15:3–24 follows closely, sometimes even verbatim, the text of Gen 17 (*ibid.*, 141–44).

<sup>62</sup>Unlike Gen 17:8, *Jub* 15:10 does not state that land is given “to Abraham” and “to his seed.” Nevertheless, Wintermute, “Jubilees,” 86, restores these phrases based on Gen 17:8. van Reuten, *Abraham in the Book of Genesis*, 142, contends that this restoration is possible because “either the author of *Jubilees* made a mistake when he read his vorlage, or the mistake occurred later in the textual tradition.”

<sup>63</sup>I am following the translation of van Ruiten, *Abraham in the Book of Jubilees*, 306.

is in contrast to Jacob's descendants, who will remain upon the earth forever.

At the close of *Jubilees*, Moses assures Israel of a future entrance into the land (49:18–21). When they are at last dwelling in it, there will be no “Satan or any evil (one). And the land will be purified from that time and forever” (*Jub* 50:5). Never again will Israel be influenced by evil, for sin will be eradicated from the land. Hence Israel has the prospect of an idealized future in the inheritance.<sup>64</sup>

In sum, *Jubilees* 1 identifies the inheritance as the new heavens and new earth. Though the remainder of *Jubilees* does not describe the inheritance in exactly this way, it does affirm that the inheritance is the future land—or future earth (*Jub* 22:14)—that Israel will possess forever. Given that Israel will dwell perpetually in a land that will be eradicated from evil (cf. *Jub* 50:5), it is apparent that *Jubilees* confirms that Israel is looking forward to an eschatological land.<sup>65</sup>

## **Psalms of Solomon**

The *Psalms of Solomon* are a composition of eighteen songs that display “important evidence for the Jewish eschatological hopes” in the first-century BC.<sup>66</sup> The inheritance is discussed in the context of such eschatological aspirations.

One of the most distinctive aspects of the inheritance in the *Psalms* is that eternal destruction will be the sinner's future inheritance (13:11–12, 14:9, 15:10). In particular, *Psalms* 3:11–12 states that “the destruction of the sinner is forever.... This is the portion (μέρις) of sinners forever.” Though the noun μέρις is not morphologically

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<sup>64</sup>VanderKam, *The Book of Jubilees*, 84.

<sup>65</sup>This point may also be seen in that *Jub* 1 and 50, the first and last chapters of *Jubilees*, clearly describe the inheritance as an eschatological land. Thus these “bookends” may provide the hermeneutical key for understanding the inheritance in the chapters that lie in between. The implication of this is that, if the inheritance in *Jub* 1 and 50 is an eschatological land, so too is the inheritance in chapters 2–49.

<sup>66</sup>David Flusser, “Psalms, Hymns and Prayers,” in *Jewish Writings of the Second Temple Period*, 573.

related to the κληρονομία word group, it is a close cognate of μέρος, which may refer to a “share” or “portion” in the land inheritance of Israel (Josh 18:20; cf. Ezek 47:20).<sup>67</sup> Thus the “the portion” or “the share” (μερίς) of the sinner’s inheritance is eternal destruction (cf. Rev 21:7).

Although the notion of the sinner inheriting destruction is implicit in *Psalms* 13:11–12, it is explicit in 14:9 and 15:10. *Psalms* 14:9 states that the sinner’s “inheritance (κληρονομία) is Hades and darkness and destruction.” *Psalms* 15:10 says that “the inheritance (κληρονομία) of sinners is destruction and darkness.” These two passages affirm that the inheritance of sinners is eschatological obliteration—and also give further credence to the similar theme insinuated in 13:11–12.

The inheritance of sinners is contrary to that which awaits God’s people. In *Psalms* 12:6, the author prays that “the devout of the Lord inherit the promises of the Lord (κληρονομήσασιν ἐπαγγελίας κυρίου).” The inheritance of the “promises of the Lord” is likely the attainment of that which God promised to his people on numerous occasions: the land (Gen 12:7, 13:15, 15:18, 26:3, 28:13–15, 35:9–12, 46:4). Galatians 3:21 also asserts this notion by using the plural form ἐπαγγελία to refer to the various instances in which the land was promised to God’s people.<sup>68</sup> Such evidence therefore makes it likely that *Psalms* 12:6 declares that the Lord’s devout ones will inherit the land repeatedly promised to God’s people.<sup>69</sup>

What is more, *Psalms* 14:10 asserts that the devout ones “shall inherit life

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<sup>67</sup>J. Schneider, “μέρος,” in *TDNT*, 4:598. See Kenneth Atkison, *An Intertextual Study of the Psalms of Solomon: Pseudepigrapha* (Lewiston, NY: Edwin Mellen, 2001), 67.

<sup>68</sup>See my argument in chap. 6. See also In-Gyu Hong, *The Law in Galatians*, *Journal for the Study of the New Testament*, Supplement Series 81 (Sheffield: Sheffield Press, 1993), 132. Contra Ernest De Witt Burton, *Galatians: A Critical and Exegetical Commentary*, ICC (reprt., Sheffield: T & T Clark, 2001), 181.

<sup>69</sup>Atkinson, *The Psalms of Solomon*, 248–49, provides further support for the land promises being in view in *Pss.Sol.* 12:6 by contending that Ps 37:11—which states that “the meek shall inherit the land” and points to the fulfillment of the land promise—provides an intertextual resonance for *Pss.Sol.* 12:16.

(κληρονομήσουσιν ζώην) with joy.” Though it may seem that this passage points to the inheritance of an abstract spiritual realm, both the Old Testament and Second Temple literature affirm that Israel hopes to inherit the restored physical world (cf. Isa 65–66). Hence “inheriting life” does not point to the possession of a non-physical, abstract abode, but refers to the inheritance of life in coming world—as in the case of the similar phrase, “of those who inherit eternal life,” in *1 Enoch* 40:9.

The *Psalms* anticipate that the promise of life in the coming world will be fulfilled with the appearance of a Davidic Messiah (*Pss.Sol.* 17:21). When this figure arrives, he will “drive out sinners from the inheritance (ἀπὸ κληρονομίας)” (*Pss.Sol.* 17:23). He will also gather “a holy people,” known as “God’s sons,” and “distribute (καταμερίσει)<sup>70</sup> them according to their tribes upon the land” (*Pss.Sol.* 17:26–28).<sup>71</sup> At that time, Israel will enjoy eternal life in their inheritance. Since the Messiah’s role in fulfilling this promise recalls 2 Samuel 7:10–17 and Psalm 2:8,<sup>72</sup> *Psalms* 17 insinuates that the Messiah will bring his people into an eschatological inheritance.

In short, the *Psalms of Solomon* affirm that there will be an inheritance for both sinners and God’s people. The inheritance of the former will be destruction, while the inheritance of the latter will be the eschatological world.<sup>73</sup> Furthermore, it is suggested that a Davidic messiah will bring God’s people into their eschatological inheritance (cf. 2 Sam 7:10–17; Ps 2:8).

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<sup>70</sup>The future tense verb καταμερίσει makes evident that the apportioning of God’s sons into their tribal allotments is still forthcoming.

<sup>71</sup>Atkinson, *The Psalms of Solomon*, 353, writes that “the prophet Ezekiel wrote of a similar distribution of land, my princes shall no longer oppress my people; but they shall let the house of Israel have the land according to their tribes” in Exod 45:8. See also Joachim Schüpphaus, *Die Psalmen Salomos: Ein Zeugnis Jerusalmener Theologie und Frömmigkeit in der Mitte des Vorchristlichen Jahrhunderts* (Leiden: Brill, 1977), 69–70.

<sup>72</sup>Harris, “Inheritance in Hebrews,” 123.

<sup>73</sup>Other passages in the *Psalms* that give the inheritance a distinctly territorial sense are 7:2, 9:1.

## 4 Ezra

*Fourth Ezra* is an apocalypse consisting of seven visions that mainly describe the transition from the present to the coming world.<sup>74</sup> Like much of the Second Temple literature, *4 Ezra* describes the inheritance as the world to come.<sup>75</sup>

This notion is initially found in *4 Ezra* 6:55–59. In this passage, the nations are ruling and domineering over Israel (6:57; cf. 5:28–29). These circumstances lead Ezra to ask the following questions: “If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?” (6:59; cf. 7:11).<sup>76</sup> Such questions reveal that Ezra assumes the world to be the inheritance of Israel.<sup>77</sup> Since the Old Testament Psalms and Prophets assert the cosmic expansion of the inheritance (e.g., Ps 2, 77; Isa 65–66; Ezek 35–37), Ezra is warranted to question why Israel does not currently possess the world that rightly belongs to them.

In response to Ezra’s questions, the angel Uriel acknowledges that the world was made for Israel and claims that Adam’s sin prevented them from possessing it (*4 Ezra* 7:1–16). The angel then chastises Ezra for focusing on his current circumstances, rather than considering “what is to come” (*4 Ezra* 7:16). In the context of *4 Ezra*, “what is to come” is Israel’s “portion” and “inheritance” (e.g., 7:11), otherwise known as the

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<sup>74</sup>See discussion in Michael E. Stone, *Features of The Eschatology of IV Ezra* (Atlanta: Scholars Press, 1989), 44–96. Fourth Ezra was likely written toward the end of the first century AD, “approximately thirty years after the Roman destruction of Jerusalem” (George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction* [Philadelphia: Fortress Press, 1981], 287–88). This may be evidenced in that “many images, themes, traditions in *4 Ezra* have counterparts in Biblical Antiquities of Pseudo-Philo and 2 Baruch, and its outline and structure parallel 2 Baruch at many points” (ibid., 288).

<sup>75</sup>*Fourth Ezra* also refers to God’s people as “his inheritance” (cf. *4 Ezra* 15–16, 44–45). This use is less frequent than the coming world as Israel’s inheritance.

<sup>76</sup>English translations for *4 Ezra* are from B. M. Metzger, “4 Ezra,” in *The Old Testament Pseudepigrapha*, 525–59.

<sup>77</sup>Michael Edward Stone, *Fourth Ezra: A Commentary on the Book of Fourth Ezra*, Hermeneia (Minneapolis: Fortress Press, 1990), 189, asserts that the world “is designated as an inheritance, as was the land of Israel in Num 33:54; 34:13; Jos 14:2.”

coming world. Ezra is not to be concerned about the injustices and imbalances of the present earth, for Israel will inherit the world to come, while the wicked will undergo difficulties “and will not see the easier future world” (*4 Ezra* 7:17–18).<sup>78</sup>

Subsequently, Ezra is told about a time when “the city which now is not seen shall appear, and the land now hidden shall be disclosed” (*4 Ezra* 7:26).<sup>79</sup> The “unseen city” refers to the New Jerusalem (cf. *4 Ezra* 10:27, 42, 44, 54), whose pre-existence is clearly implied.<sup>80</sup> This city, as in *4 Ezra* 13:36, will be revealed in the eschaton.<sup>81</sup> The fact that the city is currently located in heaven does not mean that it is a spiritual abode.<sup>82</sup> Instead, the idea is that it will appear when the “hidden land” is revealed (cf. *Rev* 21:1 – 2).<sup>83</sup>

Though the term “hidden land” does not have a parallel in comparable literature, there is still a plausible explanation for this expression. The word “hidden” is best explained by “the apocalyptic penchant for speaking of things which are to be

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<sup>78</sup>Ibid., 193.

<sup>79</sup>Stone argues that *4 Ezra* 7:26–44 contains the “fullest description of the eschatological events given in the book. It is of advantage, then, to use it as a basis for the study of the descriptions of the new world” (*Features of Eschatology*, 98). In regard to the “city,” he makes the important observation that it is often described in *4 Ezra* as the heavenly Jerusalem or Zion. Moreover, in *4 Ezra* the “new Jerusalem is connected specifically with the Messianic kingdom. It is pre-created, has a special holiness and will appear at the end” (ibid., 102).

<sup>80</sup>The notion of the ideal “future Jerusalem has its origins in the Hebrew Bible, and it is widespread in the Apocryphal and Pseudepigraphical literature. It is also found in the New Testament, in the Dead Sea Scrolls, in the Rabbinic literature, and in later Jewish apocalyptic” (ibid., 101). E.g., *Is* 52:1, 54:11; *Ezek* 40–48 *Zech* 2:5–9; *Apoc Bar* 4:2–4; *Rev* 22:1–2.

<sup>81</sup>Ibid.

<sup>82</sup>Ibid. See the similar idea in *4 Ezra* 8:52, where the “hidden city” is also associated with the tree of life, the future age, and rest.

<sup>83</sup>Another relevant discussion is found in *4 Ezra* 9:38–10:57. Here Ezra notices a woman mourning and weeping for the loss of her only child (9:38–10:4). He then chastises her because everyone is mourning for Zion, “the mother of us all” (10:7). As Ezra is speaking, the woman is transformed into “an established city...the place with huge foundations” (10:27). The appearance of an “established city” with huge foundations is a reference to the New Jerusalem, the pre-existent city that will be manifest at the coming of the Messiah (*4 Ezra* 7:26).

revealed at the time of the eschaton.”<sup>84</sup> So it is likely that the “hidden land” in *4 Ezra* 7:26 is the recreated earth on which the New Jerusalem will exist, which will be revealed in the eschaton (cf. *2 Apoc Bar* 59:10).

Ezra is told that the Messiah will appear after the revelation of the “unseen city” and the “hidden land” (*4 Ezra* 7:28). This will mark the inception of a four hundred year Messianic kingdom.<sup>85</sup> Regardless of the length of Messiah’s rule, it is important to note that in *4 Ezra* 7:26–28 the New Jerusalem and the future land are associated with a Messianic kingdom (cf. *Rev* 20–22).

Following Messiah’s appearance, the Most High will come and execute judgment (*4 Ezra* 7:33–44). Ezra responds to the Most High’s coming with the following observation: “And now I see that the world to come will bring delight to few, but torments to many” (*4 Ezra* 7:47). The Most High then replies: “Listen to me, Ezra, and I will instruct you.... For this reason the Most High has made not one world but two” (*4 Ezra* 7:49)—the present world being prescribed for the ungodly many and the coming world for the righteous few (*4 Ezra* 8:1).<sup>86</sup> The Most High’s instruction is intended to cause Ezra to take his eyes off the present world, for, as one of the righteous, he “shall inherit what is to come” (*4 Ezra* 7:96).

The apocalyptic book of *4 Ezra* provides strong evidence that the inheritance of God’s people is the coming world. This is consistent with the discussion of the inheritance in the Second Temple texts that have been examined to this point. What is more, *4 Ezra* also associates the notions of the New Jerusalem, future land, and Messianic kingdom (cf. *Rev* 20–22).

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<sup>84</sup>Ibid., 102. See also Stone’s *Fourth Ezra*, 214.

<sup>85</sup>Idem, *Features of Eschatology*, 101.

<sup>86</sup>See also the brief discussion in George W. E. Nicklesburg, *Jewish Literature between the Bible and the Mishnah* (Philadelphia: Fortress Press, 1981), 290.

## 2 Baruch

*Second Baruch* is an apocalyptic document that was written after the fall of Jerusalem in AD 70.<sup>87</sup> Like other Second Temple literature, *2 Baruch* presents the inheritance as the world to come.<sup>88</sup> As *4 Ezra*, *2 Baruch* sharply differentiates between the ungodly present world and coming world for the righteous.<sup>89</sup> This book also links keeping the Law with receiving the promised inheritance.

*Second Baruch* first mentions that the inheritance is the coming world in chapter 14. Here Baruch is told that the righteous “will leave this world without fear and are confident of the world” which the Lord “has promised to them with a full expectation of joy” (14:13). Clearly Baruch claims that the world to come is the promised inheritance of righteous (cf. *4 Ezra* 7:1–25).<sup>90</sup> In so doing, he also makes a connection between the themes of “promise” and “land.” Genesis initially associates these two themes as God “promises” to give “the land of Canaan” to Abraham and his descendants (Gen 15:18, 24:7 26:4, 48:4; cf. Exod 33:1).<sup>91</sup> *Second Baruch* 14:13, however, no longer restricts the

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<sup>87</sup>A. F. J. Klijn, “2 (Syriac Apocalypse of) Baruch: A New Translation and Introduction,” in *The Old Testament Pseudepigrapha*, 615. All English translations for *2 Baruch* come from pp. 621–52 of this source.

<sup>88</sup>*Ibid.*, 619.

<sup>89</sup>Fredrick James Murphy, *The Structure and Meaning of Second Baruch* (Atlanta: Scholar’s Press, 1985), 31–70, provides a survey and evaluation of the “two-world” concept in *2 Baruch*. He contends that the author “places great emphasis on the radical discontinuity between this world and the future one. They are ontologically different” (*ibid.*, 67). Even so, Murphy concludes that the future world is not physical but heavenly. The “non-physicality” of the coming world, in his opinion, is “a major step in the direction of Gnosticism” (*ibid.*). Murphy’s conclusion ignores the explicit expectation of a renewed physical world, for example, in *2 Bar.* 57. It also ignores the fact that in the Second Temple literature the future world is a restored physical place (cf. 1–2 Maccabees, *Jubilees*, *4 Ezra*, etc.). God’s people are not looking forward to a non-physical reality, but life in the renewed world, a hope which is arguably grounded in Isa 65–66.

<sup>90</sup>Liv Ingeborg Lied, *The Other Lands of Israel: Imaginations of the Land in 2 Baruch* (Leiden: Brill, 2008), 274. Lied also clarifies that the land is the inheritance of Israel (*ibid.*). See also Sir 46:1; 2 Macc 2:4.

<sup>91</sup>James D. G. Dunn, *Romans 1–8*, WBC, vol. 38a (Dallas: Word, 1988), 212, makes the important observation that, although the word “promise” had no equivalent in Hebrew, “the sense of ‘promise’ for ἐπαγγελία...emerged into prominence in wider Greek usage in the second century B.C.E.” Subsequently, he says that “even if the formal category (promise) appears only late on the scene, the fact



land promise to Canaan, for it shifts the “promise” from Canaan to the “coming world”—a maneuver which neither the Old Testament nor the previously examined Second Temple literature so clearly performs (cf. 21:5).<sup>92</sup> This shift in 2 *Baruch* 14:13 is later seen in 51:3, when Baruch is told that the righteous “will receive the undying world which was promised to them.”

Although he is told that the promised inheritance is the future world, Baruch is mindful that the present corrupt world was originally created for the Lord’s people (14:19; cf. 15:7–8). This world, however, has been a struggle and much trouble (15:8). Such difficulty in the present world redirects Israel’s hope to the immeasurable world which they will “inherit” (16:1).<sup>93</sup> According to Liv Ingeborg Lied, “the idea that the other, future world is also the inheritance...of the righteous (16:1; 44:13) strengthens Israel’s claim on that world.”<sup>94</sup>

The coming world is once again mentioned when Baruch delivers a testamentary speech in chapter 44. Before speaking of what is to come, Baruch tells his listeners that everything associated with the present evil time will be destroyed and subsequently forgotten (44:2–9). Nevertheless, there is “a period coming which will remain forever; and there is a new world which does not carry back to corruption” (44:12). Those who persevere in the Torah “will inherit the time of which it is spoken, and to these is the heritage of the promised time” (44:13). Lied makes the claim that “time” and “space” are interchangeable in 2 *Baruch* (cf. Sir 44:19–2; 4 *Ezra* 6:59, 7:26;

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that God had made such a commitment was a basic element of Israel’s faith (see, e.g., Exod 32:13; 1 Chron 16:14–18...Ps 105:6–11; Sir 44:21)” (ibid.).

<sup>92</sup>Even *Pss.Sol.* 12:6, which insinuates that the “devout ones” will inherit the promises of land, never shifts the land promise from Canaan to the coming world. Although this may be the author’s underlying assumption, given that the future world is the fulfillment of the land promise (cf. 2 Sam 7:10–17; Isa 65–66; Rom 4, 8), he never explicitly identifies the “promise” as the “coming world.”

<sup>93</sup>Lied, *The Other Lands of Israel*, 274.

<sup>94</sup>Ibid.

8:52–53).<sup>95</sup> This appears to be the case as the “time” of which Baruch speaks (44:13) is equivalent to the “new world” (44:12).<sup>96</sup>

In 2 *Baruch* 44:12–13, Baruch’s listeners are told that keeping the Torah leads to an inheritance in the “new (eschatological) world.”<sup>97</sup> This idea is similarly expressed in 51:3, which asserts that “those who are proved to be righteous on account of my Law” will be transformed, so that they may receive the promised future world.<sup>98</sup> *Second Baruch* 44:12–13 and 51:3 therefore clarify that the righteous heirs of the coming world mentioned 14:3 and 51:3 are those who persevere in the Torah. On the other hand, those who do not walk according to the Law, but despise it and refuse to listen to its wisdom, “will go away to be tormented” (51:5).

At the end of the book, Baruch writes a letter to the nine and a half tribes in Babylon (2 *Bar.* 78–85). Here he calls on his readers to focus on the inheritance promised to them, the coming world, rather than the difficulties of the present life (2 *Bar.* 83:4–6; 84:7; 85:5, 1). Baruch also exhorts, “If you trespass the law, you shall be dispersed. And if you shall keep it, you shall be planted” (2 *Bar.* 84:2). Baruch’s comments echo the core teaching of Deuteronomy 4 and 30, that violating the Law results in exile, while keeping the Law leads to being established in the land.<sup>99</sup> Baruch’s letter to the nine and a half

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<sup>95</sup>Ibid. See also G. Dellling, “Die Weise, von der Zeit zu Reden, im Lieber Antiquatatum Biblicarum,” *NovT* 13 (1971): 305–21.

<sup>96</sup>Matthias Henze, *Jewish Apocalypticism in Late First Century Israel: Reading Second Baruch in Context* (Tübingen: Mohr Siebeck, 2011), 289, notes that the language of time and the eschaton are closely linked. A prime example is Baruch’s second public address (11:9–15), in which the following short phrases are clustered together: “the world to come,” “the renewed world,” “the end of days,” “the end,” “the consummation,” “the consummation of time,” “the consummation of the times,” “the consummation of the ages,” etc. (ibid.).

<sup>97</sup>Gwendolyn B. Saylor, *Have the Promises Failed: A Literary Analysis of 2 Baruch* (Chico, CA: Scholars Press, 1984), 28.

<sup>98</sup>So also Harris, “Inheritance in Hebrews,” 131.

<sup>99</sup>*Second Baruch* 84:2 may also be alluding to Exod 15:17, which speaks of the Lord “planting” Israel on his mountain.

tribes therefore confirms that only those who persevere in the Torah will inherit the future world. All others have no hope of life in the world to come.

Overall, *2 Baruch* views the inheritance to be the future world of the righteous, a notion that is consistent with other Second Temple literature. The future world is sharply differentiated from the difficult present world. *Second Baruch* also shifts the “promise” of land from Canaan to the “coming world” (cf. Rom 4:13) and links Torah observance with inheriting the world to come. Although God is faithful to his people, *2 Baruch* envisions that “it is imperative that Israel keep the Law in order to benefit from the covenant promises.”<sup>100</sup>

### **Summary of the Pseudepigrapha**

The Pseudepigrapha asserts that the inheritance of the righteous is the eschatological world. *Jubilees* 1 affirms this notion in identifying the inheritance of Israel as the new heavens and earth. Besides teaching that the inheritance is the eschatological world, each pseudepigraphical book makes a unique contribution to the notion of inheritance. *First Enoch* pairs the possession of the inheritance with the resurrection of the dead (51:1–5). The *Psalms of Solomon* assert that sinners will inherit eternal destruction. The *Psalms* also contend that the future world is the place to which the Davidic king will bring his people (cf. 2 Sam 7:10–17 and Ps 8.). *Fourth Ezra* closely associates the themes of the New Jerusalem, future land, and Messianic kingdom (cf. Rev 20–22). Lastly, *Second Baruch* shifts the “promise” of land from Canaan to the “coming world” (cf. Rom 4:13–17) and associates Torah observance with inheriting the eschatological world.

### **The Inheritance in the Dead Sea Scrolls**

There is a variety of literature associated with the Dead Sea Scrolls, most of

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<sup>100</sup>Bauckham, “Apocalypses,” 167.

which is theological and religious in nature.<sup>101</sup> An extensive examination of the inheritance in all the varied Qumran texts is beyond the scope of this dissertation. This section will therefore examine the inheritance in four selected sectarian texts, the *Rule of the Community* (1QS), the *Damascus Document* (1CD), the *Hymn Scroll* (1QH), and the *War Scroll* (1QM), followed by the *Psalms Peshier* and the *Genesis Apocryphon*. The analysis of the inheritance in these texts will show that the inheritance theme in the Dead Sea Scrolls is similar to what is found in the Apocrypha and Pseudepigrapha.

### **Rule of the Community (1QS)**

*Rule of the Community* (1QS) presents the regulations of conduct, rules for admission, and beliefs of the Qumran sect.<sup>102</sup> Much of this content contains a strong eschatological tone (e.g., 1QS 8:1–16 and 9:3–10:8).<sup>103</sup> An example of this is found in *Rule* 4:24, which says that God has sorted men “into equal parts until the appointed end and the new creation.”<sup>104</sup>

In such futuristic discussions, *Rule* often uses inheritance language to portray the destinies of individuals.<sup>105</sup> For example, *Rule* 4:16, in expectation of God’s visitation (i.e., judgment), states that humans have been placed into divisions depending on their “inheritance (נחלת) . . . great or small, for all eternal times.”<sup>106</sup> The language of inheritance

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<sup>101</sup>D. Dimant, “Qumran Sectarian Literature,” in *Jewish Writings of the Second Temple Period*, 487.

<sup>102</sup>Ibid., 497–98; Markus Bockmuehl, “1QS and Salvation at Qumran,” in *Justification and Variegated Nomism*, 1:387. Nickelsburg, *Jewish Literature*, 132, argues that 1QS was written between 100 and 75 BC.

<sup>103</sup>Nickelsburg, *Jewish Literature*, 132–33.

<sup>104</sup>Unless otherwise specified, English citations for the Dead Sea Scrolls are from Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English*, trans. Wilfred G. E. Watson (Grand Rapids: Eerdmans, 1996). All Hebrew citations are from Florentino García Martínez and Eibert J. C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition*, vol. 1 (Leiden: Brill, 1997).

<sup>105</sup>Similarly Harris, “Inheritance in Hebrews,” 135.

<sup>106</sup>It is best to translate נחלת as “inheritance.” See Michael A. Knibb, *The Qumran Community* (Cambridge: Cambridge University Press, 1987), 102. García Martínez, *The Dead Sea Scrolls*, 7, prefers to

here is perhaps taken from Numbers 26:56, which describes the allotted portions of land to Israel's tribes.<sup>107</sup> Also in this context, *Rule* 4:24–26 says that man will be righteous “in agreement with his inheritance (נחלת) in the truth,” and he shall act wickedly “in accordance with his share (וכירשתו) in the lot of injustice,” until the end of time and the new creation (cf. 1:9–10, 2:17).

In the futuristic passages of 8:1–16 and 9:1–11, *Rule* speaks of making atonement not solely for the land of Israel but for the whole “earth” (הארצ).<sup>108</sup> The purification of the earth may reflect the idea that the entire world is the inheritance of Israel (cf. 4 *Ezra* 6:59 and 7:11).

At the conclusion of *Rule*, the author pens a hymn concerning God's chosen ones (11:7–8): “To those whom God has selected...he has given them an inheritance (נחל) in the lot (בגורל) of the holy ones.”<sup>109</sup> This passage confirms that God has predestined some to receive an inheritance among his holy people, using the language of “apportioning” or “allotting” of the land often found in Numbers (e.g., 26:56, 33:54) and Joshua (e.g., 15:20, 18:28). Such echoes provide evidence that the inheritance in *Rule* is primarily focused on the territorial promise to Abraham (1QS 8:1–16). Thus it appears that “key convictions” in this document are “still oriented toward the land itself.”<sup>110</sup> These convictions are likely focused on the world, given that *Rule* speaks of making

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render this word as “birthright.” Given the echo of Num 26:56, “inheritance” is the preferred translation.

<sup>107</sup>Knibb, *The Qumran Community*, 102. An examination of the use of Scripture at Qumran is beyond the scope of this dissertation. For helpful discussions on this topic, see Peter W. Flint, ed., *The Bible at Qumran: Text, Shape, and Interpretation* (Eerdmans: Grand Rapids, 2001); Dean O. Wenthe, “The Use of the Hebrew Scriptures in 1QM,” *DSD* 5, no. 3 (1998): 314; Timothy H. Lim, *Holy Scripture in the Qumran Commentaries and Pauline Letters* (Oxford: Clarendon Press, 1997).

<sup>108</sup>Although ארצ may refer to the “land” of Israel, I agree with García Martínez's translation of this noun as “world.” This rendering is preferable both in light of the Jewish eschatological expectation of an expanded inheritance for Israel and the futuristic elements in IQS 8–9.

<sup>109</sup>I am following the translation of García Martínez and Tigchelaar, *The Dead Sea Scrolls Study Edition*, 1:97.

<sup>110</sup>Harris, “Inheritance in Hebrews,” 136.

atonement for the entire earth (8:1–16, 9:1–11).

### **Damascus Document (CD)**

The *Damascus Document* (CD) presents the thought of the sectarian community “through their eschatological perspective.”<sup>111</sup> The community believes that they are destined to be the “shoot from which the new eschatological world will spring.”<sup>112</sup> They identify themselves as the “sprout of Israel” and “a shoot of planting” from Aaron “to possess his land (לִירוֹשׁ אֶת אֶרְצוֹ)” (CD 1:7–8), thoughts that echo Isaiah 60:21, which affirms that Israel, the “shoot of God’s planting,” will “possess the land forever” (לְעוֹלָם יִרְשׁוּ אֶרֶץ).<sup>113</sup> The community therefore appears to assume that they are “a remnant under God’s covenant to inherit the land.”<sup>114</sup> Philip R. Davies contends that the eschatological dimension in this context, “which is hardly prominent and almost entirely implicit,” consists of the longstanding expectation of the restoration of the land to the remnant of Israel.<sup>115</sup>

The *Damascus Document* also affirms that, for those who sought God “with a perfect heart,” he raised up a Teacher of Righteousness “to direct them in the path of his heart” (CD 1:11). However, those who strayed from the path of the Teacher (CD 1:13–17) are likened to the pre-exilic Israelites who diverged “from tracks of justice” and removed “the boundary with which the very first had marked their inheritance (נְחֻלָּהִים)” (CD 1:13).<sup>116</sup> Removing the ancient inheritance land marks is explicitly forbidden in

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<sup>111</sup>Dimant, “Qumran Sectarian Literature,” 493. The *Damascus Document* may be dated between 100–75 BC (ibid., 490).

<sup>112</sup>Ibid., 493.

<sup>113</sup>Knibb, *The Qumran Community*, 21; Jonathan G. Campbell, *The Use of Scripture in the Damascus Document 1–8, 19–20* (Berlin: Walter de Gruyter, 1995), 61.

<sup>114</sup>Philip R. Davies, *The Damascus Covenant: An Interpretation of the “Damascus Document”* (Sheffield: JSOT, 1982), 66.

<sup>115</sup>Ibid.

