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A Goodly Heritage

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*Dedicated to 2011 Believers' Prayer Conference in Ibadan Nigeria,
and to our faithful Brethren who organized the refreshing Holy
Ghost meeting where the Lord ministered the message in this
book,
Grace and Blessings.*

*Special recognition to my brethren and partner, Brother
Olubunmi Ogunsan and the fellowship at New Covenant Church of
Maryland, may His grace abound towards you all.*

*To my daughter Seun who designed the back cover, to my wife
Olabisi for her helpful contributions, and to my son TiOluwa the
resident technical expert, my gratitude.*

Joseph S. Olarewaju

December 2011

Prefatory Declaration

*The promises of God will not let go of you
They will pursue you and overtake you
His blessings will be before you and behind you
They will guard your right side and protect your left
The Lord will overshadow you with His blessings
He will bless your going out and coming in*

*The Lord will hear you in the day of trouble
The Name of the God of Jacob will defend you
He will send you help from His Sanctuary
And strengthen you out of Zion*

*Bless the Lord, beloved of God
Forget not all His promises and benefits
He satisfies your mouth with good things
He renew your youth as the eagles
He forgives all your iniquities and heals and your diseases
He is the Lord that heals you*

*The God of Abraham will arise early to help you
He will supply all your need and fill your cup to overflowing
He will not allow your foot to be moved
He that keeps you will not slumber.
Behold, He that keeps Israel shall neither slumber nor sleep.
The LORD is your keeper: the LORD is your shade.
The sun shall not smite thee by day, nor the moon by night.
The LORD will preserve thee from all evil: he will preserve thy
soul.
The LORD will preserve thy going out and thy coming in from this
time forth, and even forever.*

Forever O Lord, Thy Word is settled in heaven.

Chapter 1

Yea, I Have a Goodly Heritage

“The lines are fallen unto me in pleasant places; yea, I have a goodly heritage” (Psa 16:6).

A few weeks ago, I asked my daughter to create the cover design for this little book. She asked me what the title of the book was. I replied that the title was *A Goodly Inheritance*. “Goodly? That’s not an English word!” she shot back. “You’re making things up! There is no such word in the English language.” My wife joined the fray, coming to my defense by reciting the verse above from memory, and reminiscing about one of our fellow leaders in the Kwara Brethren ministry in Nigeria in the eighties who loved to quote this passage during our all-night prayer meetings. My daughter heard all these, but since she’s not of the “King James Version” generation, she was hardly persuaded.

Are you, my reader, familiar with this word, “goodly,” used in the verse of Scripture quoted

above? I always thought I was, until I recently took a closer look at the phrase “goodly inheritance” that the Psalmist used in this verse. I had read this verse many times, memorized it, quoted it many times, and always thought I understood the meaning of the verse. But as I discovered while preparing for this year’s Believers’ Prayer Conference, I only had a cursory understanding of the passage. I had quoted this verse of Scripture so often in sermons, in Bible studies, and in praying over the past thirty-three years and had become so familiar with it that the thorough revelation of its meaning was veiled from my eyes.

Familiarity, most of the time, does prevent us from having an in-depth understanding or appreciation of very important subjects. It makes us think we’ve got everything down concerning that someone or something, while indeed we only have a glancing knowledge of the subject matter. Only when the Spirit of God causes us to stop and ponder on the plain truth that has been right before our eyes all along can we see the wondrous things hidden for us in His words.

Yes, our inheritance is good, and the Scriptures would have stopped at saying “good inheritance” if that were all God wanted to say. But God says we have a “*goodly inheritance*.” There’s no doubt that many of my brethren and those of you reading understand the full meaning of this phrase, but I

did not. I used it, and was excited and energized when I heard others quote the verse in spirit-filled atmospheres, but didn't quite get the full import of it.

It was not until recently, when the brethren planning the Believers' Prayer Conference in Nigeria informed me that the theme this year would be "Possessing Our Inheritance," and I started prayerfully meditating on these "well-known" verses, that I got a little understanding of what this verse is saying. I realized, as if the word "goodly" had just been invented an hour before my study, that God is saying I have been born into a "goodly heritage" and not just into a "good" one.

Yes, a good inheritance given to us, by God's definition of good, would have been more than good enough, but a "goodly inheritance" is even better.

Okay, let's not give it away yet. Let's return to the source passage in the Book of Psalms and quote this in context. In the sixteenth chapter, starting with the fifth verse, the Psalmist writes:

"The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psa 16:5,6).

This passage begins with the Psalmist affirming

that the Lord is his inheritance. He says the Lord is the portion of his inheritance. But as we have discovered, this is not just true for this Psalmist, but also true for every member of the royal priesthood. The Psalmist was just echoing what was already declared in the Scriptures concerning the priesthood: the Lord is our portion.

When God was instructing Moses in how the land was to be divided among the people of Israel, he told him that the Levites were to have no apportionment in the land: he, the Lord, was their portion. In Deuteronomy we read:

"The priests, the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

"Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them" (Deu 18: 1,2).

And the prophet Jeremiah declared this same truth in the fifty-first chapter of his prophecy, saying, *"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the LORD of hosts is his name" (Jer 51:19).* The Lord of hosts is the portion of Jacob, and Israel is the rod of His inheritance.

But as we discover in another translation of the Bible, this passage is saying much more than we

seem to understand from reading only the King James version. It says not only that the Lord is our portion, but that the Lord is the one that assigns a portion to each of us, and also maintains the portions He assigns to us. This means that the Lord Himself is the custodian who makes sure that the portions and inheritances assigned to you and to me are maintained and secured for each of us. No one can steal your portion from you. No one can surreptitiously move the line or the landmark that delineates the boundary of your inheritance, because the Lord Himself maintains your lot.

In the Old Testament, when God was instructing the children of Israel concerning their inheritance in the land of Canaan, He gave them laws to govern them and to maintain the boundaries of the lots each of their families would receive. They were to set landmarks to delineate the plot belonging to each family, and no one was to move these ancient landmarks. He knew the rich might be tempted to cheat the poor and the strong might try to cheat the weak out of their inheritance by moving the lines and altering the landmarks. So he put the law in place in Deuteronomy, saying:

“Thou shalt not remove thy neighbour’s landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to

possess it” (Deu 19:14).

In subsequent passages in Deuteronomy, before the death of Moses, there was a reenactment of the Law when Moses gathered all the people and reminded them of all the Lord had said over the past thirty-something years. During this final charge, Moses instructed the people on what they must do and the priests on what they must remind the people of once they crossed over to the land of their inheritance. One of the things he instructed the priests to remind the people of was God’s law pertaining to their apportionment in the land. The priests were to pronounce a curse on any cheat who dared move the landmark of their neighbor’s inheritance, and all the people were to say amen to the curses. A few of these serious pronouncements made in the twenty-seventh chapter of the book of Deuteronomy are:

“And the Levites shall speak, and say unto all the men of Israel with a loud voice,

“Cursed be the man that maketh any graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

“Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

“Cursed be he that removeth his neighbour’s landmark. And all the people shall say, Amen.

“Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

“Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen” (Deu 27:14-19).

The instruction was that the priests were to say this aloud for everyone to hear when they got to the land of Canaan, and the people were to respond in unison by saying, “Amen.” This message was also echoed in the book of Proverbs:

“Remove not the ancient landmark, which thy fathers have set. Remove not the old landmark; and enter not into the fields of the fatherless” (Pro 22:28, 23:10).

If the inheritance given to someone in one of the twelve tribes of Israel did not look as good as his neighbor’s, he might have been tempted to shift the lines and adjust the landmark, but God gave them this stern instruction against it. Though they were dividing and receiving portions in the land of Canaan, the land that flowed with milk and honey, the inheritance received by some might not have been completely satisfactory to them. Some might be covetous and thus be tempted to

seize or gradually encroach on their neighbors’ portions by moving the lines. The strong might take advantage of the weak in this way.

