

The Doctrine of Old Testament Inheritance

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Charts, Maps and Short Doctrines

[Scofield Analyses the Davidic Covenant](#)

[The Abbreviated Doctrine of Old Testament Inheritance](#)

Preface: What we find in the Old Testament prepares us for the New Testament. That is, nearly everything that we find in the Old Testament is a shadow of the good things to come (Heb. 10:1). This does not mean that the Old Testament is allegorical, in the sense that the Old Testament is a bunch of made-up stories which teach the truth. The Old Testament is recorded history which also illustrates both truth and future events, particularly as related to Jesus Christ at His 1st and 2nd Advents.

1. The concept of inheritance has been with us since the dawn of time. When parents die, it is logical that what they leave behind belongs to their natural heirs. Gen. 31:14 48:6
2. God designated the Jewish race to receive an inheritance from God Himself.
3. Key to Jewish inheritance begins with the father of the Jews, Abraham, who was designated righteous because he exercised faith in the Revealed Member of the Trinity. Gen. 15:6
4. Abraham's obedience after salvation included fellowship with God. Gen. 18:1–5 James 2:23
5. In order for their to be any sort of inheritance, Abraham has to actually have a son first. Gen. 17:15–17
 - 1) Now, he did have a son by his wife's slave girl, but he was not to be Abraham's heir. Gen. 15:4 17:20–21
 - 2) Abraham would have a son, Isaac; and the birth would be somewhat miraculous. See **How Isaac's Unusual Birth Foreshadowed the Birth of Our Lord** ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - 3) If you understand that Isaac's birth foreshadows the birth of our Lord, then it ought to logically follow that Isaac's inheritance will foreshadow the inheritance of our Lord (which inheritance we share).
6. Associated with this inheritance for Isaac is a covenant (or contract). Gen. 17:21
7. This inheritance included a plot of land, which is much larger than the territory Israel Holy Spirit occupied in the past (even under kings David and Solomon). Gen. 12:6–8 13:14–15, 17 15:7 17:8

8. Abraham's inheritance would include a great population. Gen. 13:16 15:5–6
9. This inheritance included the fact that, from Abraham, a great nation would be made. Gen. 12:1–3
10. Also, many other great nations would come from Abraham. Gen. 17:4–6
 - 1) Again, there is a parallel. Abraham's great Son would be Jesus Christ (Matt. 1:1); but He brings many other sons into glory (Heb. 2:10).
11. This inheritance included a Son Who would reign forever.
 - 1) God told Abraham that He would be Abraham's reward. Gen. 15:1
12. This inheritance would be forever. Gen. 17:7–8
13. The sign of Abraham's acceptance of this contract—his signature, if you will—was circumcision. Gen. 17:9–14
14. His son by the Egyptian slave girl was not a Jew; his son by Sarah—Isaac—was a Jew.
15. Isaac had two sons, twins; one was a Jew and the other was a gentile (Rom. 9:13). His son Jacob was not the Jew because he was a great man and his twin, Esau, was not (in fact the opposite was true). But Jacob valued his birthright and Esau did not, which indicated that Jacob had faith in Jehovah Elohim, Who provided this family blessing (God's original promise to Abraham that, "I will bless those who bless you and curse those who curse you").
 - 1) Jacob bought Esau's birthright from him for a bean soup. Gen. 25:29–33
 - 2) Jacob connived the family blessing from his father Isaac which was first given by God to Isaac. Gen. 27:19–29
 - 3) The key to this sonship, to Jacob being a Jew and Esau being a gentile, is that Jacob believed the inheritance of God, which meant that he believed in the Person of God.
16. The inheritance and covenant is picked up again with King David, where God made great promises to David. The covenant that God made with David carried with it promises to David of what he would inherit.

C. I. Scofield was a master of brevity, stating the greatest spiritual truths with the least amount of words.

Scofield Analyses the Davidic Covenant

This covenant, upon which the glorious kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures the following:

(1) A Davidic "house"; that is, Posterity, family

(2) A "throne"; that is, Royal authority

(3) A kingdom; that is, Sphere of rule

(4) In perpetuity; "forever"

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement; but not to the abrogation of the covenant (2Sam. 7:15 Psalm 89:20-37 Isa. 24:5 54:3). The chastisement fell; first in the division of the kingdom under Rehoboam, and, finally, in the captivities. (2Kings 25:1–7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns.

The Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psalm 89:30–37) and the Lord God will yet give to that thorn-crowned One "the throne of his father David" (Luke 1:31–33 Acts 2:29–32 15:14–17).

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 2Sam. 7:16. Slight editing

Topics

Charts, Maps and Short Doctrines

This aspect of the Davidic Covenant can be examined in much more depth: **2Sam. 7** ([HTML](#)) ([PDF](#)); **Psalms 89** ([HTML](#)) ([PDF](#)) ([WPD](#)); and **1Chron. 17** ([HTML](#)) ([PDF](#)).

The next logical step would be to move ahead to **New Testament Inheritance (or Heirship)** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Topics

Charts, Maps and Short Doctrines

This is essentially unchanged from the **Doctrine of Old Testament Inheritance** ([HTML](#)) ([PDF](#)) ([WPD](#)), except that doctrine includes some information on the David Covenant.

The Abbreviated Doctrine of Old Testament Inheritance

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