<sup>116</sup>Davies mentions the possibility that CD 1:12b–18a speaks of the pre-exilic generation,

Deuteronomy 19:14.<sup>117</sup> So while pointing to the future hope of inheriting the land (CD 1:7–8), the *Damascus Document* compares those who disobeyed the Teacher to the pre-exilic Israelites who violated the inheritance laws (CD 1:13).

*Damascus Document* 2:8–9 then says that God “hid his face from the land (הארצ), from Israel, until their extinction,” and looks back on the punishment of Israel at the time of the exile (cf. Ezek 29, 39).<sup>118</sup> Even still, God “raised up men of renown for himself, to leave a remnant for the land (ארצ) and in order to fill the face of the world (תבל)” (CD 2:11–12). This passage infers the fulfillment of Isaiah 54:1–3, which promises that Israel’s offspring will be so numerous that they will receive a worldwide inheritance. Although God has hidden his face from Israel, *Damascus Document* 2:8–12 envisions that God’s remnant will one day inherit the entire world, fulfilling Isaiah 54:1–3.<sup>119</sup>

Subsequently, *Damascus Document* 3–4 focuses on pre-exilic Israel’s history, from their mandate to possess the land, citing Deuteronomy 9:23 (CD 3:7), to their forfeiture of the land because of their disobedience. Despite Israel’s sin, those who remain faithful to God’s covenant “will acquire eternal life, and all the glory of Adam is for them” (CD 3:20). The “glory of Adam” refers to the bodily resurrection, for it is paired with the hope of “eternal life.”<sup>120</sup> There will thus be a time when the faithful ones

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which is later described in CD 5:20 (ibid., 70). Similar to CD 1:13, CD 5:20 states: “And in the age of devastation of the land (הארצ) there arose those who shifted the boundary and made Israel stray.”

<sup>117</sup>Knibb, *The Qumran Community*, 24.

<sup>118</sup>Idem, *Damascus Document*, 27.

<sup>119</sup>*Damascus Document* 8:14–15 cites Moses’ words from Deut 9:5 with some alterations: “Not for your justice, or for the uprightness of your heart, are you going to possess these nations (הגים האלה) (לרשת את)”. The most significant change is that CD 8:14–15 takes הגים as the object of לרשת, rather than ארץ as in Deut 9:5. This change could simply reflect the understanding that Israel is to possess the “nations” of Canaan. However, it could also contain a further allusion to that idea that Israel is to possess the “nations” of the earth, as in Isa 54:1–3.

<sup>120</sup>Émile Puech, “Immortality and Life after Death,” in *The Dead Sea Scrolls: Fifty Years after Their Discovery: 1947–1997*, ed. Lawrence H. Schiffman, Emanuel Tov, and James C. Vanderkam

will receive a resurrected, glorified body. Furthermore, since the *Damascus Document* points to a future inheritance of land, perhaps even the earth (CD 2:11–12), this document likely anticipates a bodily resurrection upon entering the eschatological world.<sup>121</sup> This idea is in keeping with the Qumran’s “future hope that extended beyond death and into the future world” (cf. 1QS 4:23; 1QH 4:15; 4Q171 3:1).<sup>122</sup>

### **Hymn Scroll (1QH<sup>a</sup>)**

The *Hymn Scroll* (1QH<sup>a</sup>) is a composition of at least twenty-five hymns of praise.<sup>123</sup> In this document, the imagery associated with the inheritance has a strong eschatological quality, using terms such as “eternal inheritance” and “lot” which Jewish texts “commonly apply to eschatological salvation” (e.g., 1QH<sup>a</sup> 6, 11).<sup>124</sup> In addition to these observations, there are several passages that unambiguously speak of a future inheritance for the Qumran community.

One such passage is *Hymn* 4:14–15. Here the hymnist says that the Lord will cause his loyal servants’ descendants (זרעם) to remain before him forever. He will also raise up an eternal name for his servants, forgive their sins, and “give them as an inheritance (ולהנחילם) all the glory of Adam and plentiful days” (1QH<sup>a</sup> 4:15). The “glory of Adam,” as in *Damascus Document* 3:20, likely refers to a resurrection body. Also, the hope of “plentiful days” points to Israel’s promised eternal stay in the land (cf. Exod

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(Jerusalem: Israel Exploration Society, 2000), 518–20, believes that a bodily resurrection may be in view. See also Wright, *Resurrection*, 189.

<sup>121</sup>Davies, *The Damascus Covenant*, 202, concludes that “the community, as the true remnant,” awaits a time when they will “occupy the land.”

<sup>122</sup>Wright, *Resurrection*, 189. Maxine Grossman, *Reading for History in the Damascus Document: A Methodological Method* (Leiden: Brill, 2002), 184, argues that the *Damascus Document* presents the community as the righteous heirs “to a national covenant complete with the promise of land, community, and future survival.”

<sup>123</sup>Nicklesburg, *Jewish Literature*, 137. Knibb, *The Qumran Community*, 157, believes the *Hymn Scroll* dates from the first century AD.

<sup>124</sup>*Ibid.*, 139.



5:12; Num 13:28–29; Deut 5:16). Such observations bring to light that *Hymn* 4:14–15 associates the inheritance with the eschatological themes of “resurrection” and “long life in the land” (cf. Ezek 36–37). The fact that the inheritance is also in the same context as the themes of “eternal name” and “forgiveness of sins” provides further warrant for understanding the inheritance eschatologically.

Another important passage is *Hymn* 14:14–31, which claims that the community will dwell in the eschatological world (cf. 1QH<sup>a</sup> 15:4–10).<sup>125</sup> This is the place with “everlasting gates,” which the sons of truth, after being “awakened,” “will rule from one end to the other” (1QH<sup>a</sup> 14:29–31). Both N. T Wright and E. P. Sanders argue that the “awakening” of the sons of truth is clear evidence of the resurrection hope at Qumran.<sup>126</sup> In 14:29–31, “resurrection” is also tied to a “dominion with limitless borders,” which is another way of describing the “kingdom” in the coming world (cf. Ps 2; 2 Sam 23). Given the evidence, it is apparent that the *Hymn Scroll* envisions that the community will dwell in the eschatological worldwide kingdom when they are resurrected from the dead.<sup>127</sup> Such a kingdom is likely the inheritance on which they will experience “plentiful days” (1QH<sup>a</sup> 4:4:14–15).

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<sup>125</sup>1QH<sup>a</sup> 14:14–17 is worth quoting at length: They will return under you glorious commands,  
 your princes will be in the lot of [your holy ones.]  
 [Their root] will sprout like a flower [of the field] forever,  
 to make a shoot grow  
 in branches of the everlasting plantation  
 so that it covers all the world with its shade,  
 [and its tip reaches] up to the skies,  
 and its roots down to the abyss.  
 All the streams of Eden [will make] its branches [grow]  
 and it will be [a huge tree without limits];  
 The glory of the wood will be over the whole world, endless,  
 And [deep] as down to Sheol [its roots.]

<sup>126</sup>Wright, *Resurrection*, 187; E. P. Sanders, *Judaism: Practice and Belief, 63 BCE–66* (London: SCM Press, 1993), 302.

<sup>127</sup>The expectation of a resurrection in the world to come is also found in 1QH<sup>a</sup> 19:10–14, which claims that God will “raise the worms of the dead from the dust, to an everlasting community,” so that man “can take his place...with the perpetual host and the [everlasting spirits], to renew him with everything that will exist.”

## War Scroll (1QM)

The *War Scroll* describes the final eschatological battle between the sons of light and sons of darkness.<sup>128</sup> In this struggle, the scroll uses inheritance language to portray the sons of light as the lot (גורל) of God and the sons of darkness as the lot (גורל) of Belial (e.g., 1QM 1:5, 13:1–5). The latter will be defeated and left without a remnant, while the former “shall shine to the edges of the earth” and enjoy “length of days” (1QM 1:7–8). Such “length of days” will no doubt be enjoyed on the land of their inheritance (cf. 1QH<sup>a</sup> 4:4:14–15). Although the territorial inheritance is insinuated in *War Scroll* 1:7–8, it is explicit in an identical parallelism in 12:12 and in 19:4, and in the prayer in chapter 13.

The parallelism in *War Scroll* 12:12 and 19:4 is set in the context of the expected eschatological restoration of Jerusalem and the cities of Judah, following the conflict with the sons of darkness (1QM 12:12–18, 19:1–8; cf. Zech 9:9; Isa 12:6).<sup>129</sup>

Fill the land with your Glory (סלא ארצכה כבוד)  
and your inheritance with blessing (ונחלתכה ברכה)

These phrases parallel “the land” (ארצ) with “your inheritance” (נחלתכה), signifying that the land is God’s inheritance. The Old Testament asserts that the land, though promised to Israel, is ultimately the heritage of God (Jer 16:18; cf. Lev 19–26). Hence *War Scroll* 12:12 and 19:4 call on God to fill his land inheritance with glory and blessing in the coming eschaton. The broader restorative context of these passages (1QM 12:12–18, 19:1–8) even points to the day when Israel will have dominion over all the nations of the earth.<sup>130</sup>

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<sup>128</sup>Dimant, “Qumran Sectarian Literature,” 515, claims that the *War Scroll* “is extant in one better preserved manuscript from Cave 1 and six fragments from Cave 4; their dates of writing range from the first half of the first century B.C.E. to the beginning of the first century C.E.”

<sup>129</sup>Wenthe, “The Use of the Hebrew Scriptures in 1QM,” 311.

<sup>130</sup>Philip R. Davies, *1QM, The War Scroll from Qumran: Its Structure and History* (Rome: Biblical Institute, 1977), 103.

The prayer in *War Scroll* 13 is intended to accompany the community's eschatological victory. Verse 7 instructs the sons of light, the priests, Levites, and elders to bless God by saying:

You are the God of our fathers,  
we bless your name always.  
We are the people of your *[inhe]ritance* (נחלתכה).  
You established a covenant with our Fathers  
and ratified it with their offspring  
for times eternal.<sup>131</sup>

At first glance this prayer seems to describe the inheritance as God's people. This prayer, however, alludes to the eternal covenant made with Abraham in Genesis 17:7–9 (Gen 12:1–13, 15:1–21), which speaks of God's promise to give the land to Abraham and his offspring as an everlasting possession, rather than affirming Israel as God's inheritance.<sup>132</sup> The background to *Hymn Scroll* 13:7 therefore illuminates that the inheritance is the land which, as in 12:12 and 19:4, belongs to God and on which Abraham's offspring will dwell. The community expects that God will fill this place with eschatological glory and blessing following the struggle with the sons of darkness (1QM 12:12, 19:4). Such anticipation suggests that the territorial inheritance in the *War Scroll* is oriented toward the future restoration of the land.

### **Psalms Peshar (4Q171 [4QpPs<sup>a</sup>])**

The *Psalms Peshar* primarily comments on Psalm 37. References to a futuristic inheritance of land are abundant in this document. For example, verse 2:4, citing Psalm 37:9, says that those “who hope in YHWHY will inherit the land (ירשו ארץ),” and verse 2:9, citing Psalm 37:11, states that “the poor shall inherit the land (ירשו ארץ) and enjoy peace and plenty” (cf. 4Q171 2:11). Making explicit that the future

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<sup>131</sup>Emphasis mine.

<sup>132</sup>Wenthe, “The Use of the Hebrew Scriptures in 1QM,” 311.

inheritance has been expanded beyond Canaan, verse 3:9 claims that “those who are blessed in him shall inherit the earth (יִרְשׁוּ אֶרֶץ).” Similarly, verse 4:2, alluding to Psalm 37:28, asserts that the righteous “shall inherit the earth (יִרְשׁוּ אֶרֶץ) and live on it forever” (cf. 4Q171 4:10). The wicked, on the other hand, will have no inheritance with the righteous but will be “cut off and exterminated forever” (4Q171 4:2). The *Psalms Pesher* therefore anticipates the time when the righteous will receive the entire earth as their everlasting inheritance.<sup>133</sup>

### **Genesis Apocryphon (1QapGen)**

The *Genesis Apocryphon* is a reworking of the narrative of Genesis. The surviving material of this manuscript covers events such as the life of Noah (1QapGen 9–13) and the initial portion of the Abraham story (1QapGen 19–22).<sup>134</sup> The references to the inheritance are almost exclusively found in the retelling of the Abraham story.<sup>135</sup> Like the original, this retold narrative, most evidently in chapter 21, shares the conviction that the land is the perpetual inheritance of Abraham and his offspring. Using language that closely follows Genesis 13:15–16, *Genesis Apocryphon* 21:12–13 affirms God’s promise to Abraham that he “shall give all this land to your descendants and they will inherit it forever (וִירְתוּנָה לְכֹל עַלְמִים)” (cf. 20:8).<sup>136</sup> This idea so permeates chapter 21 that it is the

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<sup>133</sup>Nicklesburg, *Jewish Literature*, 130, helpfully states that “running through the commentary is the prediction of the punishment for the wicked and also reward for the righteous, often triggered by the psalmic refrain that righteous ‘will inherit the land.’”

<sup>134</sup>Knibb, *The Qumran Community*, 183, notes that the *Genesis Apocryphon* was discovered “in a poor state of preservation, and only the three innermost columns (XX–XXII) survived in reasonable condition.” The text also breaks off abruptly after retelling Gen 15:1–4 in 1QapGen 21:34. Knibb also asserts that the “manuscript dates from the end of the first century BC or the first half of the first century AD, but the work itself may have been composed a little before this” (ibid.).

<sup>135</sup>Outside of the Abraham narrative, 1QapGen 2:19–21 interestingly speaks of the inheritance of Enoch: “Then I, Lamech, /ran/ to my father, Methuselah, and [told] him everything, [so that he would go and ask Enoch,] his father and would know everything for certain from him, since he (Enoch) is liked and well-liked [...and with the holy ones his inheritance is found and they show him everything.”

<sup>136</sup>Knibb, *The Qumran Literature*, 197.

central theme of this section. Shortly thereafter, the book is abruptly cut short as Abraham is told that one of his servants will not be his heir “but someone who has left....” (1QapGen 22:34; cf. Gen 15:1–4). Although it does not fully recount the Abraham narrative, the *Genesis Apocryphon* views the land to be the eternal inheritance of Abraham and his descendants.

### **Summary of the Dead Sea Scrolls**

Like the Apocrypha and Pseudepigrapha, the Dead Sea Scrolls mainly present the inheritance as the future land promised to God’s people (e.g., 1QS 11:7–8; CD 1 7–8; 1QH<sup>a</sup> 4:14–15; 1QM 12:12, 19:4; 4Q171 2:4, 9; 1QapGen 20). Several texts even provide specific evidence of an inheritance of the coming world (1QS 8:1–16, 9:1–11; CD 2:11–12; 1QH<sup>a</sup> 14–31; 4Q171 4:2).<sup>137</sup> Thus the Qumran community envisions the future realization of the promised inheritance. Texts that associate the concepts of inheritance and resurrection firmly fix the fulfillment of the inheritance in the coming world (e.g., 1QH<sup>a</sup> 14:29–31).

### **Conclusion**

The observations in this chapter display that the Apocrypha, Pseudepigrapha, and Dead Sea Scrolls envision that the inheritance will be fulfilled when God’s people inherit their eschatological territory. Thus Second Temple corpuses, in line with the Psalms and Prophets, demonstrate that the inheritance is a concept that has “not yet” been fulfilled (neither partially nor fully). From the Old Testament to the Second Temple literature, God’s people have been writing about the future realization of the promised inheritance, understood to be the eschatological world. Being a Jew, the Apostle Paul is the heir of this expectation.

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<sup>137</sup>As noted, several texts also use inheritance language commonly associated with eschatological salvation, such as “lot” or “portion,” to describe God’s people (e.g., 1QH 6, 11; 1QM 1:5).

## CHAPTER 6

### THE INHERITANCE IN PAUL: GALATIANS

The chapter will examine the cosmic inheritance in Galatians 3–4.<sup>1</sup> The inheritance is so important in these chapters that it is the central theme of this portion of the letter. When the inheritance is not stated specifically, it is nevertheless implied in the term “promise” (e.g., Gal 3:15–18), which harkens back to the pledge of land to Abraham and his offspring in Genesis (e.g., 12:7; 13:15; 15:18; 17:8). Furthermore, reverberations of texts from the Psalms, Prophets, and Second Temple literature demonstrate that Paul understands that the inheritance has been enlarged to include the entire world to come. In his eschatological understanding of the inheritance, Paul displays profound continuity with later Jewish tradition.

This chapter will examine the inheritance in Galatians 3:15–18, 3:19–29, 4:1–7, and 4:21–31.<sup>2</sup> In each of these passages, the inheritance is the future world promised to Abraham’s offspring. Closely associated with the inheritance is the theme of kingdom, for Christ will reign over the coming world. Another idea linked to this concept is the Spirit’s role in assuring that God’s people possess the land. The Old Testament and the Second Temple texts to which Paul alludes will make these observations apparent.

#### **Galatians 3:15–18: Christ as the Heir of the World**

Before observing the inheritance in Galatians 3:15–18, it is important to note

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<sup>1</sup>The inheritance in Gal 5:18–21 will be examined with other inheritance-kingdom passages (e.g., 1 Cor 6:9–11 and 15:50–58) in chap. 7.

<sup>2</sup>The only passage in Gal 3–4 that this chapter will not observe is 4:8–20, for here Paul takes a brief excursus before resuming his inheritance argument in 4:21–31.

that 3:13–14 sums up the entire argument that began in 3:2 about the Spirit.<sup>3</sup> Here Paul asserts that “the blessing of Abraham” (ἡ εὐλογία τοῦ Ἀβραάμ)<sup>4</sup> is fulfilled in the reception of “the promise of the Spirit” (τὴν ἐπαγγελίαν τοῦ πνεύματος). The Spirit is the blessing promised in Genesis (12:1–3, 15:1–21).<sup>5</sup> This is the case even though there is no explicit mentioning of the Spirit in the Abrahamic covenant promises.<sup>6</sup>

Paul does not make a new revelation in identifying the Spirit as the blessing of Abraham. Instead, he echoes what is already proclaimed in Isaiah 44:3:

I will pour out my Spirit on your seed (אֶצְקֶה רוּחִי עַל-יְרֵכְךָ)<sup>7</sup>

And my blessing upon your descendants (וּבִרְכָּתִי עַל-אֲחֵיכֶם)

The parallelism of these phrases identifies the “Spirit” (רוּחַ) as the “blessing” (בִּרְכָּה),<sup>8</sup> which is what Paul affirms in Galatians 3:14. Also like Isaiah 44:3, in Galatians 3:14 Paul pairs two clauses to make his point:

ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ,  
ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.

The second ἵνα clause explains that the “blessing” (εὐλογία) of Abraham is the promised “Spirit” (πνεῦμα). This construction is similar to the way in which Isaiah 44:3 parallels

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<sup>3</sup>Richard Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 110.

<sup>4</sup>All Greek New Testament citations are from Eberhard Nestle, Erwin Nestle, and Kurt Alan, eds., *Novum Testamentum Graece*, 28 ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

<sup>5</sup>Hays, *Echoes*, 111, rightly explains that the “hermeneutical function of the Spirit is to generate an inspired reading that discloses the secret truth to which the story of Abraham points: God will grant the eschatological Spirit to a community of gentiles, who will thereby become recognizable as Abraham’s true offspring.” I would add that the eschatological Spirit is also given to believing Jews, so that people from all nations might become members of Abraham’s family and heirs of the land, fulfilling the promise of universal blessing.

<sup>6</sup>Thomas Schreiner, *Galatians*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 218.

<sup>7</sup>Hebrew citations are from K. Elliger and W. Rudolph, eds., *Biblica Hebraica Stuttgartensia* (Stuttgart: Deutsche BibelGesellschaft, 1998).

<sup>8</sup>This parallelism is also noted by J. Alec Motyer, *Isaiah: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity, 1999), 276.

two clauses to make the same assertion. Even though there is no exact citation of Isaiah 44:3 in Galatians 3:14, Paul clearly depends and interacts with the text of Isaiah. Paul, then, as Isaiah, affirms that the Spirit is the fulfillment of the promise of blessing to Abraham—a promise that extends to the nations (εἰς τὰ ἔθνη) in Christ Jesus (ἐν Χριστῷ Ἰησοῦ, Gal 3:14) and makes them Abraham’s sons and heirs of the land (Gal 4:6–7).

After concluding his discussion about the promised blessing, Paul shifts his attention to the inheritance in Galatians 3:15–18. The inheritance, like the blessing, is a promise of the Abrahamic covenant (Gen 12:1–3, 15:1–21). So Paul transitions from one Abrahamic covenant promise in 3:13–14 to another in 3:15–18. He does so by employing the vocative Ἀδελφοί at the inception of 3:15 (as he does elsewhere, 1:11, 4:12, 5:13, 6:1) to indicate the beginning of a new section.<sup>9</sup> The use of the vocative specifies a transition from the discussion about the blessing of the Spirit in 3:13–14 to a new, but related, topic—the inheritance in 3:15–18.

At the inception of this new discussion, Paul introduces an illustration from everyday life (κατὰ ἄνθρωπον λέγω)<sup>10</sup> to convey that what is true even (ὅμως)<sup>11</sup> in the case of a human covenant (διαθήκη) is all the more true of the covenant (διαθήκη) God gave to Abraham (cf. Gal 3:17).<sup>12</sup> Therefore, even if a common, human covenant cannot

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<sup>9</sup>Richard Longenecker, *Galatians*, WBC, vol. 41 (Waco, TX: Word, 1990), 126.

<sup>10</sup>Although Paul sometimes uses the saying κατὰ ἄνθρωπον λέγω in reference to human authority (e.g., 1 Cor 9:18) or even the difference in authority between himself and Christ (e.g., 1 Cor 7:12), no such suggestion appears to be implied in Gal 3:15–18 (Ernest Burton, *The Epistle to the Galatians*, ICC [Edinburgh: T & T Clark, 1959], 178). Rather, the framework of the passage supports the idea that he will now introduce an example from everyday life (Longenecker, *Galatians*, 127; Schreiner, *Galatians*, 226).

<sup>11</sup>The particle ὅμως may also be translated as “likewise.” Though this interpretation is possible, the context seems to indicate that Paul’s argument in 3:15 is from the lesser to the greater. As such, the more suitable translation is “even.” See discussions in Walter Bauer, *A Greek Lexicon of the New Testament and Other Early Christian Literature*, 3rd. ed., rev. and ed. Fredrick William Danker (Chicago: University of Chicago Press, 2000), 710; F. F. Bruce, *The Epistle to the Galatians*, NIGTC (reprt., Grand Rapids: Eerdmans, 2002), 169; Schreiner, *Galatians*, 226.

<sup>12</sup>Some scholars believe διαθήκη should be translated as “will/testament” in 3:15, rather than covenant, based on three main reasons. (1) The noun διαθήκη is commonly understood as a “will/testament” in Classical literature. An example of the classical use of this word is in Plato, *Laws* (trans. R. G. Bury,



be “annulled” (ἀθετέω) or “supplemented” (ἐπιδιατάσσομαι, Gal 3:15) once it has been “ratified” (κυρώω), how much more in the case of the Abrahamic covenant (Gal 3:17)?<sup>13</sup>

The covenant that God made with Abraham cannot be invalidated or supplemented by any means.

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LCL 11 [1984]: 423): “Whosoever writes a will (διαθήκη) disposing of his property, if he be the father of children, he shall first write down the name of whichever of his sons he deems worthy to be his heir, and if he offers any of his adopted children to be adopted by him, this also he shall write down.” (2) Since Paul is using a human analogy (i.e., Ἀδελφοί, κατὰ ἄνθρωπον λέγω), διαθήκη should be understood as having a secular sense, rather than its distinctly biblical sense of covenant (Hans Dieter Betz, *Galatians*, Hermeneia [Philadelphia: Fortress Press, 1979], 154–45; Frank Matera, *Galatians*, Sacra Pagina [Collegeville: Liturgical Press, 2007], 126; Johannes Behm and Gottfried Quell, “διαθήκη,” in *TDNT*, vol. 2, ed. Gerhard Kittel, trans. Geoffrey W. Bromily [1964; repr., Grand Rapids: Eerdmans, 2006], 128). (3) There is familiar legal terminology associated with a last “will and testament” in Gal 3:15, in Paul’s use of the verb ἀθετέω, which refers to “the annulling of a will” (Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9<sup>th</sup> ed., rev. Henry Stuart Jones [Oxford: Clarendon Press, 1996], 31), and ἐπιδιατάσσομαι, which refers to “the adding of a codicil” (BDAG, 370).

Nevertheless, those who contend that διαθήκη should be understood as “covenant” have the weight of the evidence in their favor. The following arguments make this evident. (1) Just because Paul is introducing an illustration from everyday life, does not mean that διαθήκη must be understood as “will/testament.” Paul is making an argument from the lesser to the greater, i.e., what is true of a lesser “covenant” (Gal 3:15) is all the more the case with a greater one (Gal 3:17). (Schreiner, *Galatians*, 226; Scott Hahn, “Covenant, Oath, and the Aqedah: διαθήκη in Galatians 3:15–18,” *CBQ* 67 [2005]: 88 ). Legal terminology may be used with both “wills/testaments” and “covenants” (Hahn, “Covenant, Oath, and the Aqedah,” 87; Behm and Quell, “διαθήκη,” in *TDNT*, 2:111–8; Schreiner, *Galatians*, 227). So the legal terms ἀθετέω and ἐπιδιατάσσομαι do not restrict the sense of διαθήκη to a secular “will.” (3) Paul, like the LXX, consistently employs διαθήκη with the sense of “covenant” (Hahn, “Covenant, Oath, and the Aqedah,” 80–81; Behm and Quell, “διαθήκη,” *TDNT*, 2:107; see Rom 9:4; 11:27; 1 Cor 11:25; 2 or 3:6, 14; Gal 3:17; 4:24; Eph 4:12). (4) As opposed to a “testament,” there are several examples in the OT where a “covenant” between persons was considered to be indissoluble, as in Gal 3:15 and 18 (So Schreiner, *Galatians*, 227; see Gen 21:22–32, 26:26–31, 31:44–45; 1 Sam 18:3, 20:8, 22:8, 23:18, 2 Sam 3:12). (5) Since Gal 3:17 refers to the Abrahamic covenant, the context seems to indicate that διαθήκη in 3:15 should be rendered as “covenant” (ibid.). While it is possible that Paul moves from an idea of “will/testament” in 3:15 to a “covenant” in 3:17, “it is more likely that he retains the same term throughout, instead of requiring his readers to switch back and forth between ‘will’ and ‘covenant’” (ibid.). These arguments assert that there is more warrant for rendering διαθήκη in Gal 3:15 as “covenant” rather than “will/testament.”

Also, although the term διαθήκη refers to “covenant,” the institution of covenant is not the centerpiece of Paul’s discussion in Gal 3:15–18, for his attention is on the promised inheritance of the Abrahamic covenant, not the covenant itself. The broader context of Gal 3 supports this point, since Paul often pits the promised blessing and inheritance of the Abrahamic covenant against that which characterizes the Mosaic covenant, the Law (3:1–14, 19–29). Thus Paul’s focus in Gal 3:15–18 is on what characterizes the covenant, the promised inheritance, and not the institution itself. Contra Hahn, “Covenant, Oath, and the Aqedah,” 85. Ben Witherington, *Grace in Galatia: A Commentary on Paul’s Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 243. N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Edinburgh: T & T Clark, 1991), 137–67.

<sup>13</sup>Schreiner, *Galatians*, 226; Longenecker, *Galatians*, 126–27, note that Paul is employing an argument from the lesser to the greater.

Galatians 3:16 then states that “the promises were spoken to Abraham and to his seed” (τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ). The content of the “promises” (ἐπαγγελίαι) is apparent in the remainder of the verse. As noted, Paul discusses the promise of blessing in Galatians 3:13–14 and then transitions to another promise of the Abrahamic covenant, the inheritance, in 3:15–18. In spite of this observation, many scholars claim that the blessing in 3:13–14 is also the content of the promise in 3:15–18.<sup>14</sup> Not only does such an interpretation ignore the beginning of a new section in 3:15, but it also disregards the citation in 3:16, which sets the tone for the remainder of the chapter.<sup>15</sup>

Paul introduces the citation with the following statement: “It does not say” (οὐ λέγει).<sup>16</sup> The words that he then quotes are καὶ τῷ σπέρματί σου, which he takes verbatim from Septuagint passages in Genesis that assert the land is promised to Abraham’s offspring.<sup>17</sup> The Septuagint embeds this citation throughout Genesis whenever the promise of a land inheritance is made to the descendants of Abraham (e.g., 12:7, 15:18,

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<sup>14</sup>Bruce, *Galatians*, 171–73; Ronald Fung, *The Epistle to the Galatians*, NICNT (Grand Rapids: Eerdmans, 1988), 155, 165; S. Lewis Johnson, Jr., “Once in Custody Now in Christ: An Exposition of Galatians 3:23–29,” *EmJ* 13, no. 2 (2004): 211; Matera, *Galatians*, 126; Betz, *Galatians*, 156; Burton, *Galatians*, 180–211; Sam K. Williams, “Promise in Galatians: A Reading of Paul’s Reading of Scripture,” *JBL* 107, no. 4 (1988).

<sup>15</sup>Schreiner, *Galatians*, 228, citing Burton, claims that the “promises” in Gal 3:16 “encompass the totality of the promises made to Abraham.” This claim, however, is not valid, given that Paul specifically focuses on the promise of land in Gal 3:15–18, as indicated by the new section and, as will be argued, the citation from Genesis land passages.

<sup>16</sup>Longenecker, *Galatians*, 131, argues that God is the implied subject of the verb λέγει. Bruce, *Galatians*, 172, notes that it is also possible for ἡ γραφή to be the subject of the verb. While these are both possible options, it best to take the cited passage as the subject of λέγει, since Paul both cites and explains the verbatim citation from Genesis. Paul is thus essentially claiming, “The cited Scripture does not say.” See Acts 13:35, for another example of a cited passage being the subject of the verb λέγει.

<sup>17</sup>In-Gyu Hong, *The Law in Galatians*, Journal for the Study of the New Testament, Supplement Series 81 (Sheffield: Sheffield Press, 1993), 132; Yon-Gyong Kwon, *Eschatology in Galatians* (Tübingen: Mohr Siebeck, 2004), 105–07. Although this point is acknowledged by Bruce, *Galatians*, 171–72; James D. G. Dunn, *The Epistle to the Galatians*, Black’s New Testament Commentary (Peabody, MA: Hendrickson, 2002), 185; and Betz, *Galatians*, 157, they still equate the promise of blessing in 3:1–14 with the promise in 3:15–29. See chap. 3 of this dissertation for a discussion of the intertextual use of καὶ τῷ σπέρματί σου in Genesis.

13:15, 17:8, 24:7).<sup>18</sup> Genesis 13:15, 17:8, and 24:7 illustrate this point:

Gen 13:15: πᾶσαν τὴν γῆν, ἣν σὺ ὀράῃς, σοὶ δώσω αὐτὴν **καὶ τῷ σπέρματί σου**.<sup>19</sup>

Gen 17:8: καὶ δώσω σοι **καὶ τῷ σπέρματί σου** μετὰ σέ τὴν γῆν.