Now let’s return to the passage in the Book of Psalms. The picture the Holy Ghost is trying to paint in our hearts in this sixteenth chapter of Psalms is this: Let’s consider the man speaking in this passage (Psa 16:6) as arriving at the place of his inheritance. As he looks to the north and to the south, to the east and to the west of the portion assigned him, he sees an extraordinarily fertile land, one that indeed flows with milk and honey. He sees green, plush, fruitful vegetation everywhere, a well-watered garden as if irrigated by the river of God, teeming with life and with the highest grade of fruits, like the grapes of Eshcol that the spies brought back. He sees all this within his apportioned territory, and is amazed with divine satisfaction, because the portion assigned him is beyond his expectation. He has received more than he could have asked for. He looks at the lines marking the beginning of his inheritance and is completely satisfied because the lines have captured all that his heart desires and more. He keeps walking, looking north, south, east, and west like Abraham, and does not seem to be able to see the end of his inheritance.

And so, with excitement and utmost satisfaction, he declares, *“The lines have fallen unto me in*

pleasant places, yea, I have a goodly inheritance."

The NIV translation renders the verse as *"The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance."* The New Living Translation renders it as *"The land you have given me is a pleasant land. What a wonderful inheritance!"* The English Standard Version translates it as *"The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance,"* while the New American Standard Version renders it as *"The lines have fallen to me in pleasant places; Indeed, my heritage is beautiful to me."*

This is the beginning of the message that the Holy Ghost is trying to convey to you and me through this verse.

But we have yet to meditate on the adjective "goodly," which was used to describe the heritage in King James. We have seen through the mirror of Old Testament types what the lines falling in pleasant places mean. But what is this *goodly* inheritance? Until recently, I had been assigning this word the same meaning as "good" or "really good" or "really excellent." After meditation on this, I realize that these are indeed included in the meaning of "*goodly*," but that the Holy Ghost is saying a lot more.

The word "goodly" in this verse is used to mean something that is not only good, but also abundant

and extensive. In this world, things that are really good or of high quality are always rare, hence the "gold standard." The "goodly" used by the Holy Ghost in this passage to describe our inheritance speaks of something that is of the highest quality and yet at the same time of the largest quantity. It is multidimensional in goodness. Not only is it good, but also large, abundant, extensive, and inexhaustible.

I am not sure I have the words to truly describe or convey how the Holy Spirit expanded this in my heart, but my prayer is that the Spirit of Truth, who leads us into all truth, will drop this same revelation into the hearts of all that read these lines and also expand and explode the inexhaustible truth within them. Once you see this in your spirit, you will, like the Psalmist and like me, rise up energized and exclaim, *"The lines are fallen upon me in pleasant places, yea, I have a goodly inheritance!"*

In the past, whenever I came across the phrase *"yea, I have a goodly heritage,"* it had a dual meaning for me personally. The first meaning concerned my heavenly heritage. I am the King's kid, born of God into His Family: an heir of God and a joint heir with Christ Jesus. That is my first and principal portion.

I have also been very lucky, or privileged, in terms of natural birth. My grandfather, who

actually brought me up and whom I thought to be my natural dad while in infancy, was a man of God among a people with a heritage of idolatry. He and two other men were the first to convert to Christianity in a village where everyone worshipped the gods of thunder, the gods of iron, and other gods passed down by their ancestors. Not only did he commit an abominable offense in their eyes by converting to Christianity, but he also had the guts to evangelize and start the first church in the village.

I will not attempt to describe the cruel opposition and satanic attacks he went through; it suffices to say that he was and is an overcomer. As you can tell, I am proud of him and inspired and energized by his faith. I will be pleased if I can be half as true and a third as courageous as he was in my calling. This is why I feel encouragement and inspiration when I hear or sing the song "Faith of Our Fathers":

*Faith of our fathers, living still,
In spite of dungeon, fire, and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious Word!*

Chorus:

*Faith of our fathers, holy faith!
We will be true to thee till death.*

Whenever I hear this verse from Psalm 16 read, quoted, or preached, it instantly brings to mind

this dual heritage. The first heritage is the most substantial one. As the King's kid, I have been given all authority in heaven and on earth to trample upon serpents and scorpions and over all the powers of the enemy, and nothing shall by any means hurt me. My early understanding of this heritage formed the crux of my Christian life. Getting a revelation of this heritage also physically saved my life; I would have been a goner otherwise, because in my teenage days, I publicly opposed and mocked idol worshippers in my neighborhood and desecrated their shrine.

My biggest life-saving revelation came from the fifty-fourth chapter of the prophecy of Isaiah, a verse that was burnt into my spirit during one of the first prayer and fasting crusades that I attended in 1973 while in middle school. I got the living word into my heart on the inside! The Holy Ghost said to me:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD" (Isa 54:17).

That evening, I inadvertently desecrated a little shed housing a satanic altar with animal blood on it, consecrated to an idol worshipped by the clan not too far from our house. One of those in charge,

an elderly woman with demonic powers, angrily told me in a sarcastic vernacular language that *"I would live to repeat what I just said,"* meaning that I would be sorry as long as I lived for what I had done. I had to without doubt know my heritage as a child of the LORD; otherwise, that would have spelled doom for me and I would probably not be here today to tell it. Blessed be God, that was around thirty-eight years ago. *Yes! His word is true, and this is our heritage as children of the Lord.*

"His Mark 16 is true!" This phrase is among the words that still ring in my heart all these years later, in the same vein as Isaiah 54:17 and Matthew 28:18. I must have read it in a pamphlet written by either Gordon Lindsay or T.L. Osborn; it ministered to me and left an indelible impression on my heart. It's based on Mark 16:16-17, where the Lord said:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mar 16:16-17).

By the strength of the revelation of these verses, and in obedience to the Master's command in Matthew 28:18-19, *"All power is given unto me in heaven and in earth. Go ye therefore ... lo, I am with you always, even unto the end of the world,"* we went out preaching, praying for people to get healed, casting out demons, getting idol worshippers to declare Christ Jesus as their savior, and burning their idol fetishes in the marketplace.

We intuitively knew in those days that this was part of our heritage as children of God. We learned much about *"the authority of the believer"* in those days.

Now, let's go back and properly start from the beginning. Let's ask ourselves these questions: What does "heritage" really mean? What does Scripture mean when it talks about the heritage of the servants of God?

For this meditation, we will proceed to the next chapter.

But before we step into Chapter 2, let's pause and meditate on a few of the promises of God in fine print. Let's meditate on these promises, made by God to us, until they mix with faith in our hearts and we begin to experience them. Personalize these blessings and appropriate them for yourselves; for unto us, children of God, belong the Covenant, and the Blessings,

and the Adoption, and the Promises.

“And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God” (Deut 28:2).

“Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Ps 103:2-3).

*“And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: **for I am the LORD that healeth thee**” (Exo 15:26).*

*“But to you that fear my name, shall the Sun of righteousness arise **with healing in his wings**” (Mal 4:2).*

*“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed** (1 Pet 2:24).*

*“When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, **Himself took our infirmities, and bare our sicknesses**” (Matt 8:16,17).*

*“For I will **restore health unto thee**, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after” (Jer 30:17).*

“My son, attend to my words; incline thy ear to

*my sayings. Let them not depart from thy eyes; keep them in the midst of thy heart. For they are life to those that find them, **and health to all their flesh**” (Prov 4:20-22).*

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall **also quicken your mortal bodies** by his Spirit that dwelleth in you (Rom 8:11).

“For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring” (Act 17:28).

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten by God, and afflicted. But he was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa 53:4,5)

“But my God shall supply all your need according to his riches in glory by Christ Jesus” (Phi 4:19).

“Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s” (Psa 103:5).

“The LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over” (Psa 23:1,2,5).

“Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah” (Psa 68:19).

“And God is able to make all grace abound toward you; that ye, always **having all sufficiency in all things**, may abound to every good work” (2 Cor 9:8)

“Ask, **and it shall be given you**; seek, and ye shall find; knock, and it shall be opened unto you” (Mat 7:7):

“Delight thyself also in the LORD; **and he shall give thee the desires** of thine heart” (Psa 37:4).

“For your shame **ye shall have double**; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them” (Isa 61:7).

“For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him” (2 Chro 16:9).

*“He **giveth power to the faint**; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the **LORD shall renew their strength**; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint” (Isa 40:29-31).*

*“And **the peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phi 4:7).*

*“The **LORD will give strength unto his people**; the **LORD will bless his people with peace**” (Psa 29:11).*

*“The **LORD thy God in the midst of thee is mighty**; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zep 3:17).*

*There remaineth therefore a **rest to the people of God**” (Heb 4:9)*

*“For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of adoption**, whereby we cry, Abba, Father” (Rom 8:15).*

*“Let us therefore **come boldly unto the throne of grace**, that we may obtain mercy, **and find grace to help in time of need**” (Heb 4:16).*

Forever, O LORD, **thy word is settled** in heaven” (Psa 119:89).

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?” (Num 23:19).

“For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So **shall my word be** that goeth forth out of my mouth: **it shall not return unto me void**, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it” (Isa 55:10,11).

“For **all the promises of God in him are yea**, and in him **Amen**, unto the glory of God by us” (2 Cor 1:20).

“For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour

my spirit upon thy seed, and my blessing upon thine offspring” (Isa 44:3).

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit” (Joel 2:28,29).

*“For whatsoever is born of God **overcometh the world**: and this is the victory that overcometh the world, even our faith” (1 Jn 5:4).*

“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives to the death” (Rev 12:11).

*Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And **hath raised us up together, and made us sit together** in heavenly places in Christ Jesus” (Eph 2:,6).*

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church” (Eph 1:20-22).

“Behold, I give unto you **power to tread on serpents and scorpions**, and over all the power of the enemy: and nothing shall by any

means hurt you” (Luk 10:19).

“And these signs shall follow them that believe; In my name shall they **cast out devils**; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they **shall lay hands on the sick, and they shall recover**” (Mark 16:16-18).

“**All power is given unto me** in heaven and in earth. **Go ye therefore**, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen” (Matt 28:18-20).

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind” (2 Tim 1:7).

*“For I know the thoughts that I think towards you, saith the LORD, **thoughts of peace**, and not of evil, to give you an expected end” (Jer 29:11).*

“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

*And **the peace of God**, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Philip 4:6,7).*

*“To whom he said, **This is the rest wherewith ye may cause the weary to rest; and this is the refreshing**” (Isa 28:12). “There remaineth therefore a rest to the people of God” (Heb 4:9).*

"Fear thou not; **for I am with thee**: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa 41:10).

"For the mountains shall depart, and the hills be removed; **but my kindness shall not depart from thee**, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee" (Isa 54:10).

"Call unto me, and **I will answer thee**, and shew thee great and mighty things, which thou knowest not" (Jer 33:3).

"When thou passest through the waters, **I will be with thee**; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa 43:2).

"And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and **will deliver you**" (Isa 46:4).

"Because thou hast made the LORD, which is my refuge, even the most High, thy habitation; **There shall no evil befall thee**, neither shall any plague come nigh thy dwelling; For he **shall give his angels charge over thee**, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa 91:9-12).

"The angel of the LORD encampeth round about them that fear him, and **delivereth them**" (Psa 34:7).

I will say of the LORD, **He is my refuge and my**

fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He **shall cover thee with his feathers**, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; **but it shall not come nigh thee**" (Psa 91:2-7).

"It is of the LORD'S mercies that we are not consumed, because his compassions fail not. **They are new every morning**: great is thy faithfulness" (Lam 3:22, 23). "And be content with such things as ye have: for he hath said, **I will never leave thee**, nor forsake thee" (Heb 13:5b).

"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. **With long life will I satisfy him**, and shew him my salvation" (Psa 91:15,16).

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa 2:8).

"God is our refuge and strength, a very present help in trouble" (Psa 46:1). "The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?" (Psa 27:1).

The name of the LORD is a strong tower: the righteous runneth into it, and is safe" (Prov 18:10). "Thou art my hiding place; thou shalt

preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah” (Psa 32:7).

“The eternal God is thy refuge, and underneath are the everlasting arms” (Deut 33:27). “But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head” (Psa 3:3).

“In the fear of the LORD is strong confidence: and his children shall have a place of refuge” (Prov 14:26). “I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety” (Psa 4:8).

“The LORD shall fight for you, and ye shall hold your peace” (Exo 14:14).

“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me” (Isa 49:16). And “the very hairs of your head are all numbered” (Matt 10:30).

“And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: blessed are all they that wait for him” (Isa 30:18).

“For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye” (Zec 2:8).

“No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” (Isa 54:17).

“What shall we then say to these things? If God be for us, who can be against us?” (Rom 8:31).

“The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion” (Psa 20:1,2).

“The LORD bless thee, and keep thee:

The LORD make his face shine upon thee, and be gracious unto thee:

The LORD lift up his countenance upon thee, and give thee peace” (Num 6:24).

“He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The LORD shall preserve thee from all evil: he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore” (Psa 121:3-8).

“Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever” (Psa 23:6).

Chapter 2

Born to an Inheritance

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet 1:3-4).

When a great man passes from this world, he passes his possessions to his heirs. He leaves behind a great estate for his children. He might also leave behind a last will and testament, in which he might have specified how his estate is to be divided among his heirs. The Holy Ghost speaking to us through Apostle Paul in the Epistle to the Ephesians says:

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph 1:11).

Note that the Holy Ghost is not saying here that you and I have been chosen to receive

an inheritance, or that we might receive an inheritance. He says you have obtained an inheritance, and I have obtained an inheritance. There may be some additional inheritance heading our way in the future, but for right now, He is saying that we have obtained a portion that God Almighty planned for us to enjoy today. We are heirs of God and joint heirs with Christ Jesus our Lord today.

The moment we were born into the family of God, we automatically became partakers of the inheritance of our Father God. You do not need to do anything to qualify for this. You do not need to pray or have faith for this. It became yours by the virtue of your second birth into the family of God. The qualification comes from God being your father.

“Giving thanks to the Father, who has made us fit for a share of the inheritance of the saints in light,

“Who delivered us out of the authority of darkness, and translated us into the kingdom of the Son of His love, in whom we have redemption through His blood, the remission of sins” (Col 1:12-14).

The Spirit of God is telling us here that it is God who has *“made us fit”* or qualified us to obtain our share of the inheritance reserved for the saints. This inheritance is not just for the mighty men and women of faith we read about in the Bible, not just for the apostles, prophets, evangelists, pastors, and teachers, not just for those believers who are filled with the Holy Ghost, but for all men and women who have been born of God. Every born-again child of

God has obtained an inheritance.

Although all saints of God have received an inheritance, very few of us understand what we have been given. Many of us simply think that the inheritance is eternal life. Well, in a way, the eternal life of God, of which we partake at new birth, is an eternal inheritance. In another way, we can say that eternal life became ours as a result of our being born of God and inheriting the life and nature of God in our inner selves. We can therefore say this is the beginning of our inheritance where we become partakers of the divine nature. It is also clear that eternal life is what qualifies us for the inheritance of the saints in light, for all the inheritance that we obtain comes to us as a result of having eternal life.

Seeing that God has told us that we have each obtained an inheritance, we must ask the following important questions:

What is an inheritance?

What is the inheritance that he said we have obtained? What is the heritage of the saints of the Lord?

Is this inheritance worth possessing? If yes, how do we possess it? Is it accessible to us today? Can we cash in on this inheritance right now? Can we withdraw provisions from this inheritance today in the midst of the prevailing economic recession?

These, indeed, are the questions that we must address to help us hold and enjoy our portion of the eternal inheritance which the Holy Ghost has allotted to us. By the grace of God

and with the help of the Holy Spirit, these are the questions we shall be meditating upon in this little book.

“Even of the covenant which he made with Abraham, and of his oath to Isaac; And which he confirmed to Jacob for a law, and to Israel for an everlasting covenant,

“Saying, To thee will I give the land of Canaan, the lot of your inheritance; When ye were but few, even a few, and strangers in it” (1 Chr 16:16-19).