Gen 24:7: κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς... ὤμοσέν μοι λέγων Σοὶ δώσω τὴν γῆν ταύτην **καὶ τῷ σπέρματί σου**.

In each of these passages, the words καὶ τῷ σπέρματί σου are used when the land inheritance is sworn to Abraham's offspring. The context of these passages makes this assertion indisputable. Also, since the words καὶ τῷ σπέρματί σου strongly allude to the promise of land in Genesis, Paul's quotation is deeply rooted in this intertextual tradition. So unless he states otherwise (and he does not), his use of the phrase καὶ τῷ σπέρματί σου follows an established Old Testament pattern that points to the land promised to Abraham's offspring.<sup>20</sup>

While this is the case for the land promise, the promise of blessing follows a different pattern. Examples of this point are found in Genesis 22:18 and Sirach 44:21. Genesis 22:18 states, "All the nations of the earth will be blessed ἐν τῷ σπέρματί σου" (cf. Gen 26:4). Sirach 44:21 says, "Because of this, he [the Lord] assured him with an oath that the nations would be blessed ἐν τῷ σπέρματί σου."<sup>21</sup> In these passages, the prepositional phrase ἐν τῷ σπέρματί affirms that the promise of blessing would come to the nations "in Abraham's seed."<sup>22</sup>

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<sup>18</sup>The LXX uses τῷ σπέρματί ὑμῶν elsewhere in the Pentateuch (e.g., Exod 33:1; Deut 34:4) to indicate when the land is promised to God's people.

<sup>19</sup>LXX Genesis citations are from John William Wevers, ed., *Genesis*, Septuaginta: Vetus Testamentum Graecum, vol. 1 (Göttingen: Vandenhoech & Ruprecht, 1974).

<sup>20</sup>Two further points of evidence for the promise in 3:15–8 being the inheritance of land are noted by David Daube, *The New Testament and Rabbinic Judaism* (London: University of London, 1956; repr., Peabody: Hendrickson, 1990), 438–39: (1) "It was in connection with the promise of land that the Rabbis resorted to an interpretation of seed "with which Paul's has much in common," and (2) it was with regard to the promise of land that that the Rabbis developed—chronological speculations." See also Kwon, *Eschatology in Galatians*, 106.

<sup>21</sup>LXX Sirach citations are from Joseph Ziegler, ed., *Sapientia Iesu Filii Sirach*, Septuaginta Septuaginta: Vetus Testamentum Graecum, vol. 12.2 (Göttingen: Vandenhoech & Ruprecht, 1965).

<sup>22</sup>The preposition ἐν carries a sense of "means" in these passages.

Galatians 3:14, which also speaks of the promised blessing, says that “the blessing of Abraham” (i.e., the Spirit) comes “to the gentiles ἐν Χριστῷ Ἰησοῦ.” The prepositional phrase ἐν Χριστῷ Ἰησοῦ corresponds to ἐν σπέρματι in Genesis 22:18 and Sirach 44:21, in that it clarifies the one through whom the blessing comes. This notion is also witnessed below:

Gen 22:18: καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

Sir 44:21: διὰ τοῦτο ἐν ὄρκῳ ἔστησεν αὐτῷ ἐνευλογηθῆναι ἔθνη ἐν σπέρματι αὐτοῦ.

Gal 3:14: ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Χριστῷ Ἰησοῦ.

Beyond evidencing that ἐν Χριστῷ Ἰησοῦ in Galatians 3:16 corresponds to ἐν σπέρματι in Genesis 22:18 and Sirach 44:21, it appears that Paul employs the former phrase in place of the latter to specify that the one through whom the blessing of the Holy Spirit comes to the nations is “Christ Jesus.”

In view of these observations, the quotation of the phrase καὶ τῷ σπέρματί σου in Galatians 3:16, rather than prepositional phrases ἐν σπέρματι (Gen 22:18; Sir 44:21) or ἐν Χριστῷ Ἰησοῦ (Gal 3:15), signifies that the inheritance of land is in view in 3:15–18. This verbatim citation, along with the new section in 3:15, strongly points to the fact that Paul transitions from the promise of blessing in 3:13–14 to the promise of a land inheritance in 3:15–18. As a result, the plural term “promises” (3:16) points to the various occasions in which the land was sworn to Abraham’s offspring (Gen 12:7, 13:15, 15:18, 26:3, 28:13–15, 35:9–12, 46:4; cf. *Pss.Sol.* 12:6).

Following his citation, Paul narrows the offspring of Abraham and the heir of the promises of land to one individual, “Christ” (Χριστός). This maneuver echoes 2 Samuel 7:12–14 and Psalm 2:6–8. Second Samuel 7:12–14 limits the “seed” (σπέρμα)<sup>23</sup> of David, who will reign over the land, to God’s son. Since David is Abraham’s descendent (e.g., Ps 89:3–4; Matt 1:1–6),<sup>24</sup> his royal offspring is also the “seed” of

<sup>23</sup>LXX Samuel citations are from Alfred Rahlfs, ed., *Septuaginta*, Id est Vetus Testamentum graece iuxta LXX interpretes (Stuttgart: Deutsche Bibelgesellschaft, 2006).

<sup>24</sup>Dunn, *Galatians*, 184, argues that the link between the offspring of David and the offspring

Abraham.<sup>25</sup> Similarly, Psalm 2:6–8 narrows the heir of the land to one individual, God’s kingly son. The notions of kingship and sonship in this passage imply that, like 2 Samuel 7:12–14, God’s royal son is ultimately the descendent of Abraham. The fact that both 2 Samuel 7:10–12 and Psalm 2:6–8 narrow the heir of the land to God’s son, Abraham’s offspring, provides valid warrant for claiming that Paul alludes to these passages. This is especially evident in his employment of the parenthetical nominative phrase ὅς ἐστιν Χριστός to qualify the “seed” (σπέρμα) of Abraham as “Christ.”<sup>26</sup>

Paul’s use of the term Χριστός has an added significance. The Septuagint uses Χριστός to translate the Hebrew noun מָשִׁיחַ (e.g., Lev 4:3, 5, 16), meaning “Messiah.”<sup>27</sup> The Messiah is the anticipated Davidic king who will rule over Israel in the coming age (e.g., Num 24:17–19; 2 Sam 2:5; Dan 9:25–26; Rev 20–22).<sup>28</sup> Confirmation that such an event will take place in the future is found in the royal Psalms (e.g., Pss 2, 20, 21, 28, 45, 72, 89, 101).<sup>29</sup> Several texts at Qumran even assert that God’s royal son in 2 Samuel 7 and Psalm 2—the very texts that Paul is echoing in Galatians 3:16—is the anticipated

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of Abraham is suggested in Ps 89:3–4.

<sup>25</sup>Hays, *Echoes*, 85, argues that Paul’s dependence on 2 Sam 7:12–14 permits him to interpret Abraham’s seed as the Messiah. See also Schreiner, *Galatians*, 229. See James Hamilton’s helpful article, “The Skull-Crushing Seed of the Woman: Inner-Biblical Interpretation of Gen 3:15,” *SBJT* 10, no. 2 (2006): 30–54.

<sup>26</sup>The parenthetical nominative primarily “explains” another clause or phrase. See Dan Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 54; A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (New York: Hodder & Stoughton, 1923), 433–35. This function is evident in Gal 3:16, in that the nominative phrase ὅς ἐστιν Χριστός explains the identity of the descendent of Abraham in the phrase καὶ τῷ σπέρματί σου.

<sup>27</sup>See BDAG, 1091; Grundmann, Hesse, de Jonge, van der Woude, “χριστός,” in *TDNT*, 9:493–580; John Nolland, *The Gospel of Matthew*, NIGTC (Grand Rapids: Eerdmans, 2005), 662–64.

<sup>28</sup>N. T. Wright, *Jesus and the Victory of God* (Minneapolis: Fortress, 1996), 486–89. See 2 Sam 7; Pss 20:7; Isa 9:1–6, 11:1–9; Jer 30:9, 33:14–26, etc.

<sup>29</sup>See Silvia Keesmaat, “The Psalms in Romans and Galatians,” in *The Psalms in the New Testament*, ed. Steve Moyise and Maarten J. J. Menken (London: T & T Clark, 2004), 159–60, for the Messianic implications of Ps 89 in Gal 3:16.

Messiah (e.g., 4QDibHam [=4Q504] 3:4–7; 4Q246 2:1).<sup>30</sup> In addition, 4 *Ezra* states that God’s Messianic son (7:28–29) “will arise from the line of David” (12:32).<sup>31</sup> Lastly, the *Psalms of Solomon* expresses the expectation that David’s son will become king and restore the fortunes of Israel (17:21–46). Verse 32 of this passage states that “their king shall be Christ the Lord (χριστὸς κύριος).”<sup>32</sup> Against this background, Paul’s use of Χριστός also alludes to the Messianic expectation of a king from David’s lineage who will reign in the land (cf. 2 Sam 7, 23; Ps 2).<sup>33</sup>

What is more, the reverberation of Psalm 2:6–8 in Galatians 3:16 brings to light that the inheritance of Christ is the entire world. The reign of the Messiah will not be limited to the former borders of Canaan, for the “the nations are his inheritance” and “the ends of the earth are his possession” (Ps 2:8). But since Christ has yet to reign physically over the entire earth, the promise of an inheritance to Abraham’s offspring has not been realized (neither partially nor fully). The inheritance, then, remains a promise that has “not yet” been fulfilled, anticipating the day when Christ will rule over the coming world (cf. Rev 20–22).

Having made this point, it is important to return to the clause that introduces Paul’s citation, οὐ λέγει. This clause is meant to clarify that the cited portion of Scripture, καὶ τῷ σπέρματί σου, does not refer to all ethnic Jews/Israelites—for, contrary to common Jewish thought, not all of Abraham’s physical descendants are his “seed” (σπέρμα).<sup>34</sup>

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<sup>30</sup>Ibid., 485.

<sup>31</sup>Noted in Nolland, *Matthew*, 663.

<sup>32</sup>Ibid.

<sup>33</sup>One of the clearest passages in the NT that identifies Χριστός as the Son of God, i.e., the long awaited Messiah, is found in Peter’s proclamation of Jesus in Matt 16:16 (cf. 8:29, 14:33). David L. Turner, *Mathew*, ECNT (Grand Rapids: Eerdmans, 2008), 404, argues that Peter’s proclamation echoes 2 Sam 7:10–12 and Ps 2:6–8. Other possible echoes for Peter’s confession are 1 Chr 17:13 and 89:27–29.

<sup>34</sup>The collective, Jewish understanding of the offspring (σπέρμα) of Abraham may be seen in the following Second Temple texts: *Pss.Sol.* 9:15–9: “And do not remove your mercy from us, lest they assail us. You chose the σπέρμα of Abraham before all the nations.... you made a covenant with our fathers concerning us.... The mercy of the Lord be upon the house of Israel forever”; T Levi 15:4: “And if you

Paul refutes this customary Jewish understanding by stating that the cited Scripture does not say καὶ τοῖς σπέρμασιν, as if the promises of land were intended for “many” or a “multitude” (ὡς ἐπὶ πολλῶν) of offspring. Rather, he affirms that the cited passage states the promises are intended for “one single” (ὡς ἐφ’ ἑνός) seed, whom he identifies as Χριστός.<sup>35</sup>

After narrowing down the heir of Abraham, Galatians 3:17 will now conclude this passage.<sup>36</sup> The first part of the conclusion is that “the Law” (ὁ νόμος), which came 430 years later,<sup>37</sup> “does not annul the covenant previously ratified by God” (διαθήκην

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were not to receive mercy through Abraham, Isaac, and Jacob, our fathers, not one of our σπέρμα should be left upon the earth.” Similarly, *Bib. Ant.* 7:4; *Jub* 16:17; 1 Macc 12:1–2. See also discussion in G. Walter Hansen, *Abraham in Galatians*, Journal for the Study of the New Testament, Supplement Series 29 (Sheffield: Sheffield Academic, 1989), 182–97. The collective sense of σπέρμα may even be evidenced in John 8:33, where the Jews say to Jesus: “We are the σπέρμα of Abraham and we have never been enslaved to anyone.”

<sup>35</sup>Wright, *Climax of the Covenant*, 163–68, seems to rely on the collective use of σπέρμα in 3:29 to argue that the singular σπέρμα in 3:16 is collective and refers to the idea that “in Christ all the people of God” are summed up into one family (*ibid.*, 174). However, Andrew Das, *Paul, the Law, and the Covenant* (Grand Rapids: Baker, 2001), 73, rightly notes that “the natural reading of the text is an emphatic singular in contrast to the plural (or collective) seed.... Wright proposes that Jesus is the Messiah who sums up all Israel in himself and thereby rescues the possibility of a collective ‘seed’ here. The reading seems entirely forced and depends on Wright’s understanding of Jesus as Israel’s Messiah in other Pauline texts. The crucial difference to Wright’s theory is that he must read the text backward from Gal 3:29. On a sequential reading of the text, there is nothing to indicate a collective sense in 3:16. On the contrary, it is only in v. 29 that Christians are incorporated into the one seed.”

<sup>36</sup>The repetition of the verb λέγω in 3:15 and 3:17 signals the inception and conclusion of the unit. Since 3:17 is a concluding statement, there are similar terms or concepts from 3:15–6 that are repeated in 3:17: διαθήκη (3:15, 17) and ἐπαγγελία (3:16, 17); κυρόω (3:15) and προκυρόω (3:17), with the temporal prefix προ- being added to the latter; and ἀθετέω (3:15) and ἀκυρόω (3:17), both of which, though different in form, carry the similar sense of “annul” or “nullify.” So Longenecker, *Galatians*, 132–3. See also LSJ, 31–32, 59.

<sup>37</sup>Given that Exod 12:40 notes that the period from Abraham to Moses was “430 years,” the number of years of Israel’s captivity in Egypt, and Gen 15:13 notes that the number of years in Egypt was “400 years,” Paul’s reference to the Law coming “430 years” after the Abrahamic Covenant is a bit perplexing. Longenecker, *Galatians*, 133, argues that, though the Rabbis found the difference in time noted in Exod 12:40 and Gal 15:13 puzzling, they solved the apparent impasse “by taking the 430 years as the time between God’s covenant with Abraham and Moses’ reception of the Law and 400 years as the period Israel spent in Egypt.” He also states that Josephus “handles the time spans in much the same way: 400 years for Israel’s sojourn in Egypt (*Ant.* 2. 204f; *J. W.* 5.382) and 430 years from Abraham’s entrance into Canaan to Moses leading the people out of Egypt (*Ant.* 2.318)” (*ibid.*). Since this is the manner in which the problem was normally solved, Longenecker concludes by asserting that Paul “is probably not relying on Exod 12:40 versus Gen 15:13, but only repeating the traditionally accepted number of years for the time span between the Abrahamic covenant and the Mosaic Law.”

προκεκυρωμένην ὑπὸ τοῦ θεοῦ). The word διαθήκη undoubtedly refers to the “covenant” God made with Abraham (cf. Gen 12, 15, 17), which was “ratified before” (προκυρώω) the much later Mosaic Law (νόμος).<sup>38</sup> Many generations lived and died with the confidence that the terms of the Abrahamic covenant were irrevocable because the covenant had been confirmed by God. Given Paul’s argument from the lesser to the greater (Gal 3:15, 17), such confidence is certainly warranted. If a human covenant cannot be altered, then it is all the more true of the covenant God made with Abraham.<sup>39</sup>

The final part of the conclusion is found in the clause εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν (3:17). The construction εἰς τὸ καταργῆσαι may carry the sense of “purpose” or “result.” The framework of Galatians 3:15–17 suggests that it is best to read it as a result clause: the Mosaic Law does not make void the previously ratified Abrahamic covenant “with the result that it nullifies (καταργέω) the promised inheritance.” Moreover, the power to “nullify” is a matter reserved for God.<sup>40</sup> He is the one who “nullifies” the things that exist (1 Cor 1:28) and “nullified” the Law of commandments in decrees (Eph 2:15). No other person or entity is capable of this activity. Since God’s covenant with Abraham is irrevocable, and he is the only one who exercises the power to “nullify,” the later Mosaic Law cannot invalidate the promise of a cosmic inheritance to Abraham’s offspring.

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<sup>38</sup>Though Paul does not specifically mention in 3:17 that νόμος is a reference to the Mosaic Law, the context of Gal 3 suggests that this word points to the Law established on Mt. Sinai “through angels” and “by the hand of a mediator” (3:19), i.e., the Mosaic Law (cf. 3:1–5; 15–29).

<sup>39</sup>The chronology in Paul’s thought is also noteworthy. In rabbinic circles, “priority is equal to superiority.” (So Mika Heitanen, *Paul’s Argument in Galatians: A Pragmatic-Dialectical Analysis*, ed. Michael Labahn [London: T & T Clark, 2007], 123.) That which comes first is therefore greater to that which comes later. Paul, in some sense, may be following this line of reasoning. As such, his chronological argument in 3:17 seems to reveal that since the covenant with Abraham came 430 years *prior* to the Law of Moses, the Abrahamic covenant is superior to the later Mosaic Law (Hahn, “Covenant, Oath, and Aqedah,” 98). This gives further evidence that the covenant given to Abraham cannot be negated by the later, inferior Mosaic Law.

<sup>40</sup>H. Hübner, “καταργέω,” in *EDNT*, vol. 2, ed. Horst Balz and Gerhard Schneider (Grand Rapids: Eerdmans, 1991; repr., 1994), 267. See also discussion in BDAG, 525–26.



Subsequently, Galatians 3:18 explains further (γάρ) the concluding remarks in 3:17. This verse affirms that the κληρονομία cannot be obtained by observing the Law's demands.<sup>41</sup> The term κληρονομία specifies that the land inheritance is in view, confirming the allusion in 3:16. Furthermore, the echo of Psalm 2:6–8 in Galatians 3:16 asserts that the term κληρονομία points to a worldwide inheritance. No longer is the inheritance of Abraham's offspring confined to the borders of Canaan, for this concept has been enlarged to include the entire earth. And since God has “freely given” (κεχάρισται) the cosmic inheritance “to Abraham through the promise” (τῷ δὲ Ἀβραάμ δι’ ἐπαγγελίας) (3:18),<sup>42</sup> it may not be earned by keeping the Law's requirements.

Indeed, the worldwide inheritance promised to Christ, the Davidic king, is not earned (Gal 3:15–16), for it is a gift of the Abrahamic covenant (Gal 3:17–18). Since Christ has yet to reign physically over the earth, the fulfillment of this promise is still forthcoming. Such a focus on the inheritance in 3:15–18 sets the tone for the remainder of chapter 3, which will continue to draw attention to this promise and show how all those who are “in Christ” are fellow-heirs of the world.

### Galatians 3:19–29: Fellow-Heirs of the World

Paul begins this section by contending that the Law remained in force until the “one for whom the promise was reserved” (ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπαγγέλλεται)<sup>43</sup>

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<sup>41</sup>Silvia Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, Journal for the Study of the New Testament, Supplementary Series, no. 81 (Sheffield: Sheffield Academic, 1999), 191–92, insightfully points out that “within the Israelite story law is closely connected to the inheritance.... In the face of such an expectation, disobedience to the law has wide-ranging implications. If one did not obey the law one was threatening the coming of the new exodus; one was jeopardizing the salvation of the people of Israel.... Paul's emphasis on what sort of actions result in inheritance would have countered the argument that obedience to Torah results in the inheritance of land. Paul emphasizes that those who do the works of the flesh...are the ones who will not receive the inheritance.”

<sup>42</sup>The particle δέ indicates that Paul builds the present clause upon what precedes. See discussion in Steven Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Peabody, MA: Hendrickson, 2010), 28–36. Also, the context indicates that the implied noun κληρονομίαν is the direct object of the verb κεχάρισται. See BDAG, 1078.

<sup>43</sup>I am following the translation of S. M. Baugh, “Galatians 3:20 and the Covenant of

arrived on the scene (Gal 3:19). Since Christ is the promised heir (Gal 3:16), his coming brought the Law's rule to an end. The fact that he came to the unredeemed earth implies that he has not received his inheritance, for his true inheritance is the world to come (Rev 20–22; cf. 2 Sam 7, Ps 2, Dan 7).

Subsequently, Paul asks whether the Law (νόμος)<sup>44</sup> stands in opposition to the promises (κατὰ τῶν ἐπαγγελιῶν, Gal 3:21). The term ἐπαγγελία refers to the land inheritance promises mentioned in Galatians 3:15–18, for the conjunction οὖν signifies that the present discussion in 3:21 is in continuity with 3:15–20.<sup>45</sup> Since there is no mention of other promises in 3:21–29, ἐπαγγελία continues to point to the territorial inheritance sworn to Abraham and his offspring.

The reason why (γάρ) the Law is not contrary to the promises of land is found in the remainder of Galatians 3:21: “If a Law (νόμος) which was able to grant life (ζωοποιῆσαι) was given, then righteousness (δικαιοσύνη) would certainly be from the Law (ἐκ νόμου).”<sup>46</sup> James Dunn argues that the verb ζωοποιέω “almost always denotes a work exclusive to God” (Neh 9:6; Rom 4:17; 1 Cor 15:22) or “to his Spirit.” (John 6:63; Rom 8:11; 1 Pet 3:18).<sup>47</sup> So it seems that Paul utilizes the verb ζωοποιέω to stress the reality that the Law does not have the ability to give life—only God has this capacity.<sup>48</sup> And since the Law does not have this power, neither can it bestow righteousness.

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Redemption,” *WTJ* 66 (2004): 59.

<sup>44</sup>Given the strong continuity with Gal 3:15–20, νόμος in 3:20 also refers to the Mosaic Law.

<sup>45</sup>See Runge, *Discourse Grammar*, 43–44.

<sup>46</sup>The anarthrous noun νόμος is still a reference to the Jewish Law/Torah. So Hans Dieter Betz, *Galatians*, 174.

<sup>47</sup>Dunn, *Galatians*, 192–93.

<sup>48</sup>This line of argument denies the Jewish correlation between the Law and life, which is evidenced in the following examples: *t. Shabb.* 15:17: “The commands were given only that men should live through them, not that men should die through them”; and *Sir* 17:11: “He bestowed knowledge upon them, and allotted to them the Law of life.”

The inheritance, on the other hand, does lead to life and righteousness. The Old Testament witnesses that the recipients of the inheritance will experience life in the coming world (Isa 65–66; cf. 57:13, 58:14; cf. *Pss.Sol.* 14:10) by way of the resurrection (Isa 26:15, 27:6; Ezek 36–37). The New Testament affirms that the beneficiaries of the promised inheritance will possess life in the world to come (Heb 11:10, 13–16; 2 Pet 3:13, Rev 21–22). Additionally, the Old and New Testaments show that the heirs of the coming world will dwell in righteousness (Isa 54:17, 60:21; Rom 4:13–25, 8; 2 Pet 3:13; cf. *1 En.* 24–27, 58–69; *4 Ezra* 7–8; *2 Bar.* 14, 51; 4Q171 4).<sup>49</sup> Such evidence displays that the reception of the promised inheritance leads to life and righteousness in the coming world. Keeping the Law does not lead to either of these eschatological benefits.

Having made this point, it is now appropriate to determine whether Paul has proven that the Law is not opposed to the promises. The implication of his argument is that if the Law was a source of life and righteousness, “then it would certainly be in competition with the promises, and a fundamental antithesis would exist between the two.”<sup>50</sup> But the point is that it is not a source of life and righteousness, and hence it is not in contradiction with the promises. Only the beneficiaries of the promised inheritance will experience these benefits. As result, the Law is not in conflict with the promises to Abraham, because it was never intend to grant the benefits that God will bestow on the recipients of the inheritance.

Furthermore, the way to become a beneficiary the promised inheritance (ἡ ἐπαγγελία)<sup>51</sup> is “by faith in Jesus Christ” (ἐκ πίστεως Ἰησοῦ Χριστοῦ, Gal 3:21).<sup>52</sup> In

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<sup>49</sup>This is further substantiated by the fact that the verdict of righteousness is a fundamentally eschatological event. See Gal 2:17, 5:5. Schreiner, *Galatians*, 391, says that “justification is God’s end-time pronouncement that those who trust in Christ rather than in themselves are declared to be not guilty.”

<sup>50</sup>Moisés Silva, *Explorations in Exegetical Method: Galatians as a Test Case* (Grand Rapids: Baker, 2001), 188.

<sup>51</sup>Some scholars think that the promise here entails the blessing of the spirit and righteousness (Fung, *the Epistle to the Galatians*, 155; see also Betz, *Galatians*, 175; Bruce, *The Epistle to the Galatians*, 180; Longenecker, *Galatians*, 144; Dunn, *Galatians*, 194). Against this argument, the context of 3:15–29 clarifies that Paul has the promise of inheritance in mind.

support of this notion, the remainder of Galatians 3 testifies that believers are now “sons of God” (υἱοὶ θεοῦ) and recipients of the promise “through faith in Christ Jesus” (διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ, 3:26).<sup>53</sup> Being united with him by faith, believers also belong to

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<sup>52</sup>The phrase *πίστεως Ἰησοῦ Χριστοῦ* is the subject of lively debate and may be taken with subjective or objective interpretation (Rom 3:22, 26; Phil 3:9; Gal 2:20, 26). Those who prefer the subjective interpretation contend that *πίστεως Ἰησοῦ Χριστοῦ* is a reference to “the faithfulness of Jesus Christ” (See Wallace, *Greek Grammar*, 116). On the other hand, those who favor an objective interpretation take this phrase to refer to “faith in Jesus Christ” (Dunn, *Galatians*, 195; Fung, *The Epistle to the Galatians*, 164–65; Betz, *Galatians*, 175). Since the head noun *πίστεως* is a verbal genitive, the modifying genitive *Ἰησοῦ Χριστοῦ* may function as the subject or object of the verbal idea implicit in the head noun, thus making both the subjective and objective options viable grammatical readings.

Those who support the subjective interpretation generally maintain that the phrase *πίστεως Ἰησοῦ Χριστοῦ* is a reference to Jesus’ faithfulness to give his life on the cross. Some even take this as evidence of his covenant faithfulness which rectified the unfaithfulness of Israel (see N. T. Wright, *Justification: God’s Plan & Paul’s Vision* [Downers Grove, IL: InterVarsity, 2009], 122–36.). A reference to Christ’s self-giving death—whether one decides to draw out the covenantal implications or not—seems to make theological sense and may even be seen as the equivalent to Gal 1:4: “who gave himself for our sins in order that he might deliver us from this present evil age, according to the will of God our Father” (Dunn, *Galatians*, 195). Furthermore, the proponents of the subjective genitive reading maintain that the substantival participle *τοῖς πιστεύουσιν* communicates the need for faith (Wright, *Justification*, 122–36). This idea may be represented in the following manner: “the promise, by means of Jesus’ faithfulness, is given to those who believe.” This interpretation even appears to remove any sense of redundancy that may be noted in an objective genitive reading—“the promise, by means of faith in Jesus Christ, is given to those who believe”—which appears to make two references to faith in Christ in the same sentence.

Those who support the objective interpretation take *πίστεως Ἰησοῦ Χριστοῦ* as a reference to faith in the death and resurrection of Jesus Christ. Such a reading seems to be consistent with Paul’s emphasis on the significance of faith in Christ as opposed to observance of the Law in 3:21–2 (So Schreiner, *Galatians*, 244). In addition, those who maintain an objective genitive reading claim that the participle *τοῖς πιστεύουσιν*—after Paul has already noted the need for faith in Christ in the phrase *πίστεως Ἰησοῦ Χριστοῦ*—serves to emphasize that the promise is obtained by faith in Christ, not by the performance of the Law. Such repetition was not uncommon to Greek writers. Authors from the Homeric to the Hellenistic period used repetition as a valuable rhetorical device for the sake of emphasis (P. E. Pickering, “Did the Greek Ear Detect Careless Verbal Repetitions,” *CQ* [53] 2003: 490–99; P. E. Easterling, “Repetition in Sophocles,” *Hermes* [101] 1973: 14–34). Demetrius, in his work titled *On Style*, even states that the use of repetition is evidence of a “grand” (*μεγαλοπρεπής*; see 59–66, 103) style (Demetrius, *On Style* [trans. W. H. Fyfe, LCL (1946): 391, 463]). Hence Paul’s reiteration of terms would have been recognized by a Greek speaker as an attempt to accentuate his point—the importance of faith in Christ. The employment of such a rhetorical device, at least according to Demetrius, would even have been considered to be in accord with proper Greek use.

Both arguments for the interpretation of *πίστεως Ἰησοῦ Χριστοῦ* are compelling in their own right. However, in light of the context, the objective genitive reading is the best option, for Paul, in 3:21–22, desires to emphasize faith in Christ, and not observance of the Law, as the means by which one receives the inheritance. This is evidenced in the way he employs repetition to stress his point. Thus, although the subjective genitive reading is grammatically possible and may even make theological sense, the context indicates that the best reading of *πίστεως Ἰησοῦ Χριστοῦ* is “faith in Christ,” not “faithfulness of Christ.” Those who are inclined to reject the objective reading on account of linguistic redundancy miss the point of Paul’s rhetorical style, which serves to emphasize the importance of faith in Christ. One may even accuse such persons of imposing modern standards on an ancient author who would have viewed these principles as foreign to his linguistic paradigm.

<sup>53</sup>Schreiner, *Galatians*, 256. In the OT, the designation “sons of God” belonged to Israel. It

Christ (ὁ υἱὸς τοῦ Χριστοῦ) and are counted as the “seed of Abraham” (τοῦ Ἀβραὰμ σπέρμα) and “heirs in accord with the promise” (κατ’ ἐπαγγελίαν κληρονόμοι, Gal 3:29).<sup>54</sup> Thus it is through Christ, the original successor of the promised inheritance (3:16), that people become members of Abraham’s family and fellow-heirs. Although they have yet to receive the promise, the heirs anticipate the day when they will possess the future world (e.g., 1 Cor 15:50–57; Rev 20–22).

As in Galatians 3:16, the influence of Psalm 2 is evident, except that in this case it is even stronger. Psalm 2 asserts that God’s son, the Davidic king, will inherit the entire earth (Ps 2:6–8).<sup>55</sup> It also affirms that those who refuse to honor God’s kingly son will perish, while those who seek refuge “in him” (יְהוָה) will be blessed (Ps 2:12). This verse thereby suggests that those who fail to honor the Davidic king will be destroyed and will have no prospect of living under his rule. Similarly, Galatians 3:22–29 insinuates that those who reject Christ, the long awaited Davidic king, will not inherit the world.

This idea is clarified further by comparing the language of the Psalmist and Paul. The Psalmist speaks of finding refuge “in him,” that is, the king (יְהוָה, Ps 2:12), and Paul speaks of trusting “in Christ Jesus” (ἐν Χριστῷ Ἰησοῦ, Gal 3:26, 28). Since both the king in Psalm 2:12 and Christ Jesus in Galatians 3:26 and 28 are the same person—the long awaited Davidic ruler—the words יְהוָה in the former passage and ἐν Χριστῷ Ἰησοῦ in the latter bring to light that the hope of inheriting the world is found only by trusting “in king Jesus.” So although Paul does not directly quote from Psalm 2, his words reverberate with those of this passage.