An “inheritance” is an estate, property, genetic characteristic, or other possession that is passed down to an heir. It is the common term used for property or any possession that an heir receives from his or her parents. “Heritage” indicates something that is bequeathed to a subsequent generation by an individual or by society—for example, the cultural heritage of a people. An inheritance or heritage can be an immaterial possession received from predecessors by succession: *an inheritance of family pride.*

A third term related to those above that is very important to us as saints of God is “*legacy.*” A legacy is also something handed down from an ancestor or predecessor—for example, the legacy of a righteous man, or the legacy of ancient Rome. Erecting an altar unto the Most High God as the first order of business on arrival in a new place could be said to be the legacy Abraham left for his descendants.

As members of the family of God, we have obtained an inheritance, and the church of

Jesus Christ has a heritage to be proud of, since we are the royal priesthood and God Himself is our portion. Furthermore, the Lord Jesus Christ, our Forerunner and Predecessor, left us a legacy.

From the exploration of the meaning of “inheritance” above, we see that the first component needed for an inheritance is a testator, or the one that makes the will. This testator is the original owner of the property or estate to be passed down. This testator also needs to die before his estate is divided among his heirs. His will or testament will only take effect after he dies. In this testament, he states how his property or estate is to be distributed among his heirs. The heirs are then partakers of the inheritance left for them by the owner after his death.

“And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

“For where a testament is, there must also of necessity be the death of the testator.

“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth” (Heb 9:15-17).

The Holy Spirit is saying to us through the writer of the Book of Hebrews that through His death, Christ became the mediator of the New Testament. He is the Testator of the New Covenant. In other words, the New Testament is His Will, which He left for us at His death. And

every one of us who is born again is named in His last Will and Testament, and thus is an heir with the promise of an eternal inheritance. The writer goes on to say, *“For where a testament (will) is, there must of necessity be the death of the testator (the one who made the will)”* (Heb 9:16). Nothing is more certain than this! A will is worth nothing to the heirs until the person who made the will has died. This is how our eternal inheritance has come to us. The Lord Jesus loved us and died for us, leaving us a goodly inheritance.

Not only has He left us an inheritance, but He has ensured that there is no question about to whom the inheritance belongs, that no one will rob us of it, and that we will surely receive the portion allocated to us. Christ arose from the dead and Himself became the executor of His own estate. Glory to God forever more!

You must have heard stories in which an executor of some rich man’s will squandered an estate and the heirs were cheated out of their rightful inheritance, or the strong overpowered the weak and cheated them out of their inheritance. This cannot possibly happen to the children of God, because Christ Jesus Himself who wrote the will is the executor, and He ever lives to make sure the inheritance goes to the rightful heirs.

As discussed above, inheritance begins with the new birth. God delivered us from the dominion of darkness and translated us into the Kingdom of His dear son. Through this, we have eternal life—the life of God. When we were born again, we were begotten by God, begotten of the

incorruptible seed, and we are just like God, but in an undeveloped infant stage. The blood of Jesus flows through our veins. We inherit his blood. We are His children, and therefore are partakers of His flesh and blood and inherit overcoming life.

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil” (Heb 2:14).

Eternal life is the beginning of our inheritance for all of us who are born again. We are heirs of eternal salvation. *“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb 1:14).*

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet 1:3-4).

The apostle Peter, in the opening of his letter to us, the church, expressed some profound statements. He began by calling us the elect of God, chosen according to the foreknowledge of God by the sanctification or setting apart of the Spirit. He then said that we have been born again by God through the resurrection of Jesus Christ from the dead, and that we have been born into a lively hope. Every child born into this world is born into some kind of hope. The apostle stated that we have been born into a vibrant, lively hope.

One translation renders this as being born into a living hope by the resurrection of Jesus Christ from the dead.

Think of the first son born into a royal family in a kingdom ruled by a monarch. This child is born to be king. He has a lively hope; his hope is to grow up and become king. He has been born to royalty and can never suffer want. He will never lack any good thing, because he is a prince and everything in his father’s kingdom is at his disposal.

The apostle says we have been begotten again unto a lively hope by the resurrection of the Lord Jesus Christ from the dead. We have been begotten by God Almighty, the Possessor of Heaven and Earth. We have been begotten by the King of kings and Lord of lords. We have been begotten by the Creator and Owner of all things. What a wonderful hope is awaiting us—a lively hope indeed!

But let’s look at the entire verse of Scripture and paraphrase and enumerate the content of the passage. The apostle Peter said:

- ❖ We have been, by the resurrection of Jesus Christ, begotten again unto a hope.
- ❖ This hope is a lively one. It is a living hope, and includes an eternal inheritance.
- ❖ This inheritance is incorruptible and undefiled.
- ❖ This incorruptible inheritance is reserved in heaven, the invisible realm of God, for us.
- ❖ In the interim before we fully receive the full inheritance, we are kept by the power of God unto salvation, preserved until we can

appropriate it. The inheritance is reserved for us.

What is this inheritance that is ours as children of God? Do we really know? Of course, most Christians have always heard that the grand purpose of our salvation is to escape hell and make heaven our home when we die, and many believers have simply accepted this concept without question.

But did you ever look into the promises of God to see whether He really says that “heaven” is the inheritance of the saints? Did the apostle Peter in the above passage of Scripture say that heaven is the inheritance of the saints? No. He did not say that heaven is the inheritance of the saints, but that the inheritance is reserved in heaven for us. This lively hope has been given to us by the resurrection of Jesus Christ from the dead. The lively hope includes an inheritance, but “heaven” is not the inheritance. The inheritance is merely “reserved”, laid up, retained, and allocated in the realm of the Spirit for us. It is kept there, but it’s available and accessible in the Spirit.

Others wrongly think that because the Scriptures tell us our inheritance is reserved in heaven, we cannot enjoy it now. They think it’s only after believers pass from this life that they can have access to and enjoy their inheritance. Nothing could be farther from the truth.

In the discussion above, it is not the death of the heir that brings about an inheritance, but that of the testator. The inheritors are the living, left behind after the one who owns the will has passed on. In fact, to qualify for an

inheritance, the heir must be alive. If an heir or heiress dies, that portion of the inheritance will pass to someone else. Our inheritance is kept in heaven for us, but we do not need to die and go to heaven in order to enjoy it. *“Thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”* The Father has qualified us to enjoy our share of the inheritance of the saints. We can begin to enjoy the inheritance now. You don’t have to go to heaven in order to live out your inheritance in the Kingdom of God. You can write a check to withdraw from the account “reserved for you in heaven.” Faith is the way we cash checks on our inheritance. The inheritance is not paid at our death—it is Jesus who died to give it to us—but it is paid upon our claim.

Chapter 3

Reserved in Heaven

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

“To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you” (1 Pet 1:3-4).

One of the first astronauts to travel to outer space was quoted as saying, “We have been up there, we looked around, and we didn’t find or see God.” Of course not! We could have told him that before the journey. Natural eyes cannot see God, and human minds can comprehend nothing from His realm, for we perceive only things recognizable by the physical senses.

But, let’s bear with this smart guy for a minute and ask him a few questions. What size of a being were they looking for? What shape were they expecting to see? Were they expecting a living physical being the size of a giant? Were they expecting a being with a head, two fiery eyes, two hands, and two feet? Or were they

expecting to see a gigantic alien form similar to those in science fiction? What would they have needed to see to make them believe they had seen God?

Again, let’s ask, what size of a being were they expecting to see? Even if God were to appear in physical form, would they have recognized Him? Would their field of vision have been able to accommodate His infinite dimensions? Let’s ask these geniuses to think about that for a moment.

If an ant were to approach an elephant, would it be able to see it? Or if this ant should crawl into the Empire State Building, would it be able to appreciate its gigantic structure and grandeur? No! Not at all. All the ant would see as it approached and climbed the elephant would probably be portions of the bottom of one of its feet. It would first see that gelatinous part of the elephant’s foot that acts as a cushion under its weight. After several human-minutes (which may be ant-hours) of traveling, it might start seeing a very small portion of one of the four nails of the elephant’s foot. If it spent several human-days traveling around the body of the elephant, it would only have traversed a small part of its body, seeing only a few square millimeters at a time.

This smart ant might then report or send an ant-email to the queen back in the kingdom that it had gone far and wide, looked everywhere, researched extensively, and solved some fundamental differential and “ant-egral” equations, and found no elephant. It could make a categorical statement and propound a

theory that *“no elephant exists in the universe.”* But does that disprove the existence of the elephant? This ant is oblivious to the fact that the limitation lies in its field of vision and the fact that it is too minute in comparison to what it’s trying to see. Not only does the elephant exist, the ant itself is living on it and being carried around all this while by it, and what it’s been examining are the minutest manifestations of the elephant it claims does not exist.

This illustration is a feeble excuse for an analogy. It does not even come close to truly portraying God; it fails miserably because God is infinite. That makes it even more impossible for microscopic, worm-like humans to recognize Him, even if He were to somehow materialize in visible form. Neither His height nor His breadth can be reached by sight, since He’s infinite, and hence there can be no recognition of Him. He would just appear to man as an unlimited, immeasurable, shapeless, incomprehensible, unfathomable, indescribable, scary, living Being. So if He had appeared in physical and visible form, our smart astronaut friends would still not have been able to recognize Him.

Only “wise men” who seek God will recognize Him. Once they saw the minutest part of Him or the smallest manifestation of Him, they would not only recognize Him, but also give Him glory. For these wise ones, though have not seen God physically, have understood and perceived Him through His works, and unlike the “smart ones,” would glorify Him as God.

“Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

“Professing themselves to be wise, they became fools” (Rom 1:19-22).

Back to the smart astronaut in the opening paragraph who said he looked everywhere in outer space but did not find God. You know, we could have saved him a lot of time and effort, had he listened. We could have told him before he left not to bother searching for God in outer space or the “physical heaven,” because we know beyond the shadow of a doubt that he cannot find Him there. God cannot be found in that realm. The astronaut was looking for God with his natural eyes and in the physical heaven (cosmos). God dwells in a different heaven. He transmits at a different frequency. Natural eyes cannot see him and carnal ears cannot hear His broadcasts.

God is Spirit. He dwells in the spirit realm, and if ever you will see Him, if ever you will know Him, if ever you will touch Him, if ever you will experience Him, it will have to be in that spirit realm. He is Spirit and dwells in the invisible realm, which is the heavenly realm.

God dwells in heaven. Heaven is not a geographical location or an astral location in the universe. It is not another far away galaxy like Abell 1835 IR1916, which is said to be the farthest at around 13 billion light-years away. Aren't you glad heaven is not a faraway galaxy? Otherwise the super-astronauts and the stinking rich would have an advantage over the rest of us, for only they would have the privilege to visit God. The rest of us would be left in the dust down here below, literally and figuratively.

The English word "heaven" that we are discussing here, used in 1 Peter 1:4, is a translation of the Greek word "*ouranos*" as seen in Strong's dictionary (G3772). In the Bible, this word is used to refer to three rather distinct realms. First, we find it used several times with reference to the immediate atmosphere, the envelope of air that surrounds our planet. In the first chapter of Genesis, it is written:

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day" (Gen 1:6-8). The clouds and the precipitation of rain, hail, or snow are considered as coming from heaven. The birds of the air fly in heaven. In other words, all that we normally associate with the atmosphere around our planet is said to be heaven.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa 55:10-11).

In the second usage, the word "heaven" is used in a much broader sense to describe outer space. It specifically refers to the sun, moon, stars, and galaxies. It denotes the immeasurable and innumerable galaxies flung across the infinite expanse of space in God's universe. It is used to represent the constellations that orbit through the night with clockwork regularity. This is what the Psalmist was referring to when he sang the song in the nineteenth psalm: "*The heavens declare the glory of God, and the firmament showeth His handiwork*" (Psa 19:1). It's surprising that our smart astronaut mentioned above did not see God through these handiworks when he was in outer space. But as we stated earlier, only wise men see these things. And wise men still seek Him, and they still find Him.

Heaven is not a physical planet or galaxy: it is a spiritual sphere, yet a realm of tangible reality. It is the realm of God from which everything seen or unseen originated and inside which it all exists. It is the invisible realm of spirits that transcends this material realm. It is co-existent and co-extensive with the physical universe, but on a different level of reality. No, that's

not completely correct: the physical universe, containing the billions of billions of galaxies, is co-existent with but not co-extensive with the heavens of God. The heavens of God contain the physical universe and in the beginning gave birth to it. So, the universe is not co-extensive with, but is a subset of, the heavens of God.

Heaven is just a different realm around us. We can live in both worlds. We can sit on earth and have heaven opened unto us, because heaven is the world of the invisible and our planet is just a limited visible speck suspended inside heaven's infinite realm—a small planet in one galaxy among billions of billions of galaxies that were created as physical objects by God, who dwells in the higher realm. These are suspended inside the heavenly realm where He dwells. The earth is a creation He delights in. He holds her in the palms of His hand. He keeps, protects, and guides her on her preplanned course until she reaches the ultimate destination.

Though the visible heaven is so expansive and extensive that it contains all the billions of billions of galaxies, Solomon the wise king still rightly stated that it cannot contain God:

“But will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?” (1 Kings 8:27).

Yes, God is God of the heavens. He fills them all and is exalted above them all. The Psalmist singing in the spirit says, *“Be thou exalted, O God, above the heavens; let thy glory be above*

all the earth” (Psa 57:5) And of Christ our Lord, the Scriptures say:

“When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things)” (Eph 4:8-10).

In the seventh chapter of the Epistle to the Hebrews, we read these words concerning Jesus: *“For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.”* Christ Jesus our Lord was made higher than the heavens. This is the same statement we heard from the mouth of the Psalmist in Psalms 57:5 quoted above: the Lord Jesus has been exalted above all the heavens. *“Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”* (Philip 2:9-11).

What does Scripture mean by *“made higher than the heavens”*? Let us look at some other passages along this line. *“He that descended is the same also that ascended up far above all heavens”* (Eph 4:10). This language is somewhat different than saying He ascended up to heaven: He is made higher than the heavens, and ascended up far above all heavens. Wonderful statements like this are also found

in the Psalms. *“Be thou exalted O God, Above the Heavens; let Thy glory be above all the earth”* (Psa 57:5,11). *“Let God be exalted above the heavens”* (Psa 108:5).

During His ascension to the right hand of Majesty on High, Christ Jesus our Lord passed through all heavens and ascended far above all heavens that He might fill all things. The Amplified Bible renders the tenth verse as *“He who descended is the [very] same as He Who has ascended high above all the heavens, that He [His presence] might fill all things (the whole universe, from the lowest to the highest).”* Glory be to God, Hosanna in the highest!

God dwells in heaven and yet can be seen, heard, and touched by those of us who physically dwell here on earth. Heaven is therefore co-existent with the earth. Earth is collocated with heaven (or, better said, located inside heaven), though the two are separate realms. And the privileged ones, like Christ their Forerunner while on earth, can access the two realms concurrently. The Lord Jesus said to Nicodemus in the third chapter of the gospel of John:

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13). Jesus claimed that while He was sitting and talking to this rabbi, He Himself was actually in heaven.

The elect can live in both worlds, because

heaven has been opened unto them as it was to Christ. *God is in heaven.* The Son of man, though physically on earth, lived in heaven. Heaven is the realm in which God is revealed by the Spirit. Heaven is the realm in which God can be touched in the Spirit. Heaven is the realm in which God can be experienced in the Spirit.

In the passage from the Epistle of Peter discussed in the previous chapter, we read that we have been born again unto a living hope by the resurrection of Jesus Christ to an inheritance that is incorruptible and undefiled and that does not fade away. This incorruptible inheritance is reserved in heaven—the invisible realm of the Spirit—for us. The spirit of God speaking here through the apostle Peter did not say that heaven is our inheritance: He said that this incorruptible and eternal inheritance is reserved in heaven for us.

Now, when this passage of Scripture says that our inheritance has been reserved in heaven for us, it does not mean we have to die and go to heaven before we can access it. You don't have to die and go to heaven in order to enjoy your inheritance in the Kingdom of God. It is available for you right now. The inheritance is not paid at your death: it was made available and paid at the death of the Testator, Christ Jesus. It is available and accessible to us now. We can make withdrawals from our inheritance through faith.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph 1:3).