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was the title that marked them out as God’s chosen and elect people. So Frank Matera, *Galatians*, 141, 145. See Exod 4:22–3; Deut 14:1–2; Hos 11:1; Jer 9:11; Mal 1:6. Now with the arrival of Christ, Paul makes it clear that this title is the prerogative of all those who have obtained the promise through faith in Christ—both Jew and gentile.

<sup>54</sup>See discussion in Kwon, *Eschatology in Galatians*, 125–27.

<sup>55</sup>See Peter C. Craigie, *Psalms 1–50*, WBC, vol. 20 (Dallas: Word, 2004), 68–69, who contends that that Ps 2 points to the Davidic king’s world-wide rule in Revelation (e.g., 1:5, 12:5, 19:5, etc.).

Furthermore, the echo of Psalm 2 strengthens the idea that Galatians 3:15–29 presents the inheritance as the world promised to God’s son. Paul anticipates that Abraham’s descendants will receive a worldwide inheritance. Yet only those who place their faith in Christ Jesus, the king to whom honor is due, are the true heirs of the promise to Abraham. Those who reject his rule have no hope of inheriting the earth.

### **Galatians 4:1–7: Exodus/New Exodus to the Inheritance**

Paul continues his inheritance argument into Galatians 4:1–7. Most commentators of this passage claim that the Greco-Roman legal custom of guardianship is the background to verses 1–2. Hanz Deiter Betz provides the best summary of this argument:

The illustration itself is not without difficulties. Certainly it was taken from legal practices as it was known to Paul and his readers. Paul refers to the practice in Roman law called *tutela testamentaria* (“guardianship established by testament”). According to this institution the *paterfamilias* appoints one or more guardians for his children who are entitled to inherit his property after his death. During the period of time in which the heir (ὁ κληρονόμος) is a minor (νήπιός) he is potentially the legal owner (κύριος) of the inheritance, but he is for the time being prevented from disposing of it. Although he is legally (potentially) the owner of all, he appears not to be different from a slave (οὐδὲν διαφέρει δούλου). To be sure, this comparison must be taken *cum granu salis*. The similarity between the minor and the slave is one of appearance only.<sup>56</sup>

Betz himself indicates that the analogy has its difficulties and should be taken with a grain of salt. Thus, if a better reading suits the context, it should be preferred.<sup>57</sup>

James M. Scott contends that Galatians 4:1–2 echoes the story of the exodus.<sup>58</sup>

The exodus story encapsulates the period when the people of Israel were enslaved in

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<sup>56</sup>Betz, *Galatians*, 203. I first noted this citation in Rodrigo Morales, “The Spirit and the Restoration of Israel: New Exodus and New Creation Motifs in Galatians” (Ph.D. diss., Duke Divinity School, 2007), 160. See also Ben Witherington, *Grace in Galatia: A Commentary on Paul’s Letter to the Galatians* (Grand Rapids: Eerdmans, 1998), 281–83.

<sup>57</sup>I am following Morales, *The Spirit and the Restoration of Israel*, 160.

<sup>58</sup>James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus* (Tübingen: Mohr Siebeck, 1992), 121–86.

Egypt, delivered from bondage, and then journeyed forty-years through the wilderness until they entered the land. Since the exodus story culminates with Israel's entry into the land (e.g., Exod 3:7–8), such a background fits well with Paul's inheritance argument in Galatians 3:15–4:7.

Being a Jew immersed in the Old Testament, an appeal to the exodus tradition would not have been strange to Paul. As Sylvia Keesmaat notes,

In the scriptural writings there is a tradition which links the promise to Abraham [the inheritance] with the exodus event. Notable texts are Exod. 2.24; 3.25-26; 6:2-9; and Ps. 105.42, where God declares that he will come to save the people because he has remembered his covenant with Abraham.... These texts contributed heavily to the intertextual matrix upon which Paul was drawing.<sup>59</sup>

Keesmaat's explanation shows that it is more likely that Galatians 4:1–2 echoes the exodus tradition, which culminates with the entrance into the land, than the Greco-Roman legal argument.

Another reason for acknowledging that Paul employs the story of the exodus is that it would have resonated with early Christian readers. While not directly commenting on Paul, Otto Piper's observations are worth noting:

From Exodus the Primitive church inherited the idea that they were God's chosen people (for example, Rom. 9.25; II Cor. 6.16; Tit 2.14...), delivered from servitude (for example Acts 7.17, 34) and destined to inherit the earth as their kingdom (for example Matt. 5.5), but also that they were still in the wilderness (for example, Acts 7.30, 36, 38, 42, 44; Heb. 3.7-11; Rev. 12.6, 14), migrating towards an unknown goal (for example Heb. 13.14), but unaware of the date at which they would reach it (for example Mark 13. 32-33; 1 Thess. 5.2).<sup>60</sup>

Indeed, Paul's readers would have viewed themselves as having been delivered from slavery under the Law and on a sojourn to the kingdom in the coming world (cf. Rom 3–8).<sup>61</sup> Otherwise said, they would have perceived themselves to be on a new exodus to the

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<sup>59</sup>Keesmaat, *Paul and His Story*, 177.

<sup>60</sup>Otto Piper, "Unchanging Promises: Exodus in the New Testament," *Int* 11 (1957): 15–16.

<sup>61</sup>N. T. Wright, "New Exodus, New Inheritance: The Narrative Structure of Romans 3–8," in *Romans and the people of God: Essays in Honor of Gordon Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 26–35, argues that the exodus from the slavery of sin and sojourn to the promised land is the backdrop to Rom 3–8.

inheritance. Given this effect on Paul's readers, and the fact that the exodus story fits the inheritance argument in Galatians 3:15–4:7, Scott's exodus reading of Galatians 4:1–2 is preferable to the standard Greco-Roman legal interpretation found in the commentaries.

Scott's analysis of Galatians 4:1–7 will provide the framework for examining this passage.<sup>62</sup> According to him, 4:1–2 follows Israel's original exodus tradition. This then sets up a parallel with the new exodus story in 4:3–7. The relationship between these verses is one of type and antitype.<sup>63</sup> This section will first analyze the original exodus in 4:1–2, followed by the new exodus in 4:3–7.

### **Galatians 4:1–2: The Original Exodus**

The illustration in Galatians 4:1–2 is directly related to the preceding inheritance argument in 3:15–29.<sup>64</sup> The following reasons support this notion. First, the development marker *δέ* signifies that the present argument builds upon what precedes.<sup>65</sup> Second, Paul begins (4:1) and culminates (4:7) this paragraph with the heir of the world (*ὁ κληρονόμος*) in view.<sup>66</sup> Such reasons demonstrate that the inheritance argument continues into 4:1–2.

Paul opens his illustration by asserting that while the heir (*ὁ κληρονόμος*) of a father's land is a minor (*νήπιός*), he is no different from a slave (4:1).<sup>67</sup> This is the case

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<sup>62</sup>See Scott, *Adoption*, 145–93. I am following the summary of Scott in Silvia Keesmaat, *Paul and His Story*, 161–62.

<sup>63</sup>Scott, *Adoption*, 161.

<sup>64</sup> Kwon, *Eschatology*, 91, asserts that Gal 4:1–7 “confirms that Paul's emphasis on heirship is in fact not accidental. The overall flow of logic is basically the same as that in 3:25–29: the Christ event (3:25a/ 4:4–5), liberation (...3:25b/4:7a), status as ‘seed of Abraham’/ ‘sons’ (3:29a/4:7a), heirship (3:29b/4:7).”

<sup>65</sup>See the discussion about the development marker *δέ* in Runge, *Discourse Grammar*, 29–36.

<sup>66</sup>Bruce, *Galatians*, 192, and Dunn, *Galatians*, 210, also argue that the inheritance continues to be in view.

<sup>67</sup>Tom Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker, 2008), 366, similarly notes that the inheritance of the heir is his “father's estate.”



“even though he is the lord of all” (κύριος πάντων ὧν).<sup>68</sup> Dunn points out that the “idea of the (Jewish) child as ‘lord of all’ may well reflect and affirm the tradition already well-established which interpreted the land promised to Abraham as the whole earth.”<sup>69</sup> Similarly, Scott argues that the phrase “lord of all” carries the notion of “universal sovereignty.”<sup>70</sup> Pointing to passages such as Sirach 44:19–23, Scott asserts that “the Abrahamic promise was taken to mean that ‘Israel will inherit from sea to sea and from the River to the ends of the earth.’”<sup>71</sup> That is to say, they are the “lords” of the whole world. The tradition to which Dunn and Scott refer is evidenced in other previously examined Second Temple texts, such as *Jubilees* 22 and 32 and *1 Enoch* 5:7, which are themselves in line with the worldwide inheritance promised to Israel in the Psalms and Prophets (e.g., Pss 2, 72; Isa 65–66). The exodus tradition to which Paul alludes therefore extends beyond the Hexateuch to include a matrix of texts in the Psalms, Prophets, and Second Temple literature which assert that Israel’s departure from Egypt was intended to culminate in the inheritance of the world.<sup>72</sup>

Given that Jewish tradition held that Israel was the heir of the world, it is best to see ὁ κληρονόμος as a reference to Israel.<sup>73</sup> Israel, however, had not yet received their inheritance, and thus Paul understands that their status as heirs has yet to be fulfilled.<sup>74</sup> According to Rodrigo Morales, Israel’s position as the unfulfilled heir “is the role that *Jubilees* and *Sirach* (and Paul) have in mind, since at the time of the writing of these

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<sup>68</sup>The adverbial participle ὧν is functioning in a concessive manner.

<sup>69</sup>Dunn, *Galatians*, 211.

<sup>70</sup>Scott, *Adoption as Sons*, 131–35.

<sup>71</sup>*Ibid.*, 135.

<sup>72</sup>See Martin A. Halvorson-Taylor, *Enduring Exile: The Metaphorization of Exile in the Hebrew Bible* (Leiden: Brill, 2011), who examines the pervasive tradition of continuing exile in the OT.

<sup>73</sup>Morales, *The Spirit and the Restoration of Israel*, 165.

<sup>74</sup>*Ibid.*

documents Israel had not yet inherited the entire world.”<sup>75</sup>

Although destined to receive the inheritance, there was a time when Israel was considered a *νήπιός* (Gal 4:1). Scott argues that such a designation “alludes here to Hosea 11.1, where, in a unique way in the Septuagint, the term refers to God’s people as ‘young’ at the time of the Exodus when God called Israel out of Egypt as his ‘son.’”<sup>76</sup>

While Silvia Keesmaat believes that such an echo “seems quite plausible,” she argues,

Scott’s assertion could have been strengthened by providing some reasons as to why it is likely that Paul would have been appealing to this particular text. Given Paul’s use of Hosea elsewhere, as well as the high volume of echo between Hos. 11.1 and a passage such as Romans 8, it is both historically plausible and thematically likely that Paul is echoing Hos. 11.1 in this verse. I do not think it likely, however, that this is an intentional illusion. Paul’s language here is moving within the tradition of the exodus and the text of Hosea 11 contributes to that matrix; it would be more circumspect to say, therefore, that Paul’s language here echoes a text which is part of a matrix of ideas connected to the exodus event.”<sup>77</sup>

Keesmaat is correct in arguing that Hosea 11:1 is only one of exodus story passages to which Paul is referring, for there is an intricately related series of texts that contribute to this tradition. Among such is Exodus 2:24, 3:25–26, 6:2–9, and Psalm 105:42. While this is so, Scott’s specific discussion of Hosea 11:1 helpfully brings to light Israel’s status as a “minor” during the time they were called out of slavery in Egypt (e.g., Exod 3–4). This, as Paul asserts, was the period when Israel was a *νήπιός*.

Yet as long as Israel remained under bondage, they were no better than a slave (*οὐδὲν διαφέρει δούλου*, Gal 4:1). This is the case even though Israel was the “lord of all.” Moreover, while they were in slavery in Egypt, God’s people were “under guardians and administrators” (*ὑπὸ ἐπιτρόπους...καὶ οἰκονόμους*, Gal 4:2). These two terms are official titles for Egyptian officials.<sup>78</sup> As Keesmaat argues, “Slavery in these verses refers to

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<sup>75</sup>Scott, *Adoption as Sons*, 129.

<sup>76</sup>*Ibid.*

<sup>77</sup>Keesmaat, *Paul and His Story*, 161.

<sup>78</sup>See a detailed discussion of these terms in Scott, *Adoption as Sons*, 135–40.

Egypt, to Israel's primary experience of bondage under officials in a land not her own."<sup>79</sup> So although God's people were destined to inherit the world, they were under the bondage of Egypt's state officials, obligated to comply with their every demand.

Israel remained in such a state "until the appointed time of the father" (ἄχρι τῆς προθεσμίας τοῦ πατρός, Gal 4:2).<sup>80</sup> This phrase likely echoes Genesis 15:13, in which God informs Abraham that his descendants will be sojourners and strangers in a foreign land where "they will be afflicted for four hundred years" (430 years in Exod 12:40–41). Scott notes that "after this follows the promise of the Exodus (Gen 15:14–16) and the land (vv. 18–21) which...was associated with Israel's eschatological hope of world rule."<sup>81</sup> The period of 400 years in Genesis 15:13 (430 years in Exod 12:40–41) could therefore point to a foreordained period of time in Israel's history, and thus "could be called a προθεσμία."<sup>82</sup> So in Galatians 4:2 Paul likely uses the word προθεσμία to allude to the time that Israel was a slave in Egypt until the 400/430 years came to an end.<sup>83</sup>

Having considered the entire illustration in Galatians 4:1–2, it is evident that Paul is echoing the series of Jewish texts that make up the exodus story, which presents the Israelites as the rightful lords of the world who were enslaved under Egyptian rule (Gal 4:1). While in slavery, the people of Israel were subject to the authority of Egypt's officials and overseers (Gal 4:2). This lasted until the appointed time of 400/430 years was up (Gal 4:2), at which point commenced the sojourn to the (expanded) land promised to Abraham. Such an illustration in Galatians 4:1–2 will now be compared to the new

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<sup>79</sup>Keesmaat, *Paul and His Story*, 160–61.

<sup>80</sup>The noun προθεσμία carries the sense of a "day appointed beforehand, a fixed or limited time" (LSJ, 1481)

<sup>81</sup>Scott, *Adoption as Sons*, 142.

<sup>82</sup>Ibid.

<sup>83</sup>Ibid. Contra Scott Hafemann, "Paul and the Exile of Israel in Galatians 3–4," in *Exile: Old Testament, Jewish, and Christian Conceptions*, ed. James Scott (Leiden: Brill, 1997), 337–39.

exodus in 4:3–7.

### **Galatians 4:3–7: The New Exodus**

The words “thus also we” (οὕτως καὶ ἡμεῖς, 4:3) set up the comparison between the original exodus in Galatians 4:1–2 and the new exodus in 4:3–7.<sup>84</sup> Following these words, Paul asserts, “When we were minors, we were enslaved under the elements of the world” (ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἡμεθα δεδουλωμένοι). Like the allusion to Israel in Galatians 4:1, Paul’s readers were once also “minors” (νήπιοι) and “enslaved” (δεδουλωμένοι) under a ruthless task master. In the words of Scott:

By the οὕτως καὶ ἡμεῖς which introduces v. 3 (and with it the second half of the comparison) Paul typologically likens the slavery of Israel under the taskmasters of Egypt to the enslavement of both Jews and Gentiles under the τὰ στοιχεῖα τοῦ κόσμου. To stress this typological comparison, Paul even carries over the νήπιός of v. 1 into v. 3 (νήπιοι). As is usual in typology, there is heightening of the antitype over the type, so that both the enslaving power and the redemption are universalized here.<sup>85</sup>

In other words, Israel’s slavery in Egypt was a type of the bondage that Jews and Gentiles experienced under the “elements of the world.” Such enslavement to the elements occurred during the jurisdiction of the Law (cf. Gal 3:23–29).<sup>86</sup>

Paul continues his comparison in Galatians 4:4 by asserting that his readers remained enslaved minors until “the fullness of the time came” (ἦλθεν τὸ πλήρωμα τοῦ χρόνου). Commentators note that the “fullness of the time” is a common eschatological

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<sup>84</sup>Scott, *Adoption as Sons*, 150, points out the uses of οὕτως καὶ ἡμεῖς in typological arguments in Matt 12:40, 24:37, 39; John 3:14; Rom 5:12, 18, 19; 1 Cor 15:22. Also, in this formula of comparison the pronoun ἡμεῖς refers to both Jews and Gentiles. Agreeing with Schreiner, *Galatians*, 267, “‘We’ (ἡμεῖς) could be restricted to the Jews, but since Paul speaks of the world’s elements, he probably includes both Jews and Gentiles.” Contra Hafemann, *Paul and the Exile*, 340–41, who argues that Paul only has Jews in mind.

<sup>85</sup>Scott, *Adoption as Sons*, 157.

<sup>86</sup>Schreiner, *Galatians*, 269. The στοιχεῖα may refer to a number of elements that ruled over humanity before the coming of Christ, such as demonic powers. For a survey of the possible interpretations, see again Schreiner (ibid., 267–69).

theme in Jewish and Christian literature.<sup>87</sup> Among such Jewish texts is the prayer of Daniel 9 which anticipates Israel's salvation after seventy-years of judgment and refers to these years as "the number of years that...must pass" (Dan 9:2; cf. Hab 2:3). Among such Christian texts is Mark 1:15, in which the evangelist asserts "the time has been fulfilled and the kingdom of God has come near." Morales rightly points out that "the connection between the fulfillment of time and the kingdom is particularly noteworthy, given that later in Galatians Paul makes one of his few reference to the kingdom of God (Gal 5:21), and specifically in relation to inheritance language," which is the key theme of Galatians 4:1–7.<sup>88</sup>

Scott also contends that "the fullness of the time" is common in Jewish and Christian literature and, after examining texts such as 2 *Baruch* 29:8, Tobit 14:5, and Jeremiah 36:10 (LXX), affirms that the τὸ πλήρωμα τοῦ χρόνου refers to a date that God set beforehand."<sup>89</sup> This leads him to conclude that "τὸ πλήρωμα τοῦ χρόνου stands parallel to τῆς προθεσμίας τοῦ πατρὸς (v. 2), the date which God had foreordained to Abraham that Israel would be delivered from bondage to Egypt."<sup>90</sup> It is therefore likely that Galatians 4:4 refers to the time when God brought to an end the period of slavery for believers, as he did for Israel in 4:2. Thus there is a typological relationship between τὸ πλήρωμα τοῦ χρόνου (Gal 4:4) and τῆς προθεσμίας τοῦ πατρὸς (Gal 4:2), for "both the redemption of Israel and the redemption of believers proceed according to God's own timetable and promise."<sup>91</sup>

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<sup>87</sup>This notion and the cited verses from Dan 9:2 and Mark 1:15 are attributed to Morales, *The Spirit and the Restoration of Israel*, 172. See also Dunn, *Galatians*, 213–14; Matera, *Galatians*, 150; Bruce, *Galatians*, 194.

<sup>88</sup>Though Morales, *The Spirit and the Restoration of Israel*, 172, says that the inheritance "is a key theme in Gal 4:1–7," I believe the inheritance is *the* key theme of Gal 4:1–7. This is the case, in part, because Paul both begins (4:1) and ends (4:7) this section with this notion.

<sup>89</sup>Scott, *Adoption as Sons*, 162.

<sup>90</sup>Ibid.

<sup>91</sup>Ibid.

Moreover, the “fullness of the time” came to pass when “God sent forth his son, having been born from a woman, having been born under the Law” (ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός, γενόμενον ὑπὸ νόμον, Gal 5:5). The sending of the son—the Messiah—fits well with the exodus story. Scott contends that widespread Jewish tradition, stemming from Deuteronomy 15:15–18, evidences that “the Messiah would be a second Moses who would redeem his people from oppression.”<sup>92</sup> He supports this, in part, by noting Moses/Christ typology in 1 Corinthians 10:1–13 and Joachim Jeremias’s argument that in 1 Corinthians 10:1–2 “being baptized into Moses” was formed on analogy of “being baptized into Christ” (cf. Rom 6:3; Gal 3:27).<sup>93</sup> In addition to this, Christ as a second Moses is found in Gospel texts such as Matthew 2:5, which asserts that Jesus, like Moses, was called out of Egypt (cf. Mark 9:7; Hos 11:1).<sup>94</sup> Christ as a second Moses is supported by the New Testament and “coheres extremely well with contemporary Jewish expectation concerning God’s new act of salvation, in which a new Moses was expected to inaugurate a new exodus event.”<sup>95</sup> It also suits the new exodus typology of Galatians 4:3–7, in that Christ is the new Moses whom God sent to deliver his people out of bondage to the Law (cf. 3:23–29).

This point is supported in the final clause of Galatians 4:5, in which Paul asserts that God sent his son “in order that he might redeem those under the Law” (ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, Gal 5:5). Like Moses, Christ redeemed his people from slavery.<sup>96</sup> While Moses redeemed Israel from slavery under Egypt, Christ redeemed his people from slavery under the Law (cf. Gal 3:13). Comparing Galatians 4:5 to 5:1, Scott

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<sup>92</sup>Scott, *Adoption as Sons*, 164.

<sup>93</sup>Ibid., 166.

<sup>94</sup>See Martin Hengel, *Studies in the Gospel of Mark*, trans. John Bowden (London: SCM Press, 1985), 56–58.

<sup>95</sup>Keesmaat, *Paul and His Story*, 162–63.

<sup>96</sup>Hafemann, *Paul and the Exile*, 350, notes that “redemption from slavery” is implied here.

contends, “In the words of Galatians 5:1, God delivered them from the law, the ‘yoke of slavery’ ...just as he had once freed Israel from the ‘yoke’ of slavery in Egypt.”<sup>97</sup> To add to Scott’s observation, it is the case that freedom from Egypt was accomplished through Moses, while freedom from the Law was brought about through Christ. Christ, then, is the second Moses who delivered his people from slavery. Also like Moses, Christ freed his people in order that they may one day inherit the world.

Furthermore, those whom Christ has redeemed from bondage under the Law are “adopted as sons” (*υιοθεσίαν*; cf. Rom 8:15, 23; 9:4; Eph 1:5).<sup>98</sup> At the appointed time in salvation history, God sent Christ to redeem both Jews and Gentiles to be his people. When understood in the context of the new exodus, it is clear that just as Israel, the heir to the Abrahamic promise of land, was redeemed as God’s son from slavery in Egypt at the time specified by the Father (Gen 15:13; Exod 4:22; Hos 11:1), so too believers were adopted as sons from slavery under the Law “at the fullness of time and thereby became heirs to the Abrahamic promise.”<sup>99</sup> Paul’s readers, then, having been delivered from bondage, are now sons of God destined to inherit the world.<sup>100</sup>

After establishing that the freed sons of God will inherit the world to come,

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<sup>97</sup>Scott, *Adoption as Sons*, 163.

<sup>98</sup>While some contend that *υιοθεσία* has been adopted from the Roman world, Scott rightly argues for the OT/Jewish background for this term (ibid., 161–85). The Greco-Roman argument does not fit within Paul’s echo of the exodus tradition. A further reason for seeing such a background for *υιοθεσία* is “substantiated both by Rom 9:4, where the articular term occurs in a list of Israel’s historical privileges (cf. Exod 4:22; Hos 11:1), and more specifically, by the broader context of Galatians 3–4 itself, which make it clear that believers are sons and heirs as they participate in baptism (Gal 3:27) in the Son of God who was sent to redeem them (Gal 4:4–5; cf. 3:13–14)” (Gerald F. Hawthorne, Ralph Martin, and Daniel Reed, eds., *Dictionary of Paul and His Letters* [Downers Grove, IL: InterVarsity Press, 1993], 17).

<sup>99</sup>Ibid.

<sup>100</sup>Keesmaat, *Paul and His Story*, 178–79, insightfully asserts: “In a discussion which identifies believers as sons of God, an appeal to the Exodus is an appeal to the paradigm which provided a definition of sonship.... Paul’s language concerning believers as the sons of God is rooted in the intertextual matrix of ideas which is informed largely by exodus traditions. It was in the exodus narrative that Israel was first called God’s son; in recollection of the new exodus that such an identification was reinterpreted; in hope for a new exodus event that this sonship expected.” See Exod 4:22; Deut 14, 32; Hos 2:2 (LXX); Isa 43:5–7; Jer 38: 9–20; *Jub.* 1:24–25, noted by Keesmaat (ibid., 179).

Galatians 4:6–7 will bring to light the role of the Abrahamic promises in the new exodus story. In so doing, these verses will conclude the passage.

**Galatians 4:6–7: The Abrahamic promises in the new exodus.** Galatians 4:6 states that “God has sent his Spirit into the hearts” (ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα αὐτοῦ εἰς τὰς καρδίας) of those who are “sons” (υἱοί).<sup>101</sup> This verse brings the promised Spirit discussed in 3:2–14 back in view. Within the context of the exodus tradition, the primary echo here is Isaiah 48:16–17, which speaks of God sending his Spirit to rescue his people (cf. Isa 44:3).<sup>102</sup> Whereas for Isaiah such deliverance was still to come, Paul’s readers have already been rescued by God and have received the Spirit (Gal 4:3–6). Hence the Spirit of which Isaiah speaks presently indwells the sons of God who have been delivered from slavery and are journeying toward their inheritance.<sup>103</sup>

Subsequently, Galatians 4:7 asserts that the result (ὥστε) of receiving the Spirit is that the one who is a son (υἱός) is also an heir (κληρονόμος) of the inheritance promised to Abraham (cf. 3:15–18). Being that the culmination of the exodus narrative is the entry into the inheritance, it is fitting for Paul to conclude the present section in 4:1–7,

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<sup>101</sup> Although Gal 4:6 places the reception of the Spirit prior to becoming Sons, Longenecker, *Galatians*, 173, rightly argues that any argument over chronology misses the point. His argument may be summed up as follows: “For Paul, it seems, sonship and receiving the Spirit are so intimately related that one can speak of them in either order (cf. the almost free intertwining categories in Rom 8:1–2 and 9–11), with only the circumstance of a particular audience, the issue being confronted, or the discussion that precedes determining the order to be used at any given time and place.”

Also, while implied in Gal 3:22–29, Rom 8:12–17 makes clear that the Spirit confirms one’s status as God’s son. Paul makes this most explicit when he claims that “You did not receive a spirit of slavery again leading to fear but you receive the Spirit of υἰοθεσία by means of whom we cry, “Abba, Father!” The Spirit himself testifies with our spirit that we are sons of God (vv. 15–17).

<sup>102</sup> G. K. Beale, “The Old Testament Background of Paul’s Reference to ‘the Fruit of the Spirit’ in Galatians 5:22,” *BBR* 15 (2005): 10–11, notes an echo of this passage in Gal 4:6. See also Ezek 36:26–27. J. D. Hester, *Paul’s Concept of Inheritance* (Edinburgh: Oliver & Boyd, 1968), 60–62, argues that Paul believes the Spirit acts as a witness in the act of adoption, and thus Paul has Roman adoption law in mind. While Hester’s argument is nuanced, Roman adoption is not in view, for, as argued above, the exodus tradition is the natural background of Gal 4:6–7.

<sup>103</sup> A further implication of this point is that the reception of the Spirit assumes the status of sonship, reaffirming that the genuine sons/descendants are those who are indwelt with the promised Spirit. See Schreiner, *Galatians*, 271–72.



and the entire discussion in 3:15–4:1–7, with the theme of the heir who will receive what was promised to Abraham. Like the original exodus in 4:1–2, Paul’s readers on the new exodus are destined to inherit the world to come. Since the inheritance of the coming world is echoed in 3:15–29, and the original exodus tradition in 4:1–2 speaks of the heir being “lord of all,” the worldwide inheritance is still in view in 4:7.

In considering the entirety of Galatians 4:6–7, it seems that Paul, like Genesis (e.g., 15:1–21; cf. 12:2–3, 22:15–19), brings together the three Abrahamic covenant promises of blessing, offspring, and inheritance, in claiming that the one who has the Spirit (promise of blessing) is a son (promise of offspring)<sup>104</sup> which in turn makes him an heir (promise of inheritance). Identifying the presence of these promises in 4:6–7 is important, because each has a role to play in the original exodus story. The roles of the promises of offspring and inheritance are the most apparent in this tradition, given that God intended for Abraham’s descendants (promise of offspring) to be delivered from slavery so that they would possess the land (promise of inheritance). The role that the promised blessing of the Spirit plays within the story, while not immediately apparent in the Hexateuch, is visible in the later reflection of the Psalms and Prophets. These corpuses testify that the Spirit was the one whom God used to lead his people out of Egypt, through the wilderness, and into the land.<sup>105</sup> Isaiah 63:11–14 and Nehemiah 9 will demonstrate this point.

Isaiah 63:11–14, recounting Israel’s exodus, states:

Where is the one who brought up from the sea the shepherds of his flock? Where is the one who placed in its midst the Holy Spirit; sending to the right hand of Moses the arm of his glory; dividing the waters from before them, to make for himself an

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<sup>104</sup>To be a “son of God” is equivalent to being “Abraham’s offspring.” This idea is found in chapter 3, which argues that those incorporated into Christ are both “sons of God” (v. 26) and the “offspring of Abraham” (v. 29).

<sup>105</sup>I owe my insights in this paragraph to William N. Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* (New York: Peter Lang, 2001), 121–74.

everlasting name; leading them in the depths, as a horse in the desert, they did not misstep. As cattle descend in the plain, the Spirit of the Lord gave the people rest. Thus you led your people to make for yourself a glorious name.<sup>106</sup>

Here Isaiah testifies that God used the Spirit to lead his people through the wilderness and into place of rest, the land (cf. Hag 2:4–5).<sup>107</sup>

While in agreement with the Spirit's role in Isaiah 63:11–14, Nehemiah 9 gives further insight into how the Spirit manifested himself to the people he was leading on the exodus:

You led them by day with a pillar of cloud, and by night with a pillar of fire, to give them light in the way they were to go (v. 9)... for their hunger you gave them bread from heaven, and for their thirst you brought water out of a rock, and you told them to go in to possess the land that you swore to give them (v. 15)... in your great mercies you did not forsake them in the wilderness; the pillar of cloud that led them in the way did not leave them by day, nor the pillar of fire by night that gave them light on the way by which they should go (v. 19). You gave your good Spirit to teach them (v. 20)... Forty years you sustained them in the wilderness (v. 21)...and you gave them kingdoms and peoples, and allotted to them every corner, so that they took possession of the land (v. 22).

Nehemiah mentions the giving of the Spirit (v. 20) after recounting the pillar of cloud and fire leading Israel through the wilderness (vv. 9–19). The reference to the Spirit at this point in the passage is not coincidental. Rather, in verse 20 he mentions the Spirit in order to identify him with the pillar of cloud and fire.<sup>108</sup> He is the one whom God used to lead the people of Israel through the wilderness and into the land. The cloud and fire were therefore the ways in which the Spirit visibly manifested his guidance of God's people.

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<sup>106</sup>This translation is based on the MT. Wilder, *Echoes of the Exodus Narrative*, 134, argues that, in view of Exod 33:14, "the rest-giving action of the Spirit" implies that the Spirit accompanied God's people to the promised land.

<sup>107</sup>In chaps. 3–4, I argue rest is associated with land. See Ps 95.