The place where all blessings, physical, material, and spiritual, are kept in store for us is “the heavenly realm.” The locale where all spiritual blessings originate is “the heavenly realm.”

Aren't you glad your inheritance was kept in heaven? Have you read the newspaper or listened to the news lately? Have you heard about those who lost all to the market crash or the Enron debacle? *“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal”* (Mat 6:19-20). Our inheritance is incorruptible because it is reserved in heaven.

Your inheritance is in a safe place where it cannot be stolen or swindled away by any con man. It is kept for you in heaven where no devil, or man, or emperor, or false prophet, or estate lawyer, or dispute court, or telemarketer can cheat you out of it. His Will and Testament has your name on that portion of the inheritance, and nothing can deny you your ownership of it, now or at any time in the eternity to come. It has been written in His Will; it is yours. And you can even begin to use it now!

Your inheritance is in a place where it will **never fade away**. Even gold kept in the earthly realm will fade under the elements, but your inheritance will never fade. The inheritance is undefiled. It was acquired for you legally and righteously. The Lord Jesus, who is the righteousness of God, obtained this for you,

so it is pure and untainted by the corruption that's in the world.

Our inheritance is accessible because we are citizens of heaven, and so we can approach heaven and make withdrawals on our inheritance. We have access to the heavenly realm because we've been born again through God, who is the Spirit. The heavenly realm of the spirit is open to us. And we'll do well if, as the apostle Paul admonishes, we *“fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal”* (2 Cor 4:18).

The sixth chapter of 2 Kings gives us a powerful illustration of this in the life of Elisha the prophet of God. He and his servant were in a small town surrounded by the entire Syrian army. When the servant got up, he was afraid because he saw an army of horsemen and chariots surrounding the city. He rushed to Elisha and said, “Oh, my lord, what shall we do?”

“Don't be afraid,” the prophet answered. *“For they that be with us are more than they that be with them”* (2 Kings 6:16). *“And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha”* (2 Kings 6:17).

Elisha's servant could only see the Syrian army, which was on the physical plane. He could not see the army on their side, which was located on the same scene, but in a different realm. The

Syrian army was in the earthly realm; the army on Elisha's side was in the heavenly realm. Both armies were co-located, surrounding the same location in Elisha's town, but in two different realms. Elisha's servant could not see the heavenly host, but Elisha could see both the Syrian army and the heavenly horsemen and chariots of fire there to defend him. Elisha was living in both worlds: he was standing on earth, but the heavenly realm was also open to him. His defense and his victory came from the heavenly realm.

If only we could see the horsemen and chariots of fire camped around us for our protection and the angels God has placed in charge of our circumstances, we would rest easy and see the salvation of God in our situations.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psa 91:10-12). This is part of the inheritance of the children of God.

There are perhaps few subjects in the Bible about which there is such shallow understanding as the subject of *heaven*. In the prayer the Lord taught us, He said that we should begin by saying, "Our Father who art in heaven, Hallowed be Thy name." If our Father is in heaven, then we ought to know something about that heaven. Heaven must be where we hail from. We know this because the Father who begat us dwells there, and therefore we are out of heaven and from heaven. If He is our

Father, and heaven is His natural environment, we need to understand what that realm is really like and become conversant with it, because we are now part of that realm.

How does a man become part of the realm of heaven? How does a person become an heir and a citizen of the Kingdom of Heaven? Jesus said, in the third chapter of the Gospel of John, *"Verily, verily, I say to thee, Except a man be born again, he cannot see the kingdom of God"* (John 3:3). *"That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit"* (John 3:6).

How does the Lord say that men enter His heavenly Kingdom? Did He say a man has to die to enter it? No! Men do not die to enter the Kingdom of God: they are born into it. When they are born again, God becomes their Father and they can now say in prayer, *"Our Father who is in heaven."* Then, they become heavenly beings. Through this birth they automatically become heirs of God and joint heirs with Christ, because they are children of God, and their inheritance is kept in heaven for them. They are not only citizens of heaven, but they now have inheritances stored up for them there. An incorruptible, undefiled, and unfading inheritance is reserved for them in heaven. Sonship entitles them not only to residence in God's limitless and eternal domain, but also to rulership in the Kingdom of God in proportion to their spiritual growth.

God is in heaven. God dwells in me. God is omnipresent. These three statements are all true, because heaven is not a galaxy far away.

When I pray, it does not matter where I am and I don't need to shout—God hears me because He is nearby. And He hears my sister who is praying 6,900 miles away in Africa, even when we're praying at the same moment in time. His angels, ministering spirits who also dwell in His heavens, are here by my side—not far away in the sky or in another galaxy, but right here, in a different dimension from the physical.

Men of God and prophets who have stepped through the gates of heaven into that other world, and have seen the beauty and grandeur of the new heaven and the new earth, have been at a loss for words to describe what they saw. In an attempt to describe the glory of the world to come, they tried to compare what they saw with familiar objects. They had to use earthly objects that we know about to paint the picture of the heavenly things they saw. The Spirit of God has to do the same thing when conveying heavenly reality through the prophets to us who dwell in the realm of the senses here below.

Tell me, how would you describe the beautiful music composed by Beethoven to a man deaf from birth? If you had to, how would you communicate this to him to make him understand? However hard you try, you will discover there is no equivalent in the realm of sight or feeling to the sonority of beautiful music. Unless you visit heaven in the true realm, as a reborn spirit, you can never appreciate or participate fully in the glory, the splendor, the beauty, and the indescribable blessedness that God has invested in the new heaven and in the

new earth for those who love Him and have accepted His Son.

Heavenly-Minded

Ponder on this. In the preceding chapter, we expanded and meditated upon the fact that the inheritance that our Father God allotted to us is reserved in heaven. Our inheritance, which the Scriptures say is incorruptible, undefiled, unfading, and eternal, is kept for us in the heavenly realm. If you indeed believe that your inheritance is stored in heaven, where then should your focus and attention be? Why would you not be totally heavenly-minded? If your citizenship is in heaven, if your Father is in heaven, and if therefore you're an heir of the Heavenly Kingdom, then your mind, heart, and affection should be set totally on heavenly things. *"For where your treasure is, there will your heart be also"* (Mat 6:21).

I realize that this reasoning is not politically correct. You hear many people today, including religious folks, saying exactly the opposite. You hear many of these misinformed people referring to a group of believers as being so heavenly-minded that they are of no earthly use. But the truth from Scripture is that you cannot have any eternal positive impact on the world unless you have heavenly powers. You cannot influence this world with eternal values unless you have access to the supernatural power of God. You cannot bless humanity with any lasting blessing of importance unless you have access to the throne of God, from whom all blessing flows.

Let God be true and every man a liar. The Holy Ghost wants you to be as heavenly-minded as possible. He wants you to be spiritually minded. *“For to be carnally minded is death; but to be spiritually minded is life and peace”* (Rom 8:6). To be carnally-minded is to be worldly-minded or controlled by thinking from earth below. It is to think like mere men and be governed by their philosophy. It is trying to make an impact using earthly methods and thinking. The fact remains that the only people that can change a system are those that dare to be different. You cannot live like everyone else in the world and expect to change them for God. Conformists will never disturb the status quo.

Those who conform or are conformed to this world never change it. As someone once said, *“difference makers are different, and only those crazy enough to think they can change the world, ever do.”* You can only change the world for God by operating from the spiritual realm, the realm of God above.

All lasting blessings, whether material or spiritual, come from the heavenly realm. *For all good and perfect gifts come from God, the Father of lights, in whom there is no variableness or shadow of turning.* All supernatural blessings like healings, provision, and protection come from Him.

Heaven, as we discussed, is the realm of the spirit. It is a realm of reality where God dwells and where the saints of God may dwell with Him. Christ rose from the dead, and raising us together with Him, has transported us in Him to our abode in the heavenly places above the

evil powers of this present world.

“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph 2:5,6).