<sup>108</sup>Wilder, *Echoes of the Exodus Narrative*, 140–41, asserts that although in Neh 9:20 the Spirit was given for the purpose of instruction in the Law, "the parallel between the elaboration of the law in 9:13–14 and the instruction of the Spirit in 9:20a hints at some common relation to the theophonic cloud of the exodus. Both the descent of Yahweh upon Mount Sinai (in cloud, fire, and smoke) and the appearance of the Spirit in an exodus narrative (as in Haggai 2 and Isaiah 63) represent possible allusions to the exodus cloud. Yet in each case the would-be allusion to the cloud is immediately preceded by an explicit reference to that cloud and its function in the exodus (9:12, 19)."

Such a reading of Nehemiah 9, and similarly of Isaiah 63:11–14, substantiate that the promised Spirit’s role in the exodus story was to lead God’s people out of slavery in Egypt, through the wilderness, and into the promised land. In other words, he was to guarantee that they would receive their inheritance (cf. Eph 1:14).

With this said, it is apparent that in Galatians 4:6–7 the discussion of the Abrahamic promises of blessing, offspring, and inheritance belongs in the new exodus story. Like the original exodus, the new exodus story evidences that the Spirit (promise of blessing) leads the sons of God (promise of offspring) out of slavery under the Law and through the wilderness of the present sinful age (Acts 7:30–44; Heb. 3:7–11; 1 Pet 2:11–12) until they inherit the coming world (promise of inheritance).

Additionally, the ongoing nature of the new exodus means that the promise of inheritance to Abraham remains unfulfilled. So although believers are “already” indwelt with the Spirit and are the offspring of Abraham, they have “not yet” received the territory sworn to them. The inheritance is therefore the only promise of the Abrahamic covenant that remains to be realized, anticipating the day when God’s people will complete the new exodus and dwell in the coming world (cf. Rom 4:12–17, 8:12–25; Rev 21–22).

The comparison between the original exodus in Galatians 4:1–2 and the new exodus in 4:3–7 is now clear. Just as Israel in the original exodus story was redeemed as God’s son from slavery in Egypt and was led by the cloud toward the inheritance (Gal 4:1–2), so too believers on the new exodus have been adopted as sons from slavery under the Law and are being led by the Spirit through the present wilderness until they inherit the world to come (Gal 4:3–7). The original exodus was a type of the present exodus of which both Jews and Gentiles in Christ are privileged to take part.

Such a conclusion to Galatians 4:1–7 is fitting for the larger inheritance argument in 3:15–4:7. Paul spends the bulk of the discussion in 3:15–29 meticulously

contending, by echoing several Old Testament and Second Temple passages, that the inheritance of the coming world will be received by those who place their faith in Christ, the son of God and Messianic king. The fact that the inheritance is rooted in Jewish tradition makes it appropriate for him to place this theme within the context of the exodus (4:1–2) and new exodus stories (4:3–7), the former bringing to mind Israel’s deliverance from slavery and journey towards the inheritance, which then serves as a type of the new and better exodus that will culminate when Paul’s readers inherit the earth. Paul’s masterful employment of these stories drives home for his readers that the Spirit is leading them through the wilderness of the present evil age until they at last possess the world.

### **Galatians 4:21–31: The Sarah and Hagar Story**

After encouraging his readers to live free from the Law, Paul continues his inheritance argument in Galatians 4:21–31, doing so through the story of Sarah and Hagar. Tom Schreiner observes that this “text is marked by polarities and opposites,” especially in the contrast between “the two sons of Abraham (Isaac and Ishmael), born from the free woman (Sarah) and the slave woman (Hagar)...(4:22). The latter’s son was born according to the flesh and the former’s son” through the promise (δι’ ἐπαγγελίας, Gal 4:23).<sup>109</sup> Paul highlights the differences between Sarah and Hagar and their offspring in order to identify the true heir of the land (Gal 4:30).<sup>110</sup>

This section first examines the depiction of the Sarah and Hagar story as a typological allegory in 4:21–27. Then it analyzes the identification of the true heirs of the world in 4:28–31.

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<sup>109</sup>Schreiner, *Galatians*, 295.

<sup>110</sup>Although Gal 4:23 asserts that Isaac is the child of promise, Kwon, *Eschatology*, 94, argues that sonship is not the issue in 4:21–31; instead, it is which son is the true heir of the land promised to Abraham. Therefore the question that Paul is addressing “is not ‘Who is Abraham’s true son?’ but ‘Which son is the rightful heir?’” (ibid.).

### **Galatians 4:21–27: Sarah and Hagar as Typological Allegory**

Paul begins this section by asserting that Isaac was born “through the promise” (Gal 4:23). This statement alludes to Genesis 17:19–22 and 18:10–14, passages which promise that Sarah will give birth to a son called Isaac, and in turn resonate with Genesis 13:14–17 and 15:1–19, which testify that Abraham’s offspring will inherit the land. Paul’s use of this tradition suggests that through Isaac’s birth the promise of numerous, landowning offspring is being fulfilled.

The birth of Isaac takes place in the story of Sarah and Hagar, which, Paul claims, “is an allegory” (ἐστὶν ἀλληγορούμενα, Gal 4:24). Some contend that Paul employs the kind of non-historical allegory espoused by Philo, “where one thing stands for another, and the biblical text is sundered from the historical context from which it was birthed.”<sup>111</sup> Others claim that Paul employs typology, since the Sarah and Hagar story is rooted in the Old Testament narrative and fits a salvation-historical reading.<sup>112</sup> In spite of these polarizing interpretations, neither the typological nor allegorical reading may be ruled out, for both elements appear to be present. Perhaps, then, it is best to label this passage a “typological allegory.”<sup>113</sup> As Schreiner explains,

Probably the best solution is to see a combination of typology and allegory. Paul argues typologically with reference to Isaac and Ishmael, especially in 4:21–23 and 4:28–30. Hence, his reading of the text fits with his salvation-historical understanding of the Scriptures as a whole. There are clearly, however, allegorical elements in the argument, particularly in 4:24–27. The fundamental reason for seeing the text as having an allegorical component is the identification of Hagar

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<sup>111</sup>Schreiner, *Galatians*, 292.

<sup>112</sup>See, for example, Moisés Silva, “Galatians,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Eerdmans, 2007), 807–08, and Bruce, *Galatians*, 217. See also A. B. Caneday, “Covenant Lineage Prefigured: ‘Which things are Interpreted Allegorically’ (Galatians 4:21–31),” *SBJT* 14, no. 3 (Fall 2010): 50–77, who argues against interpreting Gal 4:21–31 as strictly allegorical or typological.

<sup>113</sup>Schreiner, *Galatians*, 300. Betz, *Galatians*, 239, sees Gal 4:21–31 as a mixture of typology and allegory.

with the Sinai covenant. Such a move does not comport with typology, where there is historical connection between type and its fulfillment. It is difficult to see how Hagar functions as a historical type of the Sinai covenant.<sup>114</sup>

Simply put, Schreiner argues that Galatians 4:21–23 and 4:28–30 are typological, whereas 4:24–27 are allegorical. While this perspective is helpful, it seems that the allegorical elements are confined to 4:24–26, because in 4:27 Paul cites Isaiah 54:1, a verse that foretells the innumerable offspring of the desolate woman will inherit the entire earth and is grounded in the historical Abrahamic covenant promise in Genesis (15:1–21). The historically rooted nature of the inheritance prevents Galatians 4:27 from being interpreted allegorically.

Following this claim, Paul states that in this passage there are two covenants, one from “Mount Sinai” (Σινᾶ ὄρος, Gal 4:25) and one that corresponds to the “Jerusalem above” (ἄνω Ἱερουσαλήμ, Gal 4:26). The latter, being allegorically associated with Hagar, represents those who are in slavery under the Law, and the former is related to the heavenly Jerusalem. Often these “two covenants” are identified as the covenant at Sinai and the new covenant in Christ.<sup>115</sup> While the words Σινᾶ ὄρος (4:25) display that the Sinai covenant is in view, the new covenant has no such support.<sup>116</sup> A more warranted option is the Abrahamic covenant, which, like Galatians 4:24–27, stresses that Abraham’s offspring will inherit the land (cf. Gen 12, 15). Thus, in this passage, it is likely that the Sinai and Abrahamic covenants are in view.

Paul then claims that the “Jerusalem above” (ἄνω Ἱερουσαλήμ) is the “mother”

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<sup>114</sup>Schreiner, *Galatians*, 300.

<sup>115</sup>See, for example, Bets, *Galatians*, 243; Longenecker, *Galatians*, 211. Joel Willits, “Isa 54, 1 and Gal 4, 24b–27: Reading Genesis in Light of Isaiah,” *ZNW* 96 (2005): 198–99.

<sup>116</sup>So Hays, *Echoes*, 114. Schreiner, *Galatians*, 300–301, argues that the new covenant is probably in view because the “citation of Isa 54:1 in Gal 4:27 signals the eschatological fulfillment of the covenant enacted with Abraham.” While Isa 54 points to the fulfillment of the Abrahamic covenant, the promises of offspring and inheritance have not been fulfilled, for Abraham’s descendants are still being gathered and the renewed world has yet to be revealed. Thus it cannot be claimed that the new covenant is in view, for the covenant with Abraham has not been entirely fulfilled.

(μήτηρ) of the Galatian readers (Gal 4:26). The “Jerusalem above” is equivalent to 4 *Ezra*’s description of the “New Jerusalem,” which exists in heaven, awaiting the time when it will come down on the “future land” (e.g., 7:27; 10:27, 42, 44, 54, 13:36). It also corresponds to Revelation’s portrayal of “the holy city, the New Jerusalem,” which will descend on the “new heavens and new earth” (cf. Isa 65–66). Like these texts, it is likely that Paul envisions the New Jerusalem to be the city that will exist on the new heavens and new earth, the inheritance (Isa 54, 65–66). Since this city is the Galatians’ mother, Paul assures his readers that their home is in the city that will be revealed in the coming world.

Paul supports (γάρ) the notion that his readers are citizens of the New Jerusalem by quoting Isaiah 54:1:

Rejoice, O sterile woman!  
 Break forth (ῥῆξον) and cry out, O woman who suffers no birth pains!  
 For the children of the desolate woman are many—  
 more than the one who has a husband (Gal 4:27).<sup>117</sup>

Though Galatians 4:27 cites the prophecy that assures Sarah of numerous descendants, it is difficult to determine how this sole citation supports that Galatian Christians are citizens of the New Jerusalem. It is more probable that the quotation of Isaiah 54:1 initiates a ripple of echoes that extend, at the very least, to the whole of chapter 54.<sup>118</sup>

The first of these ripples is found in Isaiah 54:2–3, which uses the story of Sarah to foretell that God’s people will be so numerous that they will possess the nations of the earth. That is to say, they will inherit the world. Such a prophecy assures Isaiah’s exilic community that the promise of a territorial inheritance to Abraham’s offspring will be fulfilled. Subsequently, the remainder of Isaiah 54 describes the gloriously restored nature of the inheritance (vv. 4–16) and assures the exilic community that this is indeed

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<sup>117</sup>I am following the structure of the NA 28.

<sup>118</sup>See Joel Willits, “Isa 54, 1 and Gal 4, 24b–27,” 192.

“the inheritance of the Lord’s servants” (v. 17).

There is doubt, however, as to whether the context of the quotation in Galatians 4:27 is limited to Isaiah 54. Richard Hays argues that the context begins in Isaiah 54 and extends back to 51.<sup>119</sup> This broad scriptural framework, he asserts, is necessary in order “to grasp the sense of the quotation.”<sup>120</sup> Hays’s observation is correct, given that Isaiah 52:1–10 and 51:1–3<sup>121</sup> echo the thought of both Galatians 4:27 and Isaiah 54:1. In particular, Isaiah 52:1–10 speaks of the future redemption of Jerusalem, the holy city, whose salvation is a cause for her to “break forth” (ῥηξάτω)<sup>122</sup> in singing (v. 9). Here the call to “break forth” is the same as that in Galatians 4:27 and Isaiah 54:1. Similarly, Isaiah 51:1–3 pictures Sarah as the mother of Jerusalem and assures Israel of the future deliverance from exile by reminding them that their parents, Abraham and Sarah, were greatly multiplied by God (cf. 51:17–20).<sup>123</sup> In this future liberation, the Lord will restore Zion to an Eden-like paradise, which will result in “joy and gladness” being found in her, thanksgiving and the “voice of song” (φωνὴν αἰνέσεως). The “voice of song,” like the call to “break forth” in singing in Isaiah 52, is the same voice summoned in Galatians 4:27 and Isaiah 54:1.<sup>124</sup> Such evidence supports that the context for Paul’s citation indeed begins in Isaiah 54 and extends back to 51.

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<sup>119</sup>Hays, *Echoes*, 118–21.

<sup>120</sup>Ibid., 119.

<sup>121</sup>I list these chapters in descending order, since the echo in Gal 4:27 extends back from Isaiah 54 to Isaiah 51. I will continue to do so in this section.

<sup>122</sup>LXX Isaiah citations are from Joseph Ziegler, ed., *Isaias: Vetus Testamentum Graecum*, vol. 14 (Göttingen: Vandenhoeck & Ruprecht, 1939).

<sup>123</sup>Hays, *Echoes*, 119.

<sup>124</sup>Ibid., 119–20. Hays interestingly argues that “Isaiah’s description in 54:1 of Jerusalem as a ‘barren one’ creates an internal echo hinting at the correspondence between the city in its exilic desolation and the condition of Sarah before Isaac’s birth, a correspondence that also implies the promise of subsequent blessing. Consequently, Paul’s link between Sarah and redeemed Jerusalem surely presupposes Isa. 51:2, even though the text is not quoted in Galatians 4. It is Isaiah’s metaphorical linkage of Abraham and Sarah with an eschatologically restored Jerusalem that warrants Paul’s use of Isa. 54:1” (ibid., 120).



By implication, the scriptural support for the Galatians being citizens of the New Jerusalem extends from Isaiah 54 to 51. Paul employs this background to remind his readers that they will dwell in the glorious city (Gal 4:26; cf. Rev 21:1–2) that will exist on the new heavens and new earth (i.e., the inheritance) described by Isaiah. Life in this New Jerusalem will not be desolate, but will be a return to an Edenic paradise. This picture is intended to persuade the Galatians that the anticipation of life in the New Jerusalem is far better than being enslaved under the Law with Hagar’s descendants (Gal 4:24–25).

### **Galatians 4:28–31: The True Heirs**

Paul assures his readers that they, like Isaac, are children of the promise (ἐπαγγελίας τέκνα, Gal 4:28). Since Isaiah 54 to 51 is still fresh in the minds of Paul’s readers (Gal 4:27), they undoubtedly imagine that, as Abraham’s promised children, they will inherit the renewed world on which the eschatological Jerusalem will exist. Although Paul does not explicitly state this point, the words ἐπαγγελίας τέκνα would have brought to mind that the world to come belongs to Abraham’s offspring.

Moreover, as the promised children of Abraham, the Galatians are to resist the persecutory efforts of those who desire for them to submit to the Law (Gal 4:29; cf. 3:5).<sup>125</sup> Doing so will not lead to an inheritance. Paul illustrates this point from Genesis 21:10 (LXX): “Cast out the slave woman and her son, for the son of the slave woman will not be an heir (κληρονομήσει) with the son of the free woman” (μετὰ τοῦ υἱοῦ τῆς ἐλευθέρως, Gal 4:30). The slave woman is the mother of those who desire to live under the Law (Gal 4:24–26). As her son, Ishmael will not receive the inheritance. The fact that Paul’s citation of Genesis 21:10 (LXX) replaces the final two words μου Ισαακ with τῆς ἐλευθέρως underscores his concern for identifying Isaac, not Ishmael, as the child “of the

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<sup>125</sup>See discussion in Schreiner, *Galatians*, 305.

free woman” who will inherit the world promised to Abraham.<sup>126</sup> Submitting to the Law will result in having no portion in the land, like Ishmael. The Galatians must therefore pay attention to this passage, for it informs them that only those who are the children of the free woman will be heirs of the world.

In closing the passage, Paul reassures his readers that they are children of the free woman (τῆς ἐλευθέρης, Gal 4:31) who will inherit the coming world. Such an ending highlights the central thought in this text, that the true heirs of the earth are Isaac and his fellow children of promise.

### **Conclusion**

Each of the relevant passages in Galatians 3–4 makes an important contribution to Paul’s view of the inheritance. Galatians 3:15–18 shows that Christ is the promised offspring of Abraham who will inherit the world, the place over which he will rule (cf. 2 Sam 7; Ps 2). Subsequently, 3:19–29 asserts that those who place their faith “in Christ Jesus,” the Davidic king (cf. Ps 2), will be his fellow-heirs. Then, 4:1–7 employs exodus imagery to assure Paul’s readers that they have been delivered from bondage to sin and are being led by the Spirit through the present, sinful wilderness until they inherit the world to come. In other words, they are on a new exodus to the eschatological inheritance. Lastly, 4:21–31, in view of the echo of Isaiah 54 to 51, confirms that the inheritance is the future world promised to Abraham’s descendants.

These passages bring to light that there are three themes associated with the inheritance in Paul. First, the inheritance is the eschatological world (Gal 3:15–4:7, 4:21–31). Second, there will be a kingdom in the world to come, for Christ will rule over

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<sup>126</sup>Silva, “Galatians,” 809. Often commentators acknowledge that the “son of the freewoman” is the rightful heir, without defining the content of the inheritance. Throughout Galatians 3–4 the inheritance concept is grounded in the cosmic, territorial promise to Abraham. This point also applies to 4:30, for the citation of Genesis 21:10 displays that Isaac is the beneficiary of the territory sworn to Abraham (Gen 12:7; 13:15; 15:18; 17:8), whereas Ishmael must be cast out, having no portion with Isaac.

his inheritance (Gal 3:15–18). Third, the Spirit guarantees that God’s people will possess the territory promised to them (Gal 4:1–7).

These themes will be brought together in chapter 7, in order to crystalize the thesis that in Paul the inheritance is the renewed world (Rom 4:13–25, 8:12–25) where God will establish his final kingdom (1 Cor 6:9–11, 15:50–58; Gal 5:18–21; Eph 5:3–7; Col 1:9–14, 3:18–25). Although believers have “not yet” inherited this cosmic kingdom, the Spirit will see to it that they receive what has been promised to them (Eph 1:10–14; Titus 3:4–6).

## CHAPTER 7

### THE INHERITANCE IN PAUL: ROMANS AND BEYOND

An examination of the inheritance in Romans and beyond (i.e., other Pauline letters) will confirm the suggested themes associated with the inheritance in Galatians. In so doing, it will complete the analysis of this concept in Paul.

This chapter will first examine Romans, affirming that the inheritance is the eschatological world (4:13–25, 8:14–25). Then it will analyze texts beyond Romans, asserting that the coming world is the place where God will establish his kingdom (1 Cor 6:9–10, 15:50; Gal 5:18–21; Eph 5:3–5; Col 1:12–13, 3:22–24). This clarifies that Paul’s view of the inheritance also includes the notion of kingdom. The fact that these texts also testify God’s people will be resurrected to dwell in the cosmic monarchy confirms that the promise to Abraham and his offspring has “not yet” been realized (Rom 8:18–25; 1 Cor 15:50). Lastly, this chapter will examine additional texts beyond Romans (Eph 1:10–14; Titus 3:4–6), affirming that the Spirit guarantees God’s people will receive their inheritance.

#### **Romans: The Inheritance as the Eschatological World**

Paul discusses the inheritance concept in Romans 4:13–25 and 8:14–25. He presents a cohesive argument of the inheritance in these passages by contending that the inheritance is the *κόσμος* in 4:13–25 and then describing this concept eschatologically in 8:14–25. Together these passages provide some of the clearest evidence of the Pauline understanding of the inheritance.

## Romans 4:13–25:

### The Inheritance as the κόσμος

The examination of the inheritance in this passage will be an essential first step toward confirming the cosmic, eschatological nature of this concept in Romans. Here Paul will argue that God has sworn the eschatological world to Abraham's innumerable, diverse offspring (4:13–18), a promise from which Abraham never wavered (4:19–25).

**Romans 4:13–18: The world promised to Abraham's offspring.** Already in Romans 4:13 Paul offers specific insight into the content of the inheritance.<sup>1</sup> This is significant because, as James Hester notes, Paul rarely bothers to define the inheritance “because there is no dispute about its contents.”<sup>2</sup> Thus what is normally insinuated about this concept elsewhere will now be brought into full view in this verse.

Paul does so in the following statement: “The promise to Abraham and to his descendants (ἡ ἐπαγγελία τῷ Ἀβραάμ ἡ<sup>3</sup> τῷ σπέρματι αὐτοῦ) that he would be the heir of the world (τὸ κληρονόμον αὐτὸν εἶναι κόσμου) was not through the Law, but through the righteousness that comes from faith.”<sup>4</sup> The promise (ἐπαγγελία) to Abraham and his offspring is encapsulated in the phrase “that he would be the heir of the world” (τὸ κληρονόμον αὐτὸν εἶναι κόσμου), in which the content of the inheritance is the κόσμος. Most commentators agree that this cosmic view of the promise is grounded in the Second

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<sup>1</sup>Mark Foreman, *The Politics of Inheritance in Romans*, Society for New Testament Studies Monograph Series (Cambridge: Cambridge University Press, 2011), 59.

<sup>2</sup>James D. Hester, *Paul's Concept of Inheritance: A Contribution to the Understanding of Heilsgeschichte* (London: Oliver and Boyd, 1968), 69. Also noted by Foreman, *Politics of Inheritance*, 59.

<sup>3</sup>F. Blass, A. Debrunner, and Robert W. Funk, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. Robert W. Funk (Chicago: University of Chicago Press, 1961), 231, notes that ἡ “comes close to the force of a copulative conjunction, especially in negative clauses.” See Acts 1:7; John 8:14. This is also the case in Rom 4:13, for ἡ indicates that Abraham “and” his offspring are the beneficiaries of the promise of a cosmic inheritance.

<sup>4</sup>All Greek New Testament citations are from Eberhard Nestle, Erwin Nestle, and Kurt Alan, eds., *Novum Testamentum Graece*, 28 ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

Temple literature, within which “the promise of land evolved to cosmic proportions.”<sup>5</sup> Among such passages are Sirach 44:21, *Jubilees* 22:14, *1 Enoch* 5:7, and *2 Baruch* 14:13, all of which assert that Abraham’s descendants will inherit the eschatological world.<sup>6</sup> The Second Temple view of the inheritance is itself rooted in latter Old Testament passages such as Isaiah 65–66, which envision that God’s people will inherit the future world (Ps 2, 72; Isa 54; Ezek 36–37).<sup>7</sup> So from the latter Old Testament to the Second Temple literature the promise of a land inheritance to Abraham and his offspring (e.g., Gen 12, 15) is enlarged beyond Canaan to encompass the entire coming world. Almost certainly, Paul’s interpretation of the inheritance as the *κόσμος* is rooted in this tradition.<sup>8</sup>

Paul’s choice of *κόσμος* over *γῆ* is also significant. He could have chosen *γῆ*, since it is often associated with the promised land in the Septuagint (cf. Gen 15:17). However, according to Edward Adams, his selection of *κόσμος* has a broad focus that “eliminates any suggestion of a reference to Palestine.”<sup>9</sup> This term in Romans 4:13 thus

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<sup>5</sup>Edward Adams, *Constructing the World: A Study in Paul’s Cosmological language* (Edinburgh: T & T Clark, 2000), 167. See Tom Schreiner, *Romans*, BECNT (Grand Rapids: Baker, 1998), 227; Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 274. Michael P. Middelndorf, *Romans 1–8*, CC (St. Louis: Concordia Publishing House, 2013), 353; James D. G. Dunn, *Romans 1–8*, WBC, 38a (Dallas: Word, 1998), 213. Mark Seifrid, “Romans,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 625. Ulrich Wilckens, *Der Brief an die Römer*, Evangelisch-Katholischer Kommentar zum Neuen Testament, vol. 1 (Neukirchen/Vluyn: Neukirchener; Zürich: Benziger, 1978), 269.

<sup>6</sup>See chap. 5 for my examination of such Second Temple passages. Besides these, Adams, *Constructing the World*, 168, quotes the relevant rabbinic saying of R. Nehemiah (*Mek. Exod.* 14:31): “Thus wilt thou find of Abraham that he has taken possession of this and the future world as a reward of faith, as it is written, He believed in Yahweh and he reckoned it to him for righteousness.”

<sup>7</sup>See chap. 4 for my observations on the inheritance in the Psalms and Prophets.

<sup>8</sup>N. T. Wright, “Romans,” in vol. 10 of *New Interpreter’s Bible* (Nashville: Abingdon Press, 2002), 495, says that in Rom 4:13 “Paul has built hints of other points to be developed as his argument progresses...he reads the geographical promises of Genesis 15 in terms of God’s intention that God’s ‘seed’ would inherit, not one territory, but the whole cosmos. Paul here is close to one strand of Second Temple Jewish thought that developed the idea of Gen 12:3; 18:18; and 22:18...through the prophetic promises of Isa 11:10–14; 42:1, 6; 49:6; 54:3; 65:16...and the psalmic visions of Ps 72:8–11 (the Messiah’s worldwide dominion; cf. Exod 23:31; 1 Kgs 4:21, 24) to the post-biblical thought of Sir 44:21...and *Jub.* 19:21.” Wright also says that “Paul’s development of the ‘inheritance’ theme, so important in Genesis 15 and elsewhere in the Pentateuch, here takes a decisive turn that looks ahead to 8:12–30” (*ibid.*, 496.)

<sup>9</sup>Adams, *Constructing the World*, 170.

undoubtedly “refers to...the ‘world’ which is to be the eschatological inheritance of God’s elect, that is to say, the new or restored creation.”<sup>10</sup>

Despite this argument, some contend that the inheritance in Romans 4:13 should not be understood as the eschatological world. Douglas Moo, for example, acknowledges that in the latter Old Testament (e.g., Isa 55:3–5) and Second Temple literature (e.g., Sir. 44:21; *Jub.* 22:14, 32:19) “the promise of land had come to embrace the entire world.” Yet he refutes this evidence and concludes that the inheritance in Romans 4:13 “generally refers to all God promised his people,” that is, land, descendants, and blessing.<sup>11</sup> Moo provides no reason for contradicting the very evidence he mentions. He also overlooks that the Old Testament distinguishes the promise of inheritance from the promises of offspring and descendants (e.g., Gen 12, 15, 17).<sup>12</sup> Paul himself, in Galatians 4:6–7, distinguishes these promises in asserting that the one who has the Spirit (promise of blessing) is a son (promise of offspring) and thereby an heir of the land (promise of inheritance). Indeed, there is no precedence for encapsulating all the promises to Abraham under the notion of inheritance. Moreover, Paul’s use of the word κόσμος demands an expanded territorial view of the inheritance, an idea which Moo also overlooks. Moo’s interpretation of the inheritance in Romans 4:13 is therefore inconsistent with the individual nature of the Abrahamic promises and the enlarged territorial understanding of the inheritance necessitated by the word κόσμος.

Halvor Moxnes also denies the cosmic view of the inheritance in Romans 4:13. He interprets the phrase “heir of the world” as “the charismatic community, viewed from an eschatological perspective,” because Paul focuses on the term κληρονόμος rather than κόσμος.<sup>13</sup> As such, he “does not go into details about the future hope.... It is the

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<sup>10</sup>Ibid., 169.

<sup>11</sup>Douglas Moo, *Romans*, 274.

<sup>12</sup>See my discussion in chap. 3.

<sup>13</sup>Halvor Moxnes, *Theology in Conflict: Studies of Paul’s Understanding of God in Romans* 160

structure and identity of the community of ‘heirs to the world’ with which he is concerned.”<sup>14</sup> The community, according to Moxnes, is composed of Jews and Gentiles, a thought that is supported by the immediate context in verses 11–12 and 16–18.<sup>15</sup> Moxnes is right to argue for a Jew-Gentile community emphasis in 4:11–18, since Paul claims that Abraham is the “father of many nations” (πατέρα πολλῶν ἐθνῶν) in verse 17. Nonetheless, he is incorrect in claiming that 4:13 does not elaborate on the content of the hope promised to Abraham’s descendants, for this verse does so in asserting that Abraham’s offspring are the heirs of the coming world, a declaration that would have directed the hope of Paul’s Jewish and Gentile readers on their future inheritance. This pronouncement is in line with the Psalms, Prophets, and Second Temple literature, which assure God’s people of an eschatological inheritance (e.g., Isa 54, 65–66; Sir. 44:21). Paul, then, in Romans 4:13, like latter Jewish tradition, assures his Jewish and Gentile readers of the hope of the coming world. So for Moxnes to say that Paul stresses the communal aspect to the detriment of the future hope is to misunderstand the content of the inheritance in this text. Since Paul defines the promise to be the coming world, then, contrary to Moo and Moxnes, it is right to understand it as such.

The rest of Romans 4:13–18 identifies the genuine heirs of the eschatological world. Here Paul argues that the hope of a future inheritance is not “through the Law” (διὰ νόμου, 4:13)<sup>16</sup> but “through the righteousness that comes from faith” (διὰ δικαιοσύνης πίστεως, cf. Gal 3:21–29). If “those from the Law are the heirs” (οἱ ἐκ νόμου κληρονόμοι),

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(Leiden: Brill, 1980), 249. For his entire argument, see pp. 247–49.

<sup>14</sup>Ibid., 249.

<sup>15</sup>See Adams, *Constructing the World*, 169. Moxnes also tries to show this from Gal 3–4 and Rom 8:12–17.

<sup>16</sup>Agreeing with Schreiner, *Romans*, 232, “It is quite likely that the Mosaic Law is in view. First, the γάρ joining verses 9–12 and 13–16 establishes a close connection between circumcision and the law, and obviously the former relates to the Mosaic Law. Second, νόμος generally relates to the Mosaic Law in Romans, and thus we expect a reference to the Mosaic Law when the term appears.”



then “faith would be emptied and the promise of inheritance (ἐπαγγελία) would be made void” (Rom 4:14; cf. Gal 3:15 –18). But the inheritance is not received through the Mosaic Law, only through faith. As such, those who rely on the Law will not inherit the eschatological world.

The reason why the promised inheritance is received by faith is so that (ἵνα) it might be given as a χάρις (Rom 4:16). The term χάρις normally carries the sense of “grace.”<sup>17</sup> However, in Romans 4:16 it more accurately denotes the sense of “gift” (i.e., something given freely). The Old Testament affirms that God is the owner of the land inheritance. The clearest example of this point is in the Holiness Code of Leviticus 19–26, within which God emphatically declares, “The land is mine” (Lev 25:23). The inheritance is linked to an owner who is not compelled to bestow his territory on those who attempt to earn it. For this reason, Paul insists that God grants the promised inheritance as a “gift” (χάρις) to those who exhibit the same faith as Abraham (cf. Rom 4:18–21). As Mark Foreman argues, “It is likely that when Paul refers to the promise which ‘depends on faith’ and rests ‘on grace,’ one of his intentions is to remind his audience that the future inheritance is not something which is earned or deserved but...is always a grant or gift of God.”<sup>18</sup>

Since the inheritance is a gift, it follows that it is a “promise guaranteed for all the seed” (βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, Rom 4:16).<sup>19</sup> Like Galatians 3:16, Paul employs τῷ σπέρματι to refer to Abraham’s “seed.” Here, though, he does not intend to narrow the seed to one individual (Christ). Instead, he employs the modifier παντὶ in relation to τῷ σπέρματι to confirm that the promised inheritance is assured “to all the

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<sup>17</sup>Walter Bauer, *A Greek English Lexicon of the New Testament and Other Early Christian Literature*, 3rd. ed., rev. and ed. Fredrick William Danker (Chicago: University of Chicago Press, 2000), 1079.