Many of us Christians cling to carnal understanding and are earthly-minded. Many of us hold so tenaciously to the earthly and natural way of doing things that it's impossible to comprehend heaven as a realm of abiding reality. We believe so much in the way things work in this world and are so earthly-minded and worldly-minded that we cannot possibly see how spiritual forces can intervene in our world. We therefore believe in influencing earthly circumstances with earthly means, meeting physical force with natural force, and employing the forces of politics and money. To some of us, the outer, physical, natural, and visible realm is the realm of reality, while the heavenly unseen realm is an unreal realm of shadows and mist. But this is the exact opposite of the truth.

We must seek for the mind of God to dominate our daily lives. To be heavenly-minded is to have the mind of Christ, and it is only when the mind of Christ permeates society that the world will change for the better. The more heavenly-minded we are, the sooner this will happen.

Chapter 4

The Lord is My Portion

“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest” (Heb 4:1-3).

B*egone unbelief, My Savior is near
And for my relief will surely appear
By prayer, let me wrestle
And He will perform
With Christ in the vessel
I smile at the storm*

The writer of the Epistle to the Hebrews began the fourth chapter of the book with a solemn admonition concerning the promises God has made to us. After considering what happened to the children of Israel on the way to the

Land of Promise, he warned that we should therefore be careful and with reverence attend to the promises God has left us, lest we also come short of our inheritance. The promise of a great inheritance was made to them, as it has been made to us, but many of them could not enter into their inheritance. Some saw it afar off, and others tasted the proof of the inheritance brought in by the spies from Eshcol, but they did not enter or inherit the land because of unbelief.

Christ Jesus our Lord has left us an abundant inheritance and multifaceted promises covering every area of life, both now and in the world to come. He promised to always be with us, individually and as a corporate body. He is with me always. He is with you always and will never forsake you.

“For he hath said, I will never leave thee, nor forsake thee.

“So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb 13:5b,6).

The Lord has promised to be our very present help. He is always with us and will support and uphold us in times of need. This is our heritage as children of God. This is our confidence.

“God is our refuge and strength, a very present help in trouble.

“Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

Selah.

“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.

“The LORD of hosts is with us; the God of Jacob is our refuge. Selah” (Psa 46:2-6,7).

This indeed is our confidence. We are at peace. We shall not be afraid, even when the earth is being shaken to her core, because the Lord of Hosts is with us. The river of God is our inheritance.

“For the kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Spirit” (Rom 14:17). Jesus Christ our Lord has been made our righteousness, and we are the righteousness of God in Him. Our heritage as children of the Kingdom is not food and drink, but righteousness, peace, and joy. We have peace that passes all understanding, even in the midst of the storm. We are the righteousness of God because of what Christ did on our behalf. And therefore we inherit the peace of God. For *“the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever” (Isa 32:18). “And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places” (Isa 32:17,18).*

The Psalmist talks about God being our Shepherd, who leads us in the paths of righteousness for His name’s sake. As our Shepherd, He supplies our needs according to

His riches in glory. We never suffer any want because God is our provider. He’s our Jehovah-Jireh, our El-Shaddai, the God that is more than enough. This is the heritage of the saints.

“Thou preparest a table before me in the presence of my enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever” (Psa 23:5,6). Provision in abundance and goodness and mercy is our inheritance.

His covenant of peace and mercy is our heritage as the people of God. Thus says the Lord:

“For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

“Oh thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

“And all thy children shall be taught from the LORD; and great shall be the peace of thy children” (Isa 54:10-13).

And not only is the peace of God our inheritance, great shall be the peace of our children. This inheritance passes on to our children and our children’s children. Blessed be His holy name!

We are citizens of the city of God. We are the inhabitants of Mount Zion, and the River of God

is our source of sustenance. This stream makes us glad. It brings us provisions and healings; it flows to us bringing all sorts of spiritual and physical blessings from the Throne of God. And after supplying us with all that we need, it flows through us to others, and thus we become channels of blessing to the world around us.

The Living Water flowing from the throne of God and from the Lamb is part of our blessed heritage. It fills us with peace and prosperity. It fills us with fresh life in abundance. It makes us vibrant and full of strength and joy in the Holy Ghost, and out of our bellies flow *“rivers of living water.”* Gladness and joy in the Holy Ghost are our heritage. Showers of blessings from the presence of our God are our promised inheritance as the children of Zion.

“Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

“And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

“And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you” (Joel 2:23-25).

The promise of revival and restoration belongs to us, the church of Jesus Christ. The prophet here encourages us to be glad and rejoice because the Lord God has promised to send us showers of blessing. Not only has He promised

to send the former rain to us again this end-time, but He has even promised to send us a double portion revival. He has promised to send us both the “former” and the “latter” rains, at the same time, in the first month. *Blessed be His holy name forever more!*

To make sure we are all in sync with regard to the “children of Zion,” we need to read the twelfth chapter of the Epistle to the Hebrews. Yes, the phrase *“children of Zion,”* on the first level, refers to the Jews; however, our reference above is to that Mount Zion situated in the heavenly Jerusalem of which we’ve been speaking.

“But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

“To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

“And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel” (Heb 12:22-24).

The prophet Joel, without missing words, stated above that part of our inheritance is complete restoration. As children of Zion, God has promised to restore to us all the years that the locust and the cankerworm and the palmerworm hath eaten. This is an inheritance we can cash in on today; we can begin to take back all the devil has stolen from us with sevenfold return.

“For the LORD will comfort Zion: he will comfort

all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody” (Isa 51:3).

Be comforted, therefore, saints of God, for full restoration, total and complete, is ahead of us. This is part of the package reserved in heaven for us.

And for today, God has left us daily restoration and renewal. As we look upon His face and wait upon Him, He has promised to renew our days as the eagles.

“But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint” (Isa 40:31). “He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake” (Psa 23:2,3).

It goes without saying that the opportunity to enter into the Throne room and wait upon the Most High is a great privilege. Prayer, which is communication and fellowship with the Almighty God, is the heritage of the children of God—not just for the great opportunity of asking for things and getting our needs met by Him, but for the unrestricted access to the presence of God Almighty. We have a standing invitation to come in boldly, not just to visit, but to dwell there in His presence.

And as we dwell in His pavilion, many of His

promises are activated for us. Prayer takes us into that secret place of the Most High, and if we abide there, we will literally live in the inheritance He reserved for us.

“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

“I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

“Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

“He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler” (Psa 91:1-4).

The Lord is our refuge and fortress. The Lord is our deliverer, shield, and buckler. He has built a fortress, a fortified bomb shelter and secret hiding place for us in times of storm and terror. In Him we trust. This is the heritage of the children of God.

“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

“Behold, they shall surely assemble but not by me: whoever shall assemble against thee shall fall for thy sake” (Isa 54:14,15).

Evil will not come near us, and our portion is to be established in righteousness and be far removed from terror and oppression. All who rise against us shall fall for our sake, for no weapons fashioned against us shall prosper: this is the heritage of the saints of God.

Because the Lord is our shelter and fortress, we shall not be afraid of terror by night or the evil things and bad news that take place daily. For He has promised:

“A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

“For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone” (Psa 91:7, 10-12).

Angelic protection is our inheritance. The Holy Ghost, who is the Commander of the angels, gives them orders to watch over us in our ways. He instructs them to make sure no evil befalls us and to carry us so we don't trip, stumble, or fall.

“He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

“With long life will I satisfy him, and show him my salvation” (Psa 91:15,16).

Long life and prosperity are the heritage of the children of God. This is a vital inheritance for us to tap into today. God has promised to satisfy us with long life, and we can go home to be with Him when we are satisfied.

In the fifteenth verse, God said He will answer us when we call upon Him. We understand from the section above that the opportunity to pray is a vital part of our heritage. God is assuring us here that when we pray He will

answer. He says that when we're in trouble and we call upon Him, He will answer and will be with us through the hard time. He will carry us through the fire so we're not burnt, and through the flood so we won't perish. This is the heritage of the children of God.

God speaks to us. He answers us when we call. He reveals His mind to us. He guides us in the way to go. This is part of our inheritance. Revealed knowledge of God, revelation knowledge, is part of the inheritance of the saints in light. It belongs to us when we dwell in the secret place of the Most High.