<sup>18</sup>Foreman, *Politics of Inheritance*, 94.

<sup>19</sup>Dunn, *Romans 1–8*, 216, notes that βεβαίος “would probably be familiar in a technical sense to denote legally guaranteed security.”

offspring” of Abraham.

The offspring are further specified in the remainder of Romans 4:16 as not those “from the Law only” (ἐκ τοῦ νόμου μόνον) but also those “from the faith of Abraham” (ἐκ πίστεως Ἀβραάμ). At first glance, this phrase seems to contradict the previous assertion that the inheritance is only received from faith (Rom 4:13). Tom Schreiner provides a clear explanation of this seemingly problematic statement:

This phrase is rather strange because it seems to say that the inheritance is available either by the law or by faith. This would imply that Jews, who did not believe that Jesus was the Messiah, would receive the inheritance via the law.... But this would contradict the clear intention of the previous verse. For instance, verses 11–12 say that Jews who are circumcised but lack faith are not true children of Abraham, and verses 13–15 contend that the promised inheritance cannot be gained through the law. Thus Paul is likely using the phrase ἐκ τοῦ νόμου in a different sense than the phrase ἐκ νόμου in verse 14. Here the intent is to say that the inheritance is available to both Jewish Christians and Gentiles who share the faith of Abraham.<sup>20</sup>

Indeed, as Schreiner argues, Paul’s comments in Romans 4:16 do not contradict his previous assertion about the manner in which the inheritance is received. Rather, they clarify that the heirs of the eschatological world consist of believing Jews and Gentiles, a thought that further unpacks what Paul means in the phrase παντὶ τῷ σπέρματι.

Abraham, then, is certainly the father of all believers (πατὴρ πάντων, Rom 4:16). Paul, in Romans 4:17, supports this point by citing Genesis 17:15 (LXX): “I have made you a father of many nations” (πατέρα πολλῶν ἐθνῶν τέθεικά σε)—a citation that elaborates on the promise of innumerable descendants who will possess the land in Genesis 15:5 (cf. 15:1–21).<sup>21</sup> This quotation affirms that the Jew-Gentile descendants of Abraham (cf. Rom 4:16) are fulfilling the promise of multitudinous offspring from every nation who will receive the inheritance.

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<sup>20</sup>Schreiner, *Romans*, 232–33. Similarly, Moo, *Romans*, 278–79; Cranfield, *Romans 1–8*, 242–43.

<sup>21</sup>Seifred, “Romans,” 626.

Subsequently, in Romans 4:18 Paul declares that Abraham had confidence in the promise that he would be the “father of many nations” (πατέρα πολλῶν ἐθνῶν). This verse asserts that Abraham’s assurance was in accord with “what was written” (τὸ εἰρημένον) in Genesis 15:5: “Thus will your offspring be” (οὕτως ἔσται τὸ σπέρμα σου). Reading πατέρα πολλῶν ἐθνῶν from Genesis 17:5 in light of οὕτως ἔσται τὸ σπέρμα σου from Genesis 15:5 makes it apparent that the promise of innumerable descendants from every nation is rooted in the covenant God made with Abraham. This leaves no doubt that the offspring promised to Abraham will include believers from all nations who will one day inherit the world.

All of what Paul has said to this point in Romans 4:13–18 demonstrates that he views the inheritance to be the eschatological world. As such, he stands in continuity with the cosmically enlarged inheritance in the Psalms, Prophets, and Second Temple literature. Furthermore, he shows that people from every nation (Rom 4:16–18) who have the faith of Abraham will inherit the coming world (Rom 4:13–16). Rightly did God call Abraham the father of many nations (Gen 15:5, 17:5).

**Romans 4:19–25: Abraham’s faith in the promise.** Verses 19–21 of this passage recount the faith of Abraham despite the bareness of Sarah’s womb. In the original story in Genesis 17:15–17, God promises Abraham that his wife will bear a child, to which Abraham responds: “Can a child be born to a man who is a hundred years old? Can Sarah, who is ninety years old, bear a child?”<sup>22</sup> Abraham’s response seems to reflect doubt in God’s promise. Paul, however, portrays him as being more confident in what God had sworn to him: “Not weakening in faith, he regarded his own body as already being dead ...and the deadness of Sarah’s womb” (Rom 4:19). He “did not doubt the promise (τὴν ἐπαγγελίαν) of God in unbelief but was strengthened in faith, giving

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<sup>22</sup>Also cited in Foreman, *Politics of Inheritance*, 86.

glory to God” (Rom 4:20). Paul goes on to say that Abraham was convinced that God “was also able to do what he had promised” (Rom 4:21).

Commentators often contend that this passage mainly develops the argument of faith over works.<sup>23</sup> This interpretation does not take into account that Romans 4:13–18 and 4:19–21 are interrelated, the former focusing on the “inheritance of the world” and the latter on Abraham’s confidence in “God’s promise of innumerable offspring.” Together, they link the notions of “land” (Rom 4:13–18) and “offspring” (Rom 4:19–21) witnessed throughout the Old Testament (e.g., Gen 24:1–9, 26:1–3, 28:1–5, 35:9–12). Genesis 17, the passage to which Romans 4:19–21 alludes, makes this specific connection. The fact that the land promise has been cosmically enlarged means that Romans 4:19–21 also echoes Isaiah 54 (cf. Gal 4:27), which reinterprets Genesis 17 and foretells that Abraham’s descendants will become so numerous that they will inherit the coming world.<sup>24</sup> The presence of this reinterpretation suggests that the link between Romans 4:13–18 and 4:19–21 (where the “inheritance of the world” is closely tied to the “offspring of Abraham”) “would not have been entirely unexpected for his audience and that Paul might have intentionally evoked this earlier tradition.”<sup>25</sup> Thus Romans 4:19–21, read along with 4:13–18, asserts that Abraham believed God would make his people so numerous that they would one day inherit the eschatological world. Such a claim suggests that Paul recounts the story of Abraham’s faith mainly to develop the inheritance argument in Romans 4, rather than to advance the notion of faith over works.

Furthermore, because of his faith in the promise, Abraham “was declared righteous” (ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, Rom 4:22). Romans 4:23–25 contends that this pronouncement is not solely for Abraham, but also “for whom it is about to be reckoned

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<sup>23</sup>Ibid., 91.

<sup>24</sup>Foreman, *Politics of Inheritance*, 85–92. See chap. 4 for my discussion of Isa 54.

<sup>25</sup>Ibid., 87.

(οἷς μέλλει λογίζεσθαι), that is, those who believe upon the one who raised Jesus our Lord from the dead, who was handed over for our transgressions and was raised for our righteousness.”<sup>26</sup> As Abraham believed in the God “who makes alive the things that were dead” (Rom 4:17), so also “Christians believe in the God who raised Jesus from the dead.”<sup>27</sup> The result is that they, like Abraham, will be declared righteous.

The notion of righteousness in Romans 4:24 has a deliberate futuristic sense. Paul could have used the aorist tense verb ἐλογίσθη to highlight the righteousness that has already been pronounced on believers (as he does with respect to Abraham in Rom 4:22). In its place, though, he employs the construction οἷς μέλλει λογίζεσθαι, which has neither a past nor present connotation, but points to the verdict that “is about to be reckoned” at the future judgment (cf. 2:16; 3:6; 8:33–34).<sup>28</sup> The futuristic view of righteousness in 4:24 coheres with 4:13–25, which looks forward to a cosmic eschatological inheritance for Abraham’s offspring. Paul’s association of “eschatological inheritance” and “future righteousness” also runs through texts in the Old Testament and Second Temple literature (Isa 54:1–17, *1 En.* 24–27, 58–69; *4 Ezra* 7–8; *2 Bar.* 14, 51; 4Q171:4). Among such is Isaiah 54:1–17, which evidences that God will bestow the status of righteousness on his people when they receive their inheritance. Being steeped in Jewish tradition, Paul, in Romans 4:13–25, likely sees his readers as those who will be righteous when they inherit the world. This not only asserts the view of future righteousness in this passage, but also the eschatological nature of the inheritance.

With this said, it is apparent that in Romans 4:13–25 Paul appeals to texts

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<sup>26</sup>Dunn, *Romans*, 241, insightfully notes, “Rom 4:25 is evidence...that Isa 53 provided the first generation Christians with an important scriptural means of understanding the death of Jesus, and the fact that the reference is a formulaic allusion rather than a carefully argued scriptural proof...strongly suggests that the use of Isa 53 was widespread in earliest Christian apologetic and exercised a major influence on earliest Christian thought.”

<sup>27</sup>So Schreiner, *Romans*, 242.

<sup>28</sup>Dunn, *Galatians*, 240.

such as Genesis 15 and 17 and Isaiah 54 to argue that Abraham's innumerable diverse offspring will not merely inherit "one piece of territory but the whole cosmos."<sup>29</sup> This is the passage in Paul that most clearly demonstrates that Canaan is a type of the greater inheritance that awaits God's people. What is more, here Paul links the notions of "inheritance of the world" and "future righteousness," suggesting that God's people will be righteous when they receive the inheritance.

The theme of inheriting the world in Romans 4:12–25 now anticipates the argument in Romans 8:14–25, in which Paul further describes the inheritance of Abraham's descendants as the redeemed creation.<sup>30</sup> In so doing, it will be unmistakable that God's people will dwell in a place far better than the land of Canaan.

### **Romans 8:14–25: The Inheritance as the Recreated World**

After discussing the eschatological inheritance in Romans 4, and not discussing it in chapters 5–7, Paul resumes this theme again in chapter 8. N. T. Wright explains that there is logical flow in the intervening context of chapters 5–7, one that evokes the imagery of the new exodus. In his own words,

The narrative sequence is as follows: those who were enslaved in the "Egypt of sin, an enslavement the law only exacerbated, have been set free by the "Red Sea" event of baptism, since in baptism they are joined to the Messiah, whose death and resurrection are accounted as theirs. They are now given as their guide, not indeed the law, which, although given by God, is unable to more than condemn them for their sin, but the Spirit, so that the Mosaic covenant is replaced, as Jeremiah and Ezekiel said it would be, with the covenant written on the hearts of God's people by God's own Spirit.<sup>31</sup>

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<sup>29</sup>N. T. Wright, "New Exodus, New Inheritance: The Narrative Structure of Romans 3–8," in *Romans and the people of God: Essays in Honor of Gordon Fee on the Occasion of His 65th Birthday*, ed. Sven K. Soderlund and N. T. Wright (Grand Rapids: Eerdmans, 1999), 31.

<sup>30</sup>Ibid., 31–35. Idem, "Paul and Caesar: A New Reading of Romans," in *A Royal Priesthood? The Use of the Bible Ethically and Politically: A Dialogue with Oliver O. Donovan*, ed. Craig Bartholomew, et al. (Grand Rapids: Zondervan, 2002), 189.

<sup>31</sup>Wright, "New Exodus, New Inheritance," 29. The scope of this dissertation does not allow for a detailed explanation of the exodus tradition in Rom 4–8. See pp. 26–35 in Wright.

The story of the new exodus in Romans 5–7 is therefore the glue that holds chapters 4–8 together. Since Paul discusses the inheritance of the eschatological world in 4:13–25, and now again in 8:14–25, it seems that the intervening chapters serve to remind his readers that they will inherit the world after completing the Spirit-led new exodus.

With this in mind, in 8:14–25 Paul summarizes the highpoints of the new exodus to reassert that the Spirit is leading God’s sons through the present wilderness (8:14–17) until they inherit the recreated cosmos (8:18–25).

**Romans 8:14–17: The new exodus to the inheritance.** The opening phrase of Romans 8:14, “as many as are led by the Spirit” (ὅσοι πνεύματι θεοῦ ἄγονται), resonates with the Spirit’s leading of Israel in the exodus. Paul’s use of ἄγω is significant for asserting this echo. Silvia Keesmaat argues that the Septuagint employs ἄγω, often prefixed with ἐξ, and its synonym ὀδηγέω to recount how God lead his people in the exodus.<sup>32</sup> Three examples from the Psalms will illustrate this point:

Psalm 77: “He led them (ὠδήγησεν) in the cloud by day and the entire night with a fiery flame (v. 14).... He led (ἀνήγαγεν) them as a shepherd in the wilderness.”<sup>33</sup>

Psalm 104: “And he led them out (ἐξήγαγεν) with silver and gold (v. 37)...for he remembered his holy promise to his servant Abraham and led out (ἐξήγαγεν) his people with great joy and his chosen ones with festivity.”

Psalm 142:10: “Your good Spirit will lead (ὀδηγήσει) me on level ground (ἐν γῇ εὐθείᾳ).”

Each of these passages demonstrates God leading (ἄγω) his people on the exodus journey. In particular, the emphasis in Psalm 142:10 on “ἐν γῇ εὐθείᾳ (on level ground) calls to mind those passages which outline a new exodus for the people of God—one in

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<sup>32</sup>Silvia Keesmaat, *Paul and His Story: (Re)Interpreting the Exodus Tradition*, Journal for the Study of the New Testament, Supplementary Series, no. 81 (Sheffield: Sheffield Academic, 1999), 55–60. The following examples also come from Keesmaat (ibid., 58).

<sup>33</sup>LXX Psalms citations are from Alfred Rahlfs, ed., *Psalmi cum Odis*, Septuaginta: *Vetus Testamentum Graecum*, vol. 10 (Göttingen: Vandenhoeck & Ruprecht, 1979).

which there will be a straight and level path through the wilderness.”<sup>34</sup> Paul’s use of ἄγω likely indicates that he draws on Spirit-leading imagery from such texts. As such, the phrase ὅσοι πνεύματι θεοῦ ἄγονται in Romans 8:14 would likely have prompted Paul’s readers to envision that he is applying the new exodus tradition to them, in that they are the ones now being led by the Spirit through the wilderness until they inherit the world.

Paul goes on to claim that those being led by the Spirit are “the sons of God” (υἱοὶ θεοῦ, Rom 8:14). Throughout the Old Testament, Israel is considered to be God’s son (e.g., Exod 4:22; Hos 11:1). There are a number of Septuagint passages that use the verbs ἄγω and ὁδηγέω to recall God leading his son during the exodus. Deuteronomy 32 describes how God “led” (ἤγεν, v. 12) the Israelites, recognized as his “sons” (υἱοί, vv. 19–20), through the wilderness. Closer to the language of Paul is Isaiah 63, which refers to Israel as God’s children (τέκνα, vv. 8–9), whom the Spirit led (ὠδήγησεν, v. 14) in the exodus. These passages show that God guided his children, by means of his Spirit (Isa 63; Neh 9), on the exodus journey. Such texts, given the similarity in context and language, form part of the intertextual background of Romans 8:14.

Another important passage is Jeremiah 38 (LXX [31 MT]).<sup>35</sup> In this new exodus/new covenant chapter, God says, “I lead (ἄγω) them from the north, and I will gather (συνάξω) them from the end of the earth...and they will come back here. With tears they went out, and with comfort I will lead them up (ἀνάξω), causing them to dwell in streams of water” (vv. 8–9).<sup>36</sup> God will do so because he has become a “father”

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<sup>34</sup>Ibid., 59. See Isa 40, 49.

<sup>35</sup>Ibid., 64.

<sup>36</sup>J. A. Thompson, *The Book of Jeremiah*, NICOT (Grand Rapids: Eerdmans, 1980), 570, argues that “the *flowing streams* may be a contrastive allusion to the water from the rock of Exod. 17:1–7; Num. 20:1–13, where there was an intermittent flow. Now there will be water in flowing streams.... The imagery of this verse is strongly reminiscent of Deutero-Isaiah, where the return from captivity in Babylon is depicted. But the event transcends the Exodus from Egypt in every way (Isa. 43:16–29; cf. Jer. 16:14–15.” LXX Jeremiah citations are from Joseph Ziegler, ed., *Ieremias, Baruch, Threni, Epistula Ieremiae*: Septuaginta: Vetus Testamentum Graecum, vol. 15 (Göttingen: Vandenhoech & Ruprecht, 1957).



(πατέρα) “to Israel” (τῷ Ἰσραὴλ, v. 9). This text also notes that the place to which Israel will be gathered is the renewed land (v. 17) from which it will not be uprooted (v. 40). Jeremiah 38 (LXX) thus demonstrates that God will guide his children on the new exodus until they enter the reconstituted land. Paul appears to apply this tradition to his readers, describing them as God’s children being guided on the new exodus journey (Rom 8:14–17) to the permanent reconstituted abode (8:18–25), thereby fulfilling Jeremiah’s prophesied sojourn to the inheritance.

Since those being led by the Spirit are God’s sons, Paul argues that they have not received “a spirit of slavery again leading into fear” (πνεῦμα δουλείας πάλιν εἰς φόβον, Rom 8:15). During the original exodus, there are various accounts of Israel being fearful in the face of danger and as a result desiring to return to slavery in Egypt. One of these is Exodus 14 (LXX), which records God’s deliverance of Israel through the Red Sea, in spite of his children being afraid (φοβέω) of the Egyptians marching behind (v. 10) and questioning whether it would have been better to return to Egypt as slaves (δουλεύω) than to die in the wilderness (vv. 11–12).<sup>37</sup> Deuteronomy 1 and Numbers 14 also reveal Israel’s fear leading to a longing to return to bondage in Egypt. Such texts “parallel the dynamic which Paul is outlining in Rom. 8.15,” thus forming the “conceptual background” to this text.<sup>38</sup> Unlike the Israelites, Paul’s readers are not to allow their present difficulties to make them so fearful that they desire to return to slavery. Whereas Israel was once enslaved to Egypt, Paul’s readers were at one point enslaved to the Law (cf. Gal 4:3–7). This is the slave master to whom they should not return. The Spirit, however, has set God’s people free from bondage to the Law (Rom 8:2) and is leading them on the new exodus to the coming world (Rom 8:14–25; cf. Gal 4:1–7). Returning to slavery would result in forfeiting the journey to the inheritance.

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<sup>37</sup>LXX Exodus citations are from John William Wevers, ed., *Exodus*, Septuaginta: Vetus Testamentum Graecum, vol. 2 (Göttingen: Vandenhoeck & Ruprecht 1991).

<sup>38</sup>Keesmaat, *Paul and His Story*, 69.

Rather than receiving a “spirit of slavery” (πνεῦμα δουλείας), Paul’s readers have received the “Spirit of sonship” (πνεῦμα υιοθεσίας, Rom 8:15). James Scott argues that “the opposition of δουλεία and υιοθεσία in Rom. 8:15...presupposes the same exodus typology as in Gal. 4:1–7, where redemption from slavery accompanies divine adoption (v.5), so that believers are no longer slaves but sons.”<sup>39</sup> To add to Scott’s comments, the Spirit is the one who redeems God’s children from the Law and directs them on a new exodus (Gal 4:6; Rom 4:14–17) the same way he redeemed the Israelites from slavery in Egypt and guided them on the original exodus (cf. Deut 32; Ps 142; Isa 63; Neh 9). Unlike the original exodus, the present exodus will not culminate in a re-entry into Canaan. Instead, it will climax in the Spirit leading God’s sons to the coming world (e.g., Ps 2; Isa 54, 65, 66; Rom 4:13). Those who are driven back into slavery on account of fear have no such hope.

What is more, in leading God’s people, the Spirit bears witnesses that they are “children of God” (τέκνα θεοῦ, Rom 8:16). Paul again draws on new exodus texts to make this claim. One such text is Isaiah 43–44, in which God’s guidance of his people to the restored land bears witness that they are his progeny.<sup>40</sup> Another is Sirach 36:10–14, in which the author foretells that God will bear witness (μαρτύριον) to his people who will be gathered together (συνάγω) and given an inheritance (κατακληρονομέω).<sup>41</sup> Such new exodus passages affirm “the Spirit witnesses that believers are God’s children precisely in the act of leading them” to the restored inheritance.<sup>42</sup> That which Isaiah and Sirach foretold is therefore being fulfilled as the Spirit confirms to believers that they are God’s children as he leads them on the new exodus.

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<sup>39</sup>James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus* (Tübingen: Mohr Siebeck, 1992), 265.

<sup>40</sup>See helpful discussion in Keesmaat, *Paul and His Story*, 78–80.

<sup>41</sup>LXX Sirach citations are from Joseph Ziegler, *Sapientia Iesu Filii Sirach*, Septuaginta: Vetus Testamentum Graecum, vol. 12.2 (Göttingen: Vandenhoeck & Ruprecht, 1965).

<sup>42</sup>Keesmaat, *Paul and His Story*, 81.

Furthermore, as God’s “children” (τέκνα), Paul’s readers are also “heirs” (κληρονόμοι, Rom 8:17). The term κληρονόμοι takes up the theme of the promised eschatological world from Romans 4:13.<sup>43</sup> Although Abraham is not mentioned in 8:17, as he is in 4:13, there is no warrant for claiming that Paul now changes the content of what believers will inherit. This is supported by the fact that Galatians 4:4–7, which “closely follows the logic of Romans 8:17,” uses κληρονόμος to point to the Abrahamic heir who will possess the eschatological world.<sup>44</sup> Since this is the case in the closely associated passage of Galatians 4:4–7, then it is also the case in Romans 8:17.<sup>45</sup> The following discussion in 8:18–25 also confirms that the inheritance of God’s children is the future renewed earth. The evidence, then, strongly suggests that the term κληρονόμοι in 8:17 picks up the idea of the inheritance of the coming world mentioned in 4:13.<sup>46</sup>

Paul now provides further insight into his readers’ status as heirs. Specifically, he says that they are “heirs of God” (κληρονόμοι θεοῦ, Rom 8:17). Some, such as C. E. B. Cranfield, argue that θεοῦ should be the objective genitive of κληρονόμοι, meaning that the heirs will inherit God.<sup>47</sup> This understanding of κληρονόμοι θεοῦ is highly unlikely, given that 8:14–25 suggest that the new exodus story will culminate in the inheritance of

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<sup>43</sup>Contra Cranfield, *Romans*, 405–7, who argues that Rom 8:17 should not be explained in light of Rom 4.

<sup>44</sup>Scott, *Adoption as Sons of God*, 249. See Scott’s side-by-side parallel of Rom 8:14–17 and Galatians 4:4–7.

<sup>45</sup>Italics mine. G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2011), 761, argues that “the link between 4:13–14 and 8:17 is evident in that these are the only passages in Romans where this [plural] Greek word for ‘heirs’ occurs.”

<sup>46</sup>Considering what has been noted thus far in Rom 8:14–17, it is evident that, like Gal 4:6–7, this passage brings together the three Abrahamic covenant promises of blessing, offspring, and inheritance (cf. Gen 12, 15, 17). It does so by contending that the Spirit (blessing; Rom 8:14–16) testifies to Paul’s readers that they are God’s children (offspring; 8:16) and in turn heirs (inheritance; 8:17). Paul weaves these promises into the framework of the new exodus story in Rom 8:14–17, as in Gal 4:6–7, to bring to mind that the Spirit is leading God’s sons through the present sinful wilderness until they inherit the coming world. Paul’s readers will continue to be led by the Spirit until they possess what has been promised to them.

<sup>47</sup>Cranfield, *Romans 1–8*, 407. See also Dunn, *Romans 1–8*, 455; Schreiner, *Romans*, 427.

the recreated world, and that the term κληρονόμος in 8:17 points back to the inheritance of the world in 4:13.<sup>48</sup> Therefore the present context, as well as the resonance of the cosmic inheritance in 4:13, makes it improbable that God is now the content of the inheritance. It is therefore best to read θεοῦ as the subjective genitive of κληρονόμοι, meaning that “God is the bestower of the inheritance rather than the inheritance himself.”<sup>49</sup>

Besides this, Paul’s readers are also “fellow-heirs with Christ” (συγκληρονόμοι Χριστοῦ, Rom 8:17).<sup>50</sup> This statement encapsulates what has already been affirmed in Galatians 3:15–29—that believers are coheirs of the coming world with Christ. This prospect is contingent (εἴπερ) upon whether they suffer with him in order that they might also be glorified with him” (Rom 8:17). Simply put, believers must continue to suffer the anxieties and persecutions of the present world (cf. Phil 1:29; 3:10; 2 Cor 1:5), if they are to dwell in glory along with Christ. Paul will clarify what he means by “glory” in 8:18–25. Here he will make evident that it points to the future redeemed world, that is, the inheritance. Until its appearance, believers, in the face of many sufferings, must continue on the Spirit-led new exodus, knowing that they will one day complete the journey and dwell in the glorious future world described in 8:18–25.<sup>51</sup>

**Romans 8:18–25: The new exodus to the recreated world.** In Romans 8:18, Paul uses γάρ to signify that what follows will further explain the glory he speaks of in

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<sup>48</sup>So also Keesmaat, *Paul and His Story*, 83.

<sup>49</sup>Forman, *Politics of Inheritance*, 115. The fact that the eschatological world is the content of inheritance in Rom 8:17 also fits the argument of Romans. As Keesmaat argues: “In the context of Romans, which emphasizes the sonship of believers in contrast with slavery, and then goes on to speak of the importance of the sons in relation to the earth, it seems that the conceptual context coheres with the sons as the heirs who will receive the earth” (Keesmaat, *Paul and His Story*, 83).

<sup>50</sup>Daniel Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 128–29, notes that in Rom 8:17 Χριστοῦ is a genitive of association in relation συγκληρονόμοι. This is often the case when the genitive modifies a noun prefixed with συν-.

<sup>51</sup>Beale, *A New Testament Biblical Theology*, 761, argues that Paul will now discuss of what believers are heirs in Rom 8:18–23.

8:17.<sup>52</sup> The children of God will experience this state upon completing the new exodus. While this journey may include sufferings and difficulties, such things pale in comparison to the “glory about to be revealed” (Rom 8:18; cf. 1 Pet 5:1).

Paul’s use of *κτίσις*, which he first mentions in Romans 8:19, is significant for determining the future that awaits God’s sons. James Dunn notes that “what all is included in *κτίσις* has been the subject of debate for centuries.”<sup>53</sup> Of the possible interpretations, three merit serious attention: (1) *κτίσις* is the unbelieving human world;<sup>54</sup> (2) *κτίσις* refers to both non-believers and the inanimate creation;<sup>55</sup> and (3) *κτίσις* is inanimate creation.<sup>56</sup> Edward Adams argues that the first two options are improbable:

It is highly doubtful that Paul would say that unredeemed humanity was subjected to futility and enslaved to decay ‘not of its own will,’ that is, through no fault of its own [Rom 8:20]. . . . For this reason it is difficult to accommodate any reference to non-Christians in these verses. The suggested meanings of “unbelievers” and “unbelievers and the non-human creation” would seem equally implausible.<sup>57</sup>

The third option, however, is well supported by the context. This is because Paul compares the presently cursed creation with the redeemed creation to come (Rom 8:18–25). This view of *κτίσις* fits “with the established sense of the term (Wis 2:6; 5:17; 16:24; 19:6)”<sup>58</sup> and suggests that the term points to the inanimate creation.<sup>59</sup>

With this in mind, Paul contends that the creation (*κτίσις*), which was subject to futility, eagerly awaits “the revelation of the sons of God” (*τὴν ἀποκάλυψιν τῶν υἱῶν*

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<sup>52</sup>Schreiner, *Romans*, 434.

<sup>53</sup>Dunn, *Romans 1–8*, 469.

<sup>54</sup>Adolf Schlatter, *Gottes Gerechtigkeit* (Stuttgart: Calwer Verlag, 1935), 270.

<sup>55</sup>Ernst Kasemann, *Commentary on Romans*, trans. Geoffrey Bromily (Grand Rapids: Eerdmans, 1980), 233.

<sup>56</sup>Dunn, *Romans 1–8*, 469; Schreiner, *Romans*, 434; Adams, *Constructing the World*, 176–78.

<sup>57</sup>Adams, *Constructing the World*, 177.

<sup>58</sup>*Ibid.*, 178.

<sup>59</sup>Henceforth the *κτίσις*, i.e., the inanimate creation, will solely be called the “creation.”

τοῦ θεοῦ, Rom 8:19–20), at which time it will be freed “from the slavery of corruption” (ἀπὸ τῆς δουλείας τῆς φθορᾶς, Rom 8:21). Here Paul insinuates that the curse of Genesis 3 will be reversed and the world will be renewed into an Eden-like state when God’s children are “revealed” (ἀποκάλυψις), that is to say, when they are resurrected.<sup>60</sup> This idea is grounded in Old Testament passages such as Ezekiel 36–37, where the themes of “resurrection” and a “renewed land” are intimately related. The close link between these concepts is based on the belief that God’s people will be “resurrected” to dwell in the “recreated world” (cf. Isa 65–66). This idea is carried into Second Temple passages such as *1 Enoch* 51, which promise that the resurrected righteous ones will dwell upon the redeemed earth (cf. *1 En.* 45). Such Old Testament and Second Temple texts are fulfilled in Revelation 20–22, which prophecies of the time when God’s children will be resurrected to inherit the reconstituted world (cf. 1 Cor 15:20–28). Paul’s words in Romans 8:18–21 are in step with this expectation, for they point to the time when the entire creation, such as the stars, moon, sea, and stars, will no longer be subject to corruption and decay but will be restored once God’s children are raised from the grave. When this event occurs, the people of God will at last dwell in the worldwide inheritance promised to Abraham.

Edward Adams arrives at a similar conclusion. In doing so, he rightly argues for the link between the κόσμος in 4:13 and the redeemed κτίσις in Romans 8:21:

Christians...are destined for “glory”—a glory that is to be shared with the liberated κτίσις of 8:21.... the association of ideas in 8:17–23 strongly suggests that the inherited κόσμος of 4:13 is to be equated with the emancipated κτίσις of 8:21. If this interpretation is sufficiently accurate, 8:18–23 may, on one level, be understood as an explication of the construction τὸ κληρονόμον αὐτὸν εἶναι κόσμου.<sup>61</sup>

Adam’s observation illuminates the important link between the cosmic inheritance

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<sup>60</sup>See Wright, “Romans,” 596; Beale, *A New Testament Biblical Theology*, 171.

<sup>61</sup>Adams, *Constructing the World*, 170.

(κόσμος) in 4:13 and the redeemed creation (κτίσις) in 8:21, showing that the latter further explains the nature of the glorious inheritance. Paul strives to explain that it will be, as James Hester contends, “a suitable inheritance for the people of God.”<sup>62</sup>

In the interim, “the creation groans and experiences birth pains” (ἡ κτίσις συστενάζει καὶ συνωδίνει, Rom 8:22). Keesmaat argues that the “language of groaning with the travail of birth echoes those passages in the Old Testament where the travail of birth is associated with the coming day of the Lord’s judgment or salvation.”<sup>63</sup> Passages such as Isaiah 13:8, 26:17, and 66:7–8 point to the age of future deliverance, the last of these specifying that it will occur in the recreated world (cf. Jer 22:23; Hos 13:13; 1QH 3:6–19, 11:7–18). The present creation, suffering the pains of birth, looks forward to this time, for then it will be liberated from the curse of sin and gloriously transformed into the redeemed world on which God’s children will dwell.

Like the creation, believers also groan (στενάζω), as they “eagerly await sonship (υἰοθεσίαν), the redemption of the body” (Rom 8:23). The sonship of which Paul speaks is eschatological, “for it involves the redemption of the body...so that it is raised from the dead and no longer a corruptible body but one that is incorruptible and immortal (1 Cor. 15:42–44, 53–54).”<sup>64</sup> So although believers are presently sons (Rom 8:15–17), they long for the fulfillment of their sonship at the resurrection. Ultimately, however, they do not long for the resurrection itself, but for the recreated world which they will inhabit. Hence it may be said that believers are eager to be raised from the dead so that they may reside in their inheritance.<sup>65</sup>

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<sup>62</sup>Hester, *Paul’s Concept of Inheritance*, 82.

<sup>63</sup>Silvia Keesmaat, “Exodus and the Intertextual Transformation of Tradition in Romans 8.14–31,” *JSNT* 54 (1994): 46.

<sup>64</sup>Schreiner, *Romans*, 439.

<sup>65</sup>N. T. Wright, *The Resurrection of the Son of God* (Minneapolis: Fortress, 2003), 258, argues that “those who are raised from the dead also enjoy ‘glory’ in the sense of new responsibilities within the creation. The leads the eyes towards the ‘inheritance,’ the theme we met in Galatians 3 and 4 and Ephesians 1 and which now forms the main theme of verses 18–25. This part of Paul’s larger picture of the world to

In anticipation of this time, believers have “the first fruits of the Spirit” (τὴν ἀπαρχὴν τοῦ πνεύματος, Rom 8:23). That is to say, in the Spirit they experience “a part of God’s future redeeming power brought forward into the present.”<sup>66</sup> The Spirit is the redeeming power that “is the *present* guarantee of *future* inheritance and of the body which will be appropriate for that world” (cf. Rom 8:11, 17).<sup>67</sup> This idea is in line with Ephesians 1:14, in which Paul declares that the Spirit is the “guarantee” of the future inheritance (cf. Eph 1:14).<sup>68</sup> Believers may be confident of resurrected life in the eschatological world because the Spirit is the assurance of what they will one day possess.

To close this section, Paul contends that the hope for which believers long is the coming world. He does so by claiming that they have been saved “in hope” (τῇ ἐλπίδι, Rom 8:24). The word ἐλπίς anticipates the future salvation that is not yet visible. Paul then elaborates on this future hope: it is that which is unseen, for no one hopes in what can be seen (Rom 8:24). What is emphasized, then, is the “not yet” aspect of salvation, which is life in the recreated world. Since Christians do not currently possess this aspect of their salvation, they “eagerly anticipate it with endurance” (8:25). This last statement assures believers that what awaits them renders the present difficulties inconsequential.<sup>69</sup> As such, they are to continue to endure the sufferings of the present age, knowing that they will day be resurrected to dwell in their redeemed inheritance.

In summary, Romans 8:18–25 describes the nature of the inheritance that awaits God’s children—the future redeemed world on which they will be resurrected to

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come, the promised new age, focuses not so much on what sort of bodies those ‘in Christ’ will have in the resurrection, but on the sphere over which they will exercise their rule.”

<sup>66</sup>Idem, “Romans,” 597.

<sup>67</sup>Ibid.

<sup>68</sup>Idem, *Resurrection*, 256. See Schreiner, *Romans*, 438.

<sup>69</sup>Schreiner, *Romans*, 440.



dwell (cf., Ezek 36–37). Believers are to continue on their Spirit-led journey through the present unredeemed age (8:14–17) until they enter the world to come (8:18–25). They should endure this sojourn, in spite of present difficulties, knowing that Spirit guarantees that they will receive what has been promised to them (8:14, 23). What is more, that which they have been promised, and will indeed inherit, will be unmistakably more glorious than the land of Canaan.

### **Summary of Romans**

Romans 4:13–25 and 8:14–25 demonstrate that Paul views the inheritance to be the eschatological world. This is the place that will be gloriously transformed when God’s sons are raised from the grave. Like Isaiah and Jeremiah, Paul too anticipates that God’s children will inherit the coming world when they complete the Spirit-led new exodus journey. Until then, they will continue to sojourn to the promised inheritance.

### **Beyond Romans: The Inheritance as the Eschatological Worldwide Kingdom**

An examination of texts beyond Romans (1 Cor 6:9–10, 15:50; Gal 5:18–21, Eph 5:3–5; Col 1:12–13, 3:22–24) will display that Paul’s vision of the inheritance also includes the notion of kingdom. This builds upon the analysis of Romans, for the coming world mentioned in this book will be the place on which God’s monarchy will exist. Paul, then, anticipates that his readers will inherit the eschatological worldwide kingdom.

### **1 Corinthians 6:9–11**

Paul begins this section by asking, “Do you not know that the unrighteous will not inherit the kingdom of God?” (οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν, 1 Cor 6:9). This question brings together the themes of inheritance and kingdom witnessed in the Old Testament. The link between these themes is evidenced as early as Exodus 19:5–6, where God announces his intention to make Israel a kingdom of priests and a holy nation in the land, and Deuteronomy 17:14–20, which describes God’s

prescriptions for the monarchy in the land. Although this hope seems to be fulfilled in the narrative of Samuel to Chronicles, God's people are eventually taken into exile, suggesting that the promised kingdom is still forthcoming. Later Old Testament authors, such as the Psalmist and Ezekiel, confirm this idea in that they look forward to the realization of the territorial kingdom (Pss 2, 72, 96; Ezek 37; cf. 2 Sam 7, 23; Dan 7). Paul's comments in 1 Corinthians 6:9–10 are in step with this expectation. The future tense phrase *κληρονομήσουσιν βασιλείαν* asserts that he too anticipates the forthcoming fulfillment of the kingdom. Moreover, since he, in line with later Jewish literature (e.g., Isa 65–66; Sir 44), views the inheritance to be the eschatological world (e.g., Rom 4:13–25, 8:12–25), it is evident that the borders of the kingdom have been enlarged to accommodate for this expansion (cf. Rev 21–22). Paul's question in 1 Corinthians 6:9 thus foresees a universal monarchy in the eschatological world.

What is more, Paul's question clarifies that the unrighteous (*ἄδικοι*) will not inherit the kingdom. He then lists ten vices that are associated with such people (sexual immorality, idolatry, adultery, homosexuality, thievery, greediness, drunkenness, slander, and swindling, 1 Cor 6:9–10) and asserts that those who practice such things “will not inherit the kingdom of God” (*οὐχ βασιλείαν θεοῦ κληρονομήσουσιν*, 1 Cor 6:10). Interestingly, Exodus 19:6 links keeping the prescriptions of the Mosaic covenant with becoming a kingdom in the land.<sup>70</sup> In addition, Deuteronomy 1–6 repeatedly confirms that God's people will inherit the land if they keep the Ten Commandments (cf. Deut 30).<sup>71</sup> While Paul's list of vices do not overlap verbatim with the Ten Commandments of the Mosaic covenant, they do confirm what the Old Testament stresses to those desire to inherit the land: they must live in obedience to God.<sup>72</sup> The failure to do so means they

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<sup>70</sup>Roy E. Ciampa and Brian S. Rosner, “1 Corinthians,” in *Commentary on the Old Testament Use of the New Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), 712.

<sup>71</sup>Ibid.

<sup>72</sup>Another Pauline passage that supports keeping the Law/obeying God with receiving an

will not dwell in the land where God's people will be a kingdom of priests.

By implication, then, only the righteous will inherit God's cosmic kingdom. The Old Testament and Second Temple literature support the idea that the inheritance is reserved for the righteous (Isa 65–66; *1 En.* 48, 58; 4 Ezra 7; 4Q171 4). Paul is also in line with this expectation in claiming that the “unrighteous will not inherit the kingdom,” for the insinuation of this statement is that solely the righteous are fit for an inheritance.

In short, 1 Corinthians 6: 9–10 provides further clarity into Paul's view of the inheritance. It does so by linking the themes of inheritance and kingdom, establishing that God's people will inherit a future worldwide monarchy. The unrighteous, whom Paul describes with a list of ten vices, will receive no such inheritance. While it is taken from other letters that the kingdom will rest on the future world (e.g., Rom 4:13–17, 8:14–25), 1 Corinthians 15:50 will provide explicit evidence that Paul expects his readers to inherit an eschatological kingdom that has been expanded beyond the borders of the original promised land.

### **1 Corinthians 15:50**

The theme of resurrection permeates all of 1 Corinthians 15: verses 15:1–11 confirm the resurrection of Christ; verses 15:12–49 assert that Christians will be resurrected in the manner of Christ; and verses 15:50–55 proclaim that the present, perishable bodies of believers will be raised imperishable. Such resurrection saturated language gives this chapter a decidedly eschatological tone.

In the latter part of this context (1 Cor 15:50), Paul speaks of the inheritance of the kingdom: “Flesh and blood are not able to inherit the kingdom of God, nor can the perishable inherit the imperishable.” The Greek parallel structure of this verse is noted

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inheritance is Eph 6:1–2. Here Paul, directly alluding to Exod 20:12 and Deut 5:16, links “honoring your father and mother” with living a “long life in the land.” Though not the main focus of this dissertation, Paul's Law-inheritance connection certainly warrants further attention.

below:

σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται  
οὐδὲ ἡ φθορά τὴν ἀφθαρσίαν κληρονομεῖ.

Some take this to be a synthetic parallelism, in which each line refers to a different classification of believers.<sup>73</sup> Joachim Jeremias contends, “The first line refers to those who are alive at the parousia, the second line to those who died before the parousia.”<sup>74</sup> Gordon Fee rightly argues that “the real difficulty with this proposition lies in...identifying the abstract noun ἡ φθορά with the already dead. That forces Paul’s language into such a narrow sense that it simply cannot be sustained.”<sup>75</sup>

Others take Paul’s statement to be a synonymous parallelism, in which the second line restates what is said in the first.<sup>76</sup> The implication of this is twofold. First, “flesh and blood” (σὰρξ καὶ αἷμα) and “the perishable” (ἡ φθορά) are equivalent, referring to the present, temporary bodies of believers.<sup>77</sup> Second, “kingdom” (βασιλείαν) and “imperishable” (ἀφθαρσίαν) are also equivalent, pointing to an eternal unfading kingdom. This coheres with the expectation of an eternal kingdom for God’s people (Dan 7; 1 Pet 1:3–4; Rev 21). Together, both lines of the parallelism point to the time when the resurrected saints will inherit an everlasting dominion. This reading fits the context of 1 Corinthians 15, for it demonstrates that only the resurrected body is fit for life in the future kingdom of God.

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<sup>73</sup>Joachim Jeremias, “Flesh and Blood Cannot Inherit the Kingdom of God,” *NTS* 2 (1956): 152. C. K. Barrett, *The First Epistle to the Corinthians*, Black’s New Testament Commentaries (Peabody, MA: Hendrickson, 1968), 379, follows Jeremias’s argument.

<sup>74</sup>Jeremias, “Kingdom of God”: 152.

<sup>75</sup>Gordon Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 798.

<sup>76</sup>Foreman, *Politics of Inheritance*, 215–17. Fee, *First Epistle to the Corinthians*, 798. Gregory Lockwood, *1 Corinthians*, CC (St. Louis: Concordia, 2000), 599. Wright, *Resurrection*, 359, argues that this is similar to a Hebraic parallelism.

<sup>77</sup>Fee, *First Epistle to the Corinthians*, 799, rightly argues that “flesh and blood” refer “simply to the body in its present form, composed of flesh and blood, to be sure, but subject to weakness, decay, and death, and as such ill-suited for life in the future.”

The fact that Paul links the “inheritance of the kingdom” to the “resurrection” is significant. Such an association suggests that believers will inherit the kingdom when their bodies are raised from the grave.<sup>78</sup> Besides this, it also proposes that the kingdom will exist on the coming world, the place on which God’s people will be raised to dwell (cf. Rom 4:13–25, 8:14–25; Rev 20–22).

The examination of 1 Corinthians 6:9–10 and 15:50 establishes that Paul envisions the inheritance of the future worldwide kingdom. This is the territorial monarchy that was foretold in the Old Testament (e.g. Exod 18:6; Dan 7; 2 Sam 7) and will come to fruition in the eschaton (Rev 20–22). The temporary kingdom in Canaan (Samuel–Chronicles) serves as a type of the kingdom in the future world. This typological connection supports the idea that the promise of inheritance has “not yet” been fulfilled, for the saints have yet to be resurrected to dwell in the cosmic monarchy.

### **Galatians 5:18–21**

Having exhorted his readers to live in freedom from the Law (Gal 5:13–17), Paul pens the following in Galatians 5:18: “But if you are led by the Spirit, you are not under the Law” (εἰ δὲ πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον). As in Romans 8:14, Paul uses the verb ἄγω to evoke the image of the Spirit leading God’s people on the new exodus (cf. Isa 57; Ps 142; etc.). G. K. Beale argues that Isaiah 63:11–15, which also uses ἄγω in connection with πνεύμα, may have been one of the texts from which Paul was drawing, in order to communicate to his readers that they are fulfilling the promise of a Spirit-led new exodus.<sup>79</sup> Those who are on this journey are no longer enslaved to the Law

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<sup>78</sup>Foreman, *Politics of Inheritance*, 216, contends, “The fact that one must experience transformation in order to be part of the kingdom is a clear indication that he expects the inheritance to include the restoration of creation. This suggests that Paul expects God not to destroy but to restore, renew and transform the recreated order. Far from God’s abandoning creation or physical bodies, there are indications that for Paul the inheritance involved the redemption of creation.”

<sup>79</sup>G. K. Beale, “The Old Testament Background of Paul’s Reference to ‘the Fruit of the Spirit’ in Galatians 5:22,” *BBR* 15 (2005): 12–14. Tom Schreiner, *Galatians*, ECNT (Grand Rapids: Zondervan, 2010), 345, cites Beale’s article and notes that “Paul may well draw here on Isa 63:11–15, which refers to

(cf. Gal 4:4–5). Instead, they are being led by the Spirit through the wilderness of the present sinful age, longing to inherit the kingdom of God (cf. Gal 4:4–7; Rom 8:14–17).<sup>80</sup>

While in this new wilderness, the Galatians must not succumb to the works of the flesh, which Paul specifies with a list of vices (sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, anger, rivalries, dissensions, factions, Gal 5:19–20). If they do such things, “they will not inherit the kingdom of God” (βασιλείαν θεοῦ οὐ κληρονομήσουσιν, Gal 5:21). In this text, like 1 Corinthians 6:9–10, Paul alludes to Exodus 19 and Deuteronomy 1–6 to argue that those who practice certain wicked deeds will not inherit the future territorial kingdom. Such people walk according to the flesh (Gal 4:16; 5:18), demonstrating that they are not part of God’s Spirit-led people. Those guided by the Spirit do not commit such acts, and therefore confirm that they are the genuine children of God journeying to their kingdom inheritance.

Paul’s use of the future tense phrase κληρονομήσουσιν βασιλείαν (Gal 5:21) shows that the inheritance of the kingdom is forthcoming (cf. 1 Cor 6:9–10; Eph 5:5). Considering this passage along with 1 Corinthians 15:50 makes evident that the kingdom will exist in the coming world. Paul, then, is not speaking of a heavenly abstract realm, for his connection of kingdom and inheritance confirms the expectation of a future worldwide monarchy. Only those led by the Spirit on the new exodus have the hope of such a magnificent inheritance.

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God’s end time leading of his people by his Spirit.” See also William Wilder, *Echoes of the Exodus Narrative in the Context and Background of Galatians 5:18*, *Studies in Biblical Literature* (New York: Peter Lang, 2001), 79–174. I have argued more extensively for Paul’s echo of this imagery in my discussion of Rom 8:14.

<sup>80</sup>Todd Wilson, “Wilderness Apostasy and Paul’s Portrayal of the Crisis in Galatia,” *NTS* 50 (2004): 570, notes, “For Paul the Galatians occupy a particular narrative location: they are somewhere in between an Exodus-like redemption and the inheritance of the ‘kingdom of God’ (5:21). They are, that is, in the wilderness.” See the entire article, pp. 150–71, for a better understanding of his insightful perspective.

## Ephesians 5:3–5

In Ephesians 5:3–5, Paul employs another vice-list (sexual immorality, uncleanness, and covertness, which is idolatry)<sup>81</sup> to describe the kinds of people “who do not have an inheritance in the kingdom” (οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ). Whereas in earlier passages he uses the future tense form of κληρονομέω to speak of the inheritance of the kingdom (1 Cor 6:9–10; Gal 5:19–21), in Ephesians 5:5 he uses the present tense verb ἔχει in conjunction with noun κληρονομίαν. This leads some commentators to conclude that Paul is arguing for a present realization of the inheritance.<sup>82</sup> This reading overlooks that the inheritance concept has a distinctly futuristic and territorial association in the Old Testament (e.g., Exod 6:8; Num 33:53), Second Temple literature (e.g., Sir 44:20; *1 En.* 5:7), and elsewhere in the New Testament (1 Cor 6:9–10; Rom 4:13, 8:18–25; Gal 5:21; 1 Pet 1:3–4; Rev 21:7–8). This broad testimony does not allow for the inheritance to be fulfilled in the present (even in part), for believers will only dwell in the land when they are raised from the grave (Rom 8:14–25). If Paul were arguing for a present fulfillment of the inheritance, he would be contradicting the wide inheritance testimony in Jewish literature and what he has said about this concept in Galatians, Romans, and 1 Corinthians. It is therefore unlikely that he makes such an argument in Ephesians 5:5.

It is more probable that the phrase οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ carries a “future-referring present” connotation,<sup>83</sup> suggesting that the evildoers mentioned in

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<sup>81</sup>Clinton Arnold, *Ephesians*, ECNT (Grand Rapids: Zondervan, 2010), 324, argues that in Eph 5:5 “Paul repeats the triad of vices that he mentioned in 5:3a but here in a personal form...and not in their abstract form. This probably serves to indicate that Paul is now commenting on the identity of the individuals and not referring to believers who lapse into sinful behavior.”

<sup>82</sup>See, for example, Peter T. O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Eerdmans, 1999), 363–65; Arnold, *Ephesians*, 323–24; Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 661–62; Frank Thielman, *Ephesians*, BECNT (Grand Rapids: Baker, 2010), 333.

<sup>83</sup>So Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood* (New York: Peter Lang, 1993), 232. Interestingly, Porter, following J. M. Stahl, *Kritisch-historische Syntax des griechischen Verbums der klassischen Zeit* (Heidelberg: Carl Winter, 1907), 94,

Paul's vice list will not have an inheritance in the future kingdom. This reading fits with Paul's view of the inheritance that has been witnessed to this point and does not contradict the previous testimony of the Old Testament and Second Temple literature.

What is more, the future kingdom inheritance that awaits believers is "of Christ and of God" (Eph 5:5). Paul has already asserted that the kingdom is "of God" (1 Cor 6:9–10; Gal 5:21). Now he says that the kingdom is also "of Christ." This phrase alludes to the time when the Messiah will reign over the coming world (2 Sam 7; Dan 7; Ps 2; Rev 21–22). At that point the kingdom will be both "of Christ and of God" (Rev 11:15). Evidently, this is the time to which Paul refers.<sup>84</sup>

What Paul asserts about the inheritance of the kingdom in Ephesians 5:5 is consistent with his presentation of this theme in 1 Corinthians 6:9–10 and 15:50 and Galatians 5:19–21. These passages show that he views the inheritance to be the future worldwide kingdom of Christ and God. Believers will dwell in the coming kingdom when, as affirmed in 1 Corinthians 15:50, they receive their imperishable bodies.

### **Colossians 1:12–13**

Colossians 1:12 reads, "giving thanks to the Father who qualified you for a portion of the inheritance of the saints in the light" (εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί). Interpreters often conclude that this passage is evidence of Paul's spiritualized interpretation of the land inheritance. H. C. G. Moule provides one of the clearest examples of a spiritualized reading of this text, in contending that here the inheritance refers to "the light of the

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observes that "prophets make noteworthy use of the future-referring present. Because of the prophetic nature of the NT, perhaps this accounts for what some posit as an expansion of the use of the present in future contexts in the NT" (ibid., 232).

<sup>84</sup>Andrew T. Lincoln, *Ephesians*, WBC, vol. 42 (Dallas: Word, 1990), 325, rightly argues that "the notion of two successive forms of God's rule should not be read into Eph 5:5." Contra Arnold, *Ephesians*, 325.



spiritual knowledge, purity and joy; the mystical Canaan of the redeemed.”<sup>85</sup>

Although this interpretation has a wide acceptance, it disregards that the phrase εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων “for anyone familiar with the Jewish Scriptures... would evoke the characteristic talk of the promised land.”<sup>86</sup> In particular, the terms μερίς and κλήρος have a permanent place in the story of the apportioning of the land of Israel in the Septuagint (Deut 10:9, 12:12, 14:27, 32:9; Josh 19:9; Isa 57:6).<sup>87</sup> The following texts will serve as examples:

Because of this, Levi does not have a portion (μερίς) or lot (κλήρος) [of the land] with his brothers (Deut 10:9).<sup>88</sup>

The inheritance (ἡ κληρονομία) of the tribes of the sons of Judah is from the lot (ἀπὸ τοῦ κλήρου) of Judah, for it happened that the lot (ἡ μερίς) of the sons of Judah is greater than theirs; and the sons of Simeon received an inheritance (ἐκληρονόμησαν) in the midst of their lot (τοῦ κλήρου, Josh 19:9).<sup>89</sup>

Paul’s use of μερίς and κλήρος, as in the Septuagint, points to the apportioning of the territorial inheritance. In asserting that the land inheritance is present in this passage, Wright observes that for Paul “the promise of land is widened into the promise of a whole new creation (Rom 4:13; 8:17–25).”<sup>90</sup> Wright’s comments are in keeping with the

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<sup>85</sup>H. C. G. Moule, *Studies in Colossians and Philemon* (Grand Rapids: Kregel, 1977). Moule’s comments are also noted by Foreman, *Politics of Inheritance*, 220. Similarly, Peter O’Brien, *Colossians, Philemon*, WBC, vol. 44 (Dallas: Word, 1982), 26, argues, “The inheritance to which Paul refers belongs to a higher plane and more lasting order than the earthly Canaan.”

<sup>86</sup>James D. G. Dunn, *The Epistles to the Colossians and to Philemon*, NIGTC (Grand Rapids: Eerdmans, 1996), 76.

<sup>87</sup>Eduard Lohse, *Colossians and Philemon*, Hermeneia, trans. William R. Poehlmann and Robert J. Karris (Philadelphia: Fortress, 1971), 35.

<sup>88</sup>LXX Deuteronomy citations are from John William Wevers, ed., *Deuteronomium*, Septuaginta: Vetus Testamentum Graecum, vol. 5 (Göttingen: Vandenhoeck & Ruprecht, 1977).

<sup>89</sup>LXX Joshua citations are from Alfred Rahlfs, ed., *Septuaginta*, Id est Vetus Testamentum graece iuxta LXX interpretes (Stuttgart: Deutsche Bibelgesellschaft, 2006).

<sup>90</sup>N. T. Wright, *The Epistles of Paul to the Colossians and Philemon: An Introduction and Commentary*, Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic, 1986), 61. Contra Michael F. Bird, *Colossians and Philemon*, NCCS (Eugene, OR: Cascade Books, 2009), 43, who argues that the “New Testament inheritance... has a decidedly non-geographic meaning.”

development of the inheritance concept. Furthermore, they also suggest that God will allot to believers a portion of the eschatological worldwide inheritance in the same manner in which he allotted the land of Canaan to the tribes of Israel.<sup>91</sup>

The modifying phrase “in the light” (ἐν τῷ φωτί, Col 1:12) further clarifies the type of inheritance that will be apportioned to believers. Ralph Martin argues that with this phrase “Paul wishes to make clear that while Israel was allotted Canaan as God’s promised land to His elect people, the inheritance of the new Israel is no territorial possession but a spiritual dimension, the realm of light.”<sup>92</sup> This expression, however, should not be spiritualized. Two Qumran texts that parallel Colossians 1:12 will substantiate this thought:<sup>93</sup>

To those whom God has chosen...he has given them an inheritance *in the lot of the holy ones* (1QS 11:7–8).<sup>94</sup>

For your glory you have purified man from sin, so that he can make himself holy for you...to become united with the sons of your truth and in *in the lot of your holy ones*, to raise the worms of the dead from the dust, to an everlasting community...so that he can take his place in your presence with the perpetual host and the [everlasting] spirits, to renew him with everything that will exist (1QH 11:10–13).<sup>95</sup>

Both of these Qumran passages and Colossians 1:12 contrast “the kingdom of light” and

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<sup>91</sup>Eduard Schweitzer, *The Letter to the Colossians: A Commentary*, trans. Andrew Chester (London: SPCK, 1982), 50, contends, “What is said about the “inheritance,” which falls to a person is rooted in the Old Testament account of God graciously allotting the land of Canaan to Israel. However, this idea has long since been transferred, in an eschatological way, to the hereditary portion, which at some point in the future is supposed to be allotted to the believer (Dan 12:3; Eth. Enoch 37:4; 39:8; 48:7; 58:5).”

<sup>92</sup>Ralph Martin, *Colossians: The Church’s Lord and the Christian Liberty: An Expository Commentary with Present-Day Application* (Grand Rapids: Zondervan, 1972), 38.

<sup>93</sup>Noted in Dunn, *Colossians*, 77; Forman, *Politics of Inheritance*, 222; G. K. Beale, “Colossians,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Eerdmans, 2007), 850.

<sup>94</sup>I am following the translation of Florentino García Martínez and Eibert J. C. Tigchelaar, eds., *The Dead Sea Scrolls Study Edition*, vol. 1 (Leiden: Brill, 1997), 97. Italics mine.

<sup>95</sup>Florentino García Martínez, *The Dead Sea Scrolls Translated: The Qumran Texts in English*, trans. Wilfred G. E. Watson (Leiden: Brill; Grand Rapids: Eerdmans, 1996), 353. Italics mine.

the “kingdom of darkness.”<sup>96</sup> This contrast does not need to be spiritualized,<sup>97</sup> for there is clear resurrection and recreation language in *Hymn Scroll* 11:10–13. What is more, the promise of a future worldwide kingdom for the Davidic son of God (2 Sam 7; Ps 2:7; Dan 7) underlies the notion of the “kingdom of his beloved son” (βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ) in Colossians 1:13.<sup>98</sup> The fact this text is rooted in the Davidic promise tradition suggests that what is meant by “in the light” (ἐν τῷ φωτί) is not a spiritualized kingdom but the world over which Christ will reign.<sup>99</sup> This is the cosmic kingdom that will be apportioned to believers, the one they will inherit along with Christ (Gal 3:15–29; Rom 8:14–25).<sup>100</sup>

These observations affirm that Colossians 1:12 presents no evidence of a spiritualized view of the inheritance. This is apparent in that Colossians 1:12–13 echoes Septuagint texts that discuss the apportioning of the land of Israel (Deut 10:9, 12:12, 14:27, 32:9; Josh 19:9; Is 57:6) and Davidic promise texts that anticipate the Son of God reigning over the coming world (Ps 2; 2 Sam 7). The evidence therefore demonstrates that Paul’s vision of the inheritance is still the eschatological worldwide kingdom on which God’s people will dwell.<sup>101</sup> Understanding the physical and future worldly nature of

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<sup>96</sup>Forman, *Politics of Inheritance*, 222.

<sup>97</sup>Ibid., 222–23.

<sup>98</sup>See Schweitzer, *Colossians*, 52.

<sup>99</sup>Similarly, *ibid.*; Foreman, *Politics of Inheritance*, 223. Wright, *Colossians and Philemon*, 62, insightfully observes, “The language of 1:13 is, in fact, firmly grounded in the world of Jewish expectations and in the fulfillment of those hopes in the Messiah, Jesus.

<sup>100</sup>The futuristic Davidic promise background to Colossians 1:12–13 necessitates that the aorist tense verb clause μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ be read proleptically. Wallace, *Greek Grammar*, 56, notes that “an author sometimes uses the aorist for the future to stress the certainty of the event.” Such a description clarifies that Paul is likely confirming that fact that Christians will one day be transferred into the universal kingdom of Christ.

<sup>101</sup>Margaret MacDonald, *Colossians and Ephesians*, Sacra Pagina (Collegeville, MN: The Liturgical Press, 2000), 56, rightly observes that “the reference to ‘sharing in the inheritance of the saints in the light’ is language of belonging, boldly announcing that believers ultimately belong to a transformed world.”

inheritance makes the function of 1:12–13 apparent. Paul wants his readers to recall that “the world is in the process of being physically transformed and that they must now live in accordance with this new world, the new kingdom of ‘light.’”<sup>102</sup>

### **Colossians 3:22–24**

In Colossians 3:22–23, Paul urges slaves to obey their earthly masters in everything, doing so for the Lord. Then in 3:24 he reminds slaves that their motivation for obedience is grounded in that “from the Lord you will receive the reward of the inheritance” (ἀπὸ κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας). As in 1:12, interpreters commonly spiritualize the inheritance in 3:24. David Hay’s interpretation is indicative of this reading. For him, the idea that Christ will give the inheritance to slaves equates to “an after-death heavenly compensation making up for the fact that Roman law did not permit slaves to inherit anything.”<sup>103</sup> Although Paul’s words would have given a future hope to first-century slaves, this hope is not consigned to a spiritual heavenly realm.<sup>104</sup>

Instead, in Colossians 3:24 the term κληρονομία alludes to the promise of a territorial inheritance. Dunn also agrees with this observation. He argues that in 3:24 this word “picks up on the inheritance promised Abraham... primarily the land of Canaan (Gen 15:7–8; Deut 1:39, 2:12; etc.).”<sup>105</sup> Paul has previously displayed that the original land promise has been expanded to include the entire eschatological world (Rom 4:13–25, 8:14–25). Furthermore, earlier in Colossians 1:12, as elsewhere in Paul (1 Cor 6:9–10, 15:50; Gal 5:19–21; Eph 5:5), he demonstrates that theme of inheritance also encompasses the future kingdom. This points to the fact that Paul envisions the

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<sup>102</sup>Foreman, *Politics of Inheritance*, 223.

<sup>103</sup>David M. Hay, *Colossians*, ANTC (Nashville: Abingdon, 2000), 146.

<sup>104</sup>Foreman, *Politics of Inheritance*, 223.

<sup>105</sup>Dunn, *Colossians*, 257.

inheritance to be the eschatological worldwide kingdom. Since this claim is supported earlier in Colossians and elsewhere in his letters, it is most likely the case that the reference to the inheritance in 3:24 communicates to slaves that they may expect to receive the kingdom in the coming world as a reward for their obedience.

The eschatological nature of the slaves' inheritance is affirmed by the future tense phrase ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. The fact that the noun ἀνταπόδοσις commonly carries the sense of a future recompense at the eschaton strengthens this idea (e.g., Pss. 19:11, 69:22, 91:8, 94:2; Isa 34:8, 61:2, 63:4).<sup>106</sup> Thus it is clear that Paul assures slaves of the eschatological reward of the future worldwide kingdom.<sup>107</sup> This, of course, would have been very attractive to first-century slaves who had no prospect of a tangible inheritance. Dunn rightly observes,

The paradox of slaves becoming heirs of God's kingdom would not be lost on the Colossians. Under Roman law slaves could not inherit anything; so it was only by being integrated into this distinctively Jewish heritage that their legal disability as slaves could be surmounted.<sup>108</sup>

Such a prospect would certainly have motivated slaves to obey their masters. Although their circumstances were difficult, and they had no legal property of their own, they will one day inherit a kingdom that stretches from one side of the world to the other. Here they will not fear any oppressive slave owner, for they will belong to and dwell alongside the king to whom they have been obedient, Jesus Christ (Rev 21–22). This hope is extended to all believers, to whom Paul also promises the inheritance of a future territorial kingdom (1 Cor 6:19–20, 15:50; Gal 5:21; Eph 5:5; Col 1:12).

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<sup>106</sup>Ibid., 256. P. C. Böttger, "Recompense," in *NIDNTT* (Grand Rapids: Zondervan, 1971), 3:134–36, insightfully notes that "recompense" in the OT is often used in reference to the future bestowal of land. In the NT, this term "emphasizes what is given in return...in reference to the divine recompense (Lk. 14:12; Rom. 11:9) at the final judgment (Col. 3:24)."

<sup>107</sup>Similarly, Wright, *Colossians and Philemon*, 150, contends that the reference to the inheritance in Col 3:24 "is clearly...life in the age to come."

<sup>108</sup>Dunn, *Colossians*, 257.

## Summary of Texts beyond Romans

The examination of the texts beyond Romans (1 Cor 6:9–10, 15:50; Gal 5:18–21; Eph 5:3–5; Col 1:12–13, 3:22–24) displays that Paul views the inheritance to be the eschatological worldwide kingdom. These passages bring to light that the future world discussed in Romans 4:13–25 and 8:14–25 is where God will establish his reign. The future cosmic kingdom will be Israel’s long awaited monarchy. Though the monarchy in Canaan fell short of this expectation, God’s people have the hope that they will inherit the kingdom when they are resurrected from the grave (1 Cor 15:50; cf. Rom 8:18–25; cf. Rev 20–22).

### Additional Texts beyond Romans: The Inheritance Guaranteed by the Spirit

The inheritance that believers await is a sure promise from God. Earlier Pauline passages (Rom 8:14–25; Gal 4:5–7; 5:19–21) suggest that the Holy Spirit himself is the surety of the inheritance. This section’s examination of Ephesians 1:10–14 and Titus 3:4–6 will now confirm what such passages insinuate.

#### Ephesians 1:10–14

Ephesians 1:10–11 asserts that those in Christ<sup>109</sup> “have been made heirs” (ἐκκληρώθημεν).<sup>110</sup> The word κληρώ is lexically related to the land allotted to God’s

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<sup>109</sup>The phrase ἐν ᾧ in 1:11 points back to ἐν τῷ Χριστῷ in 1:10, demonstrating that the one “in whom” the Ephesians have an inheritance is “Christ.”

<sup>110</sup>Hoehner, *Ephesians*, 225–26, argues that ἐκκληρώθημεν should be rendered “we were inherited,” suggesting that believers are God’s inheritance. He contends for this reading because “it has OT precedent where Israel is called God’s possession (Deut 4:20; 7:6; 14:2) or heritage (Deut 9:26, 29; 32:9; cf. 1QS 2:2).” Similarly O’Brien, *Ephesians*, 115. Thielman, *Ephesians*, 73, has a more persuasive argument: “Although the verb κληρώ does not mean ‘inherit,’ it shares a root with the nouns κληρονόμος (heir) and κληρονομία (inheritance), and with the verbs κληρονομέω (inherit) and κατακληρονομέω (inherit). These terms appear throughout the Greek Scriptures in reference to God’s people as his ‘heirs’ (Rom. 8:17; cf. James 2:5), to the land as Israel’s ‘inheritance’ or as something they will ‘inherit’ (Num. 33:54; Deut. 4:1; Acts 13:19; cf. Zech. 8:12), and to God’s people as God’s ‘inheritance’ (Deut. 32:9) or as something he will ‘inherit’ (Zech 2:16 [2:12 MT]). Sometimes, the verbal idea that Israel ‘will inherit’ (κατακληρονομήσετε) the land is linked with the notion that God will give the land to Israel ‘by lot’ (κλήρω; Num. 33:53–54; 34:13). . . . In the Ephesians benediction itself, Paul will say in verse 14 that the Spirit is the down payment of our inheritance (κληρονομίας ἡμῶν), a phrase that . . . refers to the eschatological

people in Jewish literature (e.g., Num 26:55–56; 1Q7 11:7–8) and the New Testament (Acts 26:18; Col 1:12). Of the New Testament references, the most relevant is Colossians 1:12, in which Paul uses the cognate noun κλήρος to argue that believers will receive a “lot” or “portion” of the eschatological world. Such observations affirm that in Ephesians 1:10–11 the content of what the heirs will inherit is the future world.

Being in Christ also means that believers have been sealed “by the Spirit of promise, who is a down payment of our inheritance” (πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν, 1:13–14; cf. Isa 44:3; Luke 24:29; Gal 3:14).<sup>111</sup> Some argue that here the Spirit represents the present realization of the inheritance and not just the guarantee of its coming.<sup>112</sup> Such a view contradicts the eschatological context of Ephesians 1:10–14, which does not focus on what Christians currently possess but on what is to come. This is apparent in that 1:10 speaks of the future “heading up” (ἀνακεφαλαιόω)<sup>113</sup> of all things in the heavens and on the earth, that is, when everything will be subjected to Christ (cf. 1:19–23; Phil 2:10);<sup>114</sup> and 1:14 anticipates the future “redemption of the possession” (ἀπολύτρωσιν τῆς περιποιήσεως). Such a framework for 1:10–14 is overwhelmingly eschatological, necessitating a futuristic reading of the phrases τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν.

The word ἀρραβὼν is another element that does not allow for a present

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inheritance of God’s kingdom, over which Jesus, the Messiah, rules as God’s vice regent (5:5). In verse 18 Paul will speak of God’s ‘inheritance in the saints’ (τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις). It seems probable, therefore, that when Paul uses the term ἐκκληρώθημεν here in verse 11, he intends for it not simply be an ‘allotment’ or ‘portion’ ...but specifically to an ‘inheritance.’” As such, ἐκκληρώθημεν carries the sense that believers ‘have been made heirs’” (ibid.).

<sup>111</sup>The phrase ἐν ᾧ in 1:13 also points back to ἐν τῷ Χριστῷ in 1:10.

<sup>112</sup>Beale, *A New Testament Biblical Theology*, 763; Hoehner, *Ephesians*, 241–43.

<sup>113</sup>Here the verb ἀνακεφαλαιόω points towards “the eschatological goal for the sake of which the entire creation was brought into being so that it encompasses the universe in its spatio-temporal dimensions” (H. Merkley, “ἀνακεφαλαιόω,” in *EDNT*, vol. 1, ed. Hors Balz and Gerhard Schneider (Grand Rapids: Eerdmans, 1994), 83.

<sup>114</sup>O’Brian, *Ephesians*, 113, rightly points out that this is an apocalyptic expression.

realization of the inheritance. This term carries the sense of a “pledge” or “down payment,” guaranteeing the future payment of what is owed.<sup>115</sup> For example, in 2 Corinthians 1:22 Paul asserts that “the Corinthians have received the *pledge* of the Spirit, a ‘down payment’ . . . to guarantee the consummation of salvation, which is yet to come” (cf. 2 Cor 5:5).<sup>116</sup> Similarly, in Ephesians 1:14 the word is used in relation to the Spirit being the guarantee of the future inheritance. As Frank Thielman argues, “God has given believers the Holy Spirit . . . as a sign that he will fulfill his commitment to his people in the future and give them an inheritance.”<sup>117</sup> Consequently, there is no sense in which the inheritance in Ephesians 1:14 is fulfilled in the present, for the Spirit’s function as the ἀρραβών does not direct Paul’s readers to what they currently enjoy, but to what he assures that they will receive in the eschaton.

The Spirit will serve in this capacity “until the redemption of the possession” (εἰς<sup>118</sup> ἀπολύτρωσιν τῆς περιποιήσεως, Eph 1:14). Some commentators argue that περιποιήσις is a reference to God’s people as his “possession,” since this expression is used in Malachi 3:17 (LXX) and 1 Peter 2:9 to describe the people of God.<sup>119</sup> This idea, however, does not cohere with Paul’s argument in Ephesians 1:10–14, which focuses on the future inheritance, not the coming redemption of God’s people. The noun περιποιήσις more accurately denotes the “possession” of property,<sup>120</sup> functioning synonymously with

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<sup>115</sup>Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., rev. Henry Stuart Jones (Oxford: Clarendon Press, 1996), 246; BDAG, 134; A. J. Kerr, “APPABΩN,” *JTS* 39 (1998): 92–97.

<sup>116</sup>A. Sand, “ἀρραβών,” in *EDNT*, 1:158.

<sup>117</sup>Thielman, *Ephesians*, 82.

<sup>118</sup>The eschatological context of Eph 1:11–14 suggests that the preposition εἰς carries temporal sense.

<sup>119</sup>See Thielman, *Ephesians*, 83; Hoehner, *Ephesians*, 1:14.

<sup>120</sup>Ceslas Spica, “περιποιήσις,” in *TLNT*, vol. 3, trans. and ed. James D. Ernest (Peabody, MA: Hendrickson, 1994), 102 notes: “in the three occurrences in the papyri, two mean property: *P.Tebt.* 317, 26, κατὰ τό τῆς περιποιήσεως δίκαιον (second century AD); SB 10537, 34: καὶ ἀποδείξαντες περιποιήσιν ἐμοῦ (third century).”



κληρονομία in the previous clause. The Old Testament supports this reading in identifying the “land inheritance” as the “possession” of Abraham’s offspring (Lev 25:25; Ezek 11:5; Ps 2:8; cf. *Jub.* 14). Psalms 2:8 (LXX) presents the clearest evidence of this connection in paralleling the terms “inheritance” (κληρονομία) and “possession” (κατάσχεσις), suggesting that the latter is equivalent to the former. Though in Ephesians 1:14 Paul uses περιποιήσις instead of κατάσχεσις, he, as the Psalmist, employs a word that carries the sense of a property ownership and employs it synonymously with κληρονομία, signifying that the inheritance is the eschatological possession of God’s people.

In view of this argument, the phrase εἰς ἀπολύτρωσιν τῆς περιποιήσεως displays that the Spirit guarantees the inheritance to believers until the redemption of the world, that is, their future possession. The redemption of the inheritance/possession, as in Romans 8:18–25, will take place in the eschaton. At that time the creation will be freed from the curse of sin (Gen 3), and God’s children will finally possess their inheritance (cf. 1 Thess 5:9; 2 Thess 2:14). Since believers have received the “Holy Spirit of promise” (Eph 1:13), they may be confident that they will take possession of the restored creation. Such an observation validates that the Spirit is the surety of the inheritance.

### **Titus 3:4–6**

In Titus 3:4–5, Paul commends that God’s kindness and philanthropy led to the deliverance of his people “through the washing of regeneration and the renewal of the Holy Spirit” (διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, cf. 1 Cor 6:11). These verses bring to mind that the Spirit has delivered believers from slavery to sin through the waters of baptism (e.g., 1 Cor 6:11; Eph 5:26; Rom 8:14 –17; cf. 1 Pet 3:19–21) in a similar manner to the way he liberated Israel from bondage in Egypt through the Red Sea (e.g., Exod 13–14; Isa 63:11–14; Ezek 36:25–27). Believers, like Israel, arose from the waters renewed, having experienced the saving power of God (e.g., Exod 15:1–21).

Using another water metaphor, Paul goes on to say that God has freely “poured out” (ἐξέχεεν) the Holy Spirit upon believers “through Christ Jesus” (διὰ Ἰησοῦ Χριστοῦ, Titus 3:6). The verb ἐκχέω alludes to the promise of the Spirit’s outpouring upon God’s people in the last days (Joel 2:28, 3: 1–22; Acts 2:17–18, 33; cf. Isa 44:3; Ezek 36:26, 39:29).<sup>121</sup> The ultimate goal of this is “so that, having been made righteous by his grace” (ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι), they “might become heirs” (κληρονόμοι γεννηθῶμεν, Titus 3:7). Since the participle δικαιωθέντες modifies the subjunctive verb γεννηθῶμεν, it is apparent that the ultimate aim of the Spirit being poured out on believers is to make them heirs. This does not mean that righteousness has no significance for heirship, for Romans 4:13 establishes that being an heir of the promise to Abraham depends on the righteousness that comes from faith. With this said, the clause δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν affirms that becoming an heir is a direct result of receiving the promised Spirit (cf. Gal 4:6–7). Simply put, receiving the Spirit guarantees the status of heir.

Such heirship is “in accord with the hope of eternal life” (κατ’ ἐλπίδα ζωῆς αἰωνίου). The notion of “eternal life” may seem to suggest that God’s people will inherit an abstract heavenly realm. This idea is unwarranted in view of the fact that the Second Temple literature evidences that “inheriting eternal life” is equivalent to “inheriting life in the world to come” (cf. *1 En.* 38:1–4, 40:9). This observation coheres well with the understanding that Paul views the inheritance to be the coming world, and may even be the very notion he was following in claiming that God’s people are “heirs in accord with eternal life.”

In short, Titus 3:4–7 shows that the same Spirit that delivered believers through the Red Sea event of baptism has also made them heirs of life in the world to

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<sup>121</sup>I. Howard Marshall, *The Pastoral Epistles*, ICC (London: T & T Clark, 1999), 322; Thomas D. Lea and Hayne P. Griffin, Jr., *1, 2 Timothy and Titus*, NAC (Nashville: Broadman Press, 1992), 324.

come. Though they have yet to dwell in the eschatological world, the fact that the Spirit has been “poured out” upon them guarantees they will inherit such a place.

### **Summary of Additional Texts beyond Romans**

The examination of Ephesians 1:10–14 and Titus 3:4–6 show that the Spirit is the guarantee of the inheritance. These texts therefore confirm what is suggested in earlier Pauline passages. The Spirit, then, assures that nothing can deter believers from receiving what has been promised to them.

### **Conclusion**

The relevant texts in this chapter show that Paul’s vision of the cosmic inheritance (Rom 4:13–17, 8:14–25) includes the idea of kingdom (1 Cor 6:9–10, 15:50; Gal 5:18–21; Ephesians 5:3–5; Col 1:12–13 and 3:22–24). These themes are so intertwined that speaking of “inheriting the kingdom” is a shorthand way of saying “dwelling in the cosmic monarchy.” This future kingdom will fulfill the Old Testament expectation of a monarchy in the land (e.g., 2 Sam 7; 1 Chron 17; Ezek 36–37; Dan 7; cf. Rev 21–22), because it will be the place where the people of God are gathered together and will enjoy the full reign of God.<sup>122</sup> This, then, is how the notions of land and kingdom converge under the concept of inheritance, a concept that the Spirit guarantees (Eph 1:10–14; Titus 3:4–6) will be realized when God’s people are raised to life.

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<sup>122</sup>Hester, *Paul’s Concept of Inheritance*, 80.

## CHAPTER 8

### CONCLUSION

This dissertation has sought to determine Paul's view of the inheritance.

James Hester's *Paul's Concept of Inheritance* is the only other work that has attempted a comprehensive examination of this theme in the Pauline epistles. Hester contends that the inheritance is primarily focused on the future fulfillment of the land promise, while also arguing that the indwelling of the Spirit represents a present realization of this notion. Thus for him the inheritance is an "already-not-yet" concept, with the main emphasis on the "not yet." In addition to this perspective, there are those, such as W. D. Davies, who argue that for Paul the inheritance is "already" fulfilled in the present. For these proponents the realization of this promise rests on believers either being in Christ or indwelt by the Spirit. Still others, such as Yon-Gyong Kwon, contend that the inheritance in Paul is a promise that has "not yet" been fulfilled, for God's people do not yet dwell in the eschatological world. The argument in this dissertation falls into this latter group, because it affirms that in Paul the inheritance promised to Abraham and his descendants has been expanded to include the entire renewed world where God will establish his permanent kingdom.

In determining whether this dissertation has successfully demonstrated this claim, it is important to recall that Paul's understanding of the inheritance arises out of the Old Testament and Second Temple literature. These corpuses naturally shaped his theological framework, within which the inheritance is a central theme. Thus it will be helpful to review the development of this notion throughout said Jewish literature. It will then be useful to summarize how Paul's view of the inheritance follows an established

Jewish understanding of this notion. Following this survey, the conclusion will state whether the thesis of this dissertation has been proven.

### **Inheritance in the Old Testament**

Chapter three examines the inheritance in Genesis to Chronicles. Within this narrative, Genesis to Joshua (the Hexateuch) recount Israel's sojourn to the inheritance. Before describing the journey, Genesis grounds the inheritance concept in the land promised to Abraham and his offspring (e.g., 12:1–9, 15–21, 17:8). While this concept is closely associated with the promises of blessing and descendants, only the inheritance is identified as the land, thereby distinguishing it from other Abrahamic promises (e.g., Gen 12:1–9, 15:1–21). Exodus to Deuteronomy then narrates God's people journeying to the land. Subsequently, the book of Joshua depicts the incomplete occupation of the territory promised to Abraham's offspring, for there still remain enemies who reside within its borders (cf. Josh 13:1–7). Israel, then, is not at rest, which suggests there must be a better inheritance that awaits the people of God.

Samuel to Chronicles recounts the monarchical period. Initially, the people anticipate that Saul will be the king to deliver them from the remaining enemies in the land. Unfortunately, Saul was not the one who would accomplish this work, so the hope of a king who would bring God's people rest in their inheritance is placed on David. Although he does not achieve this task, God promises David that his royal offspring (2 Sam 7:12–13) will plant Israel in the land (2 Sam 7:11) and bring lasting rest (2 Sam 7:10). Whereas the inception of Solomon's reign suggests that he will bring this promise to fruition (1 Kgs 6–8), the remainder of his rule evidences that he turns his heart to foreign gods (1 Kgs 11:1–8). This leads to the partitioning the kingdom after his death (1 Kgs 11:30–40) and Israel's eventual exile. Solomon was not the king who would establish God's people in their everlasting inheritance. Nevertheless, there remains the hope of a Davidic king who will bring Israel lasting rest in the land (2 Sam 7:10–12,

23:1–7). Long after Israel has been taken into exile, the Chronicler reminds them that God will fulfill this promise (1 Chr 17:1–15). Although Canaan was not the true inheritance of God’s people, they have the assurance that a Davidic monarch will one day bring them into the land and establish an everlasting kingdom.

Chapter 4 analyzes the inheritance in the Psalms and Prophets. These corpuses reassure God’s people of a future inheritance. In particular, the Psalms demonstrate that the inheritance of Abraham’s offspring is no longer restricted to Canaan, but is expanded to include the entire world (Pss 2, 72). The Psalms also establish that the true heir of this promise is the Davidic king, i.e., God’s son (Ps 2). The Prophets then reiterate the idea that the inheritance has been enlarged to include the entire world (Isa 54:1–17), while also further describing the cosmic inheritance as the new heavens and new earth, making this a distinctly eschatological concept (Isa 65–66). In addition, the Prophets contend that the fellow-heirs of the coming world along with God’s son are those who place their trust in him (Isa 57:1–13; cf. Ps 2). Ezekiel 36–37 solidifies the eschatological nature of the inheritance by noting that the people of God will possess a reconstituted land when they are resurrected from the dead, at which time David’s royal descendent will reign over them forever.

Though the conclusion of the Old Testament evidences that the promise of land has “not yet” been realized, God’s people have the assurance that they will one day receive an inheritance that stretches beyond the borders of Canaan to encompass the entire future world. At that time they will experience the rule of the promised Davidic king and the rest from enemies for which they have longed. When this comes about, the promise of inheritance will at last be fulfilled.

### **Inheritance in Second Temple Literature**

Chapter five observes that the hope of a future inheritance is carried into the Second Temple literature (587BC–AD 70). The Apocrypha, Pseudepigrapha, and Dead

Sea Scrolls anticipate that Abraham's offspring will possess the future world. One of the clearest places in which this is found is Sirach 44:20, which confirms that God's people will receive an inheritance "from sea to sea and from the river to the end of the earth" (cf. *1 En.* 5:5–10).<sup>1</sup> In addition, *4 Ezra* echoes the Davidic covenant in suggesting that there will be a Messianic kingdom in the future world (*4 Ezra* 7). The *Hymn Scroll* even confirms that God's people will be resurrected to dwell in the coming world, firmly fixing the fulfillment of the inheritance in the eschaton (1QH<sup>a</sup> 14:29–31; cf. Ezek 36–37; *1 En.* 51:1–5). The observations in the Second Temple literature assert that the inheritance will be fulfilled when God's people inhabit the coming world.

So from the Old Testament to the Second Temple literature, God's people have been anticipating the realization of the promised inheritance. Being a Jew, Paul too would have been acquainted with this expectation. Interpreting the inheritance in his letters therefore necessitates rightly understanding this concept in the Old Testament and Second Temple literature, for these corpuses shaped his hope of a cosmic possession for God's people, one to which they will be resurrected to dwell (Ezek 36–37; 1QH<sup>a</sup> 14:29–31) and over which Messiah will reign (2 Sam 7; Ezek 36–37; *4 Ezra* 7).

### **The Inheritance in the Pauline Epistles**

Chapter six examines the inheritance in Galatians. Early on, this chapter notes that Galatians 3:16 cites the exact words *καὶ τῷ σπέρματί σου* from Septuagint passages in Genesis that assert the land is promised to Abraham's offspring (12:7, 15:18, 13:15, 17:8, 24:7).<sup>2</sup> The intertextual background of this citation suggests that the territorial understanding of the inheritance is carried into this verse. Galatians 3:16 also alludes to 2

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<sup>1</sup>The LXX Sirach citation is from Joseph Ziegler, *Sapientia Iesu Filii Sirach*, Septuaginta: Vetus Testamentum Graecum, vol. 12.2 (Göttingen: Vandenhoeck & Ruprecht, 1965).

<sup>2</sup>All Greek New Testament citations are from Eberhard Nestle, Erwin Nestle, and Kurt Alan, eds., *Novum Testamentum Graece*, 28 ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012).

Samuel 7 and Psalm 2, making apparent that the territorial inheritance to which Paul refers is the coming world—a thought supported by the echo that extends back from Isaiah 54 to 51, in Galatians 4:21–31. The resonance of 2 Samuel 7 and Psalm 2 also confirms that Christ is the promised king who will rule over the cosmic inheritance. Thus it appears that Paul anticipates there will be a kingdom in the future world. Those who place their faith in Christ, the promised Davidic king, will also receive such an inheritance (Gal 3:19–29; cf. Ps 2). Believers, though, will not possess their worldwide heritage until they complete the Spirit-led new exodus (Gal 4:1–7). The Spirit’s guidance on this sojourn guarantees that they will arrive at their destination.

The survey of Galatians thereby brings to mind three themes associated with the inheritance in the Old Testament and Second Temple literature: (1) the inheritance is the eschatological world (Gal 3:15–18; 4:1–7, 21–31; cf. Ps 2; Isa 54, 65–66; Sir 38:8–16, 44:20); (2) the coming world is the place where God will establish his kingdom (3:15–18; cf. 2 Sam 7; Dan 7; 4 *Ezra* 7); and (3) the Spirit guarantees that believers will receive the inheritance (4:1–7; cf. Ps 142; Is 63; Neh 9). Evidently, Paul’s view of the inheritance has been shaped by said Jewish literature.

Chapter 7 examines the relevant passages in Romans and beyond (i.e., other Pauline letters). Of these, Romans 4:13–25 and 8:14–25 affirm that Paul views the inheritance to be the eschatological world. The most explicit evidence of this is found in Romans 4:13, in which Paul compactly states that God promised to Abraham that “he would be the heir of the world” (τὸ κληρονόμον αὐτὸν εἶναι κόσμου). Believers have the hope that they will be raised to dwell in the glorious future world (8:14–25) when they complete the Spirit-led new exodus (8:14–25; cf. Gal 4:1–7). The eschatological world to which the Spirit is leading his people is incomparably greater than the land of Canaan. As such, Canaan serves as a type of the future worldwide heritage of Abraham and his offspring.



The texts beyond Romans (1 Cor 6:9–10, 15:50; Gal 5:18–21; Eph 5:3–5; Col 1:12–13, 3:22–24) then clarify that the future world discussed in Romans 4:13–25 and 8:14–25 is where God will establish his eternal kingdom. This will be the monarchy for which Israel has longed, fulfilling the Old Testament expectation of a kingdom in the inheritance (e.g., 2 Sam 7; 1 Chr 17; Ezek 36–37; Dan 7). The implication of this is that the monarchy in Canaan is a type of the future cosmic kingdom, the one which God’s people will inhabit forever and where they will live under the righteous rule of the Messiah (cf. Gal 3:15–18; Rev 21–22). The monarchy in the original promised land was never meant to be the place where God would reign permanently over Israel. Rather, it was intended to foreshadow the eschatological kingdom that will stretch from one side of the world to the other. God’s people are assured that they will inherit this kingdom because the Spirit is the guarantee of what has been promised to them (Eph 1:10–14; Titus 3:4–6).

In view of these observations, it is apparent that the three themes associated with the inheritance in Galatians—(1) the inheritance is the world (2) on which there will be a kingdom (3) secured by the Spirit—are affirmed in chapter seven’s analysis of the relevant passages in Romans and beyond. These passages therefore support the claim that for Paul the inheritance has been enlarged to encompass the entire future world (Rom 4:13–17, 8:14–25) where God will establish his permanent reign (1 Cor 6:9–10, 15:50; Gal 5:18–21; Eph 5:3–5; Col 1:12–13 and 3:22–24). Though believers do “not yet” dwell in their inheritance, the Spirit assures them (Eph 1:10–14; Titus 3:4–6) that they will be raised from the grave to possess what God has sworn to the patriarchs, therefore fulfilling—at long last—the promise for which the people of God have been yearning since the Genesis narrative. At that time the rightful ruler of the land, the Messiah, will crush their enemies and give them eternal rest (Rev 20–22).

## **Conclusion**

This dissertation has demonstrated that in Paul the inheritance of land promised to Abraham and his descendants is not restricted to Canaan but is expanded to include the entire renewed world where God will establish his permanent kingdom. Paul's view of the inheritance arises from the Old Testament and Second Temple literature, and displays that he understands the inheritance as a promise that has "not yet" been realized. The latter point separates this dissertation from Hester's work, which, until now, has been the only comprehensive treatment of the inheritance in Paul. Though Hester rightly argues that this notion is grounded in the land promised to Abraham, he contends that it is partially realized in the present for those who are indwelt by the Spirit. As this dissertation has argued, the futuristic, territorial understanding of the inheritance does not allow for an "already-not-yet" view of this concept. Nor does it lend itself to an "already" realized interpretation. This is because the inheritance will only be fulfilled when God's people are resurrected to dwell in the cosmic monarchy—an event that has "not yet" occurred.

It is evident, then, that the thesis of this dissertation has been substantiated. The future worldwide kingdom, which was foreshadowed by the monarchy in Canaan, is the inheritance for which Israel has been longing. Though the ancient rulers of Israel fell short of establishing such a kingdom, Christ, the promised Davidic monarch, will one day establish his lasting, physical reign on the earth and give God's people rest, fulfilling the promises to Abraham and David (Gen 12, 15; Ps 2; 2 Sam 7).

The validation of this conclusion, however, raises some important questions. How does Paul's view of the inheritance compare to John's eschatological vision in Revelation 20–22? Are they essentially pointing to the same future reality? Although answering these questions is beyond the scope of this dissertation, it is appropriate to end by quoting Revelation 21:1–8, a passage that is noticeably similar to Paul's

understanding of the inheritance:

And I saw a new heaven and a new earth. The first heaven and the first earth passed away and there was no longer a sea. And I saw the holy city, the New Jerusalem, descending from heaven from God, having been prepared for her husband. And I heard a great voice from the throne, saying: "Behold! The tabernacle of God is with men, and he will dwell with them, and they will be his people, and God himself will be their God, and He will wipe every tear from their eyes, and there will no longer be death, mourning, crying, or pain, for the former things have passed away." And the one seated upon the throne said: "Behold! I am making all things new!" And he said to me: "It has come to pass. To the one who is thirsty I will give [water] as a gift from the spring of the water of life. The one who is victorious will inherit (κληρονομήσει) these things, and I will be his God and he will be my son. But to the cowards, the unbelievers, the detestable persons, murderers, the sexual immoral, those who practice witchcraft, idolaters, and all liars, their portion will be in the lake of fire that burns with fire and sulfur, which is the second death.

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### **Dissertations and Thesis**

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## ABSTRACT

### THE FUTURE INHERITANCE OF LAND IN THE PAULINE EPISTLES

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Chapter 1 introduces the need for an updated study on the inheritance in the Pauline epistles, examines the history of research on this topic, and states the thesis of this dissertation. Then it explains the method that will be employed to examine the relevant inheritance texts and provides an overview of the dissertation.

Chapter 2 argues that typology and intertextuality are significant for interpreting the inheritance in Paul. Thus it explains these hermeneutical concepts before moving on to an analysis of the pertinent texts.

Chapter 3 contends that in Genesis to Chronicles the central understanding of the inheritance is the land of Canaan promised to Abraham and his descendants (e.g. Gen 15:3–5, 17:8; 21:10), the territory to which Israel sojourned and established a kingdom. Subsequently, chapter 4 displays that the Psalms and Prophets expand the inheritance to include the eschatological world (e.g., Ps 2; Isa 54, 65–66). When God's people enter their inheritance, David's royal descendent will reign over them forever (Ezek 36–37; cf. Dan 7).

Chapter 5 demonstrates that the Second Temple literature, in line with the Psalms and Prophets, expands the inheritance to include the whole world (e.g., Sir 44:21; Jub. 22:14, 32:19). This is the place to which God's people will be resurrected to dwell (e.g., 4 Ezra 7) and over which Messiah will reign (e.g., *1 En.* 51:1–5; 1QH<sup>a</sup> 14:29–31).

Chapter 6 argues that Paul's interpretation of the inheritance in Galatians follows that of the Old Testament and Second Temple literature, for he views this theme to be the renewed world (3:15–29; 4:21–31) where God will establish his lasting monarchy (4:1–7). Paul also suggests that the Spirit will see to it that believers receive their future inheritance (4:1–7). Chapter 7 then examines the pertinent passages in Romans and other Pauline texts, confirming the observations about the inheritance in Galatians.

Chapter 8 summarizes the findings of each chapter and affirms the thesis of this dissertation.

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