He dwells in us and desires to talk to us and for us to speak to Him. The benefit of the inward witness is our heritage. It does not matter where we are—on the mountain, in the valley, in the air, or in the sea—the Lord can lead us by the inward witness. Whether in the church service or on the football field, He can speak to us and reveal His wondrous works unto us. He dwells in us and therefore can communicate to us anywhere, anytime. And we can have fellowship with Him anywhere, anytime.

Yes, He dwells in me, and *“greater is He that is in me, than he that is in the world” (1 John 4:4).* The Holy Spirit dwells within me. I am filled with His Spirit, and this itself is the proof of my inheritance. The first chapter of Paul's Epistle to the Ephesians tells us that we are sealed by the Holy Spirit when we first believe, and that the Holy Spirit is the guarantee or down payment of our inheritance.

The Amplified Bible renders this passage this way:

“In Him you also who have heard the Word of Truth, the glad tidings of your salvation, and have believed in and adhered to and relied on Him, were stamped with the seal of the long-promised Holy Spirit.

“That [Spirit] is the guarantee of our inheritance [the firstfruits, the pledge and foretaste, the down payment on our heritage], in anticipation of its full redemption and our acquiring [complete] possession of it—to the praise of His glory” (Eph 1:13,14 Amplified).

The Holy Spirit, which He has given us, is the guarantee that the fullness of our inheritance will be ours at the fullness of time. Beside all the blessings that we enjoy because of the presence of the Holy Spirit in us and with us, we can gain access to a vast amount of our inheritance through the ministry of the Holy Spirit in us. And if the Holy Spirit is a down payment, how immeasurably great must our inheritance be? Blessed be God Almighty forevermore!

God dwells in me. I carry Him with me wherever I go. Because He’s in me, I am a sure winner anywhere, anytime. I am born to win. This is the heritage of the children of God.

“For whatever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:4,5)

Every born-again child of God is a world-overcomer. That’s our heritage because we’re born of God and because we are partakers of the

Blood of Jesus Christ. We are born overcomers. And we *“overcome him by the blood of the Lamb and by the word of our testimony” (Rev 12:11).*

We overcome all attacks, both internal and external, by the blood of the Lamb. Therefore, we live in divine health because the blood of Jesus flows through us. We overcome every external attack by the blood of Jesus that covers us. And we overcome the enemy, when we are on the offensive, by the blood; *“for the gates of hell shall not prevail against us” (Mat 16:18).* This is the heritage of the church of Jesus Christ.

*“The church is marching on,
The church is marching on,
The gates of hell shall not prevail,
The church is marching on!”*

Here, the church is bombarding the domain of hell. We are attacking their gate and about to pull it down and smash it into smithereens. And by the Blood of the Lamb, we will overcome.

“And I say also to thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.

“And I will give to thee the keys of the kingdom of heaven: and whatever thou shalt bind on earth, shall be bound in heaven; and whatever thou shalt loose on earth, shall be loosed in heaven” (Mat 16:18-19).

This is the authority of the believer. The Lord has given us the keys of the Kingdom of

Heaven. This is the heritage of the saints of the Most High God. It's now our responsibility to stand up and possess our possession. This inheritance is for us to tap into today, not for a future time. We have been born to reign in the realm of life. God has raised us up with Him, and made us sit together in heavenly places in Christ Jesus. We are seated far above all principalities and powers. That's our heritage. We've been born to reign in life as kings (Rom 5:17).

"Yet have I set my king upon my holy hill of Zion.

"I will declare the decree: the LORD hath said to me, Thou art my Son; this day have I begotten thee.

"Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession" (Psa 2:6-8).

Our Lord Jesus Christ is the King set on the holy Mount Zion. He is the King of kings, and we, His body, are the kings—His under-rulers. The King of kings and the kings are in Mount Zion. The saints have been born into a royal family and form the royal priesthood. That is the heritage of the elect of God. We are a kingdom of priests where everyone is both a king and a priest.

"Ye have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people: for all the earth is mine" (Exo 19:4,5).

All the earth belongs to our Father God, and in the passage quoted above from the book of Psalms, He told us to ask of Him the whole earth for an inheritance. God's purpose in these passages of Scripture is to reveal to us that the whole earth is our inheritance. He says that we are His peculiar treasure, that He has brought us to Himself, that we should ask Him for the earth for a possession, and that all the earth is His. In other words, He is telling us not only that the earth is our inheritance, but also that we can begin to possess this inheritance if we ask.

"The Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I AM thy part, and THINE INHERITANCE, among the children of Israel" (Num 18:20).

We have reached the climax. The crescendo of our discussion is here—**God Himself is our inheritance.** We have explored a few things that the Scriptures categorically state are the heritage of the children of God, but this sums it all up. Christ Jesus our Lord is the rightful heir of all things, and the Scriptures are telling us that as the priests of the Most High God, we have Him as our inheritance.

This was a very satisfactory arrangement for priests in Israel. They could not own any land in Israel, but they could have GOD Himself as the source of their supply and their portion forever. The Psalmist, caught up in this thought, sang in satisfaction:

"The LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot. Yea, I

have a goodly heritage” (Psa 17:5-6).

Jeremiah sang a beautiful song in the same vein saying *“It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.*

“The LORD is my portion, saith my soul; therefore will I hope in him” (Lam 3:22-24).

Yes, our inheritance is God Himself! That is the inheritance of the kings and priests of the Kingdom of God. Not just golden harps, mere golden streets, walls of jasper, pearly gates, or some small cabin in the corner of glory-land. And definitely not wings with which to fly away in the evil day, like cowards. That’s not the heritage of the sons of God. We are more than conquerors, kings, overcomers, and heirs of all the communicable glories of God’s divine nature and power.

To know Him, to explore and inherit His Kingdom, to live on His fullness, to discover new territories in the Kingdom of God and of His Christ, to see His glory, and be changed into His likeness—this is the heritage of the servants of the Lord. Glory to God in the Highest!

Chapter 5

Heirs of God, and Joint Heirs With Christ

“And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

“And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham” (Gen 28:3-4).

Israel was born to a great heritage. As a seed of Abraham after the flesh, all the blessings of the Covenant made between God and Abraham are his. Born and circumcised, he becomes an heir of the great blessings made even before his father was born. This included the blessing of fruitfulness and prosperity in every area of life, the blessing of multiplication, and the blessing of the inheritance promised to Abraham and his seed.

Isaac revisited these blessings and pronounced them on his son Jacob the day he was leaving home, fleeing from the wrath of his brother

Esau, as recorded in Genesis 28. He blessed Jacob and specifically said in Young’s Literal translation, *“And give to thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to possess the land of thy sojournings, which God gave to Abraham”* (Gen 28:4, YLT). The blessing of Abraham, the promise of an inheritance, is for the seed of Abraham. Jacob or Israel is the seed of Abraham after the flesh. He was a partaker of Abraham’s flesh and blood and therefore a beneficiary of the heritage of Abraham.

But the everlasting inheritance that God promised Abraham is for the seed of Abraham—not his seeds after the Law or after the flesh, but *his seed*, which is Christ, the Messiah, the Anointed One. The “blessing of Abraham” was given to him for the benefit of his seed, which is Christ Jesus. And, as we will discuss in the next chapter, Christ Jesus, the Anointed One, is not just one, but includes both Himself and His body. He is the Head, and His body is the fullness of Him that fills all in all. And so the Holy Ghost speaking through the Apostle Paul says:

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

“That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith” (Gal 3:13,14).

The blessing of Abraham belongs to the Lord Jesus Christ the Messiah. He is the rightful

owner. He is the heir for whom the promises were made. But in the infinite plan of God, it has pleased Him to incorporate us in the Body of the rightful Heir. We become part of Him at new birth, and thus become joint heirs with Christ. So, not only does new birth bring us redemption from the curse of the Law, it also makes us joint heirs with Christ Jesus. This was His purpose in dying for us, so He could take us from our depth of nothingness and propel us into becoming partakers of His unlimited and eternal inheritance.

The blessing of Abraham includes physical, mental, and material prosperity; spiritual and physical protection; fruitfulness and multiplication; physical healing, divine health, and soundness in mind and body; and being the head and not the tail, lenders and not borrowers, in addition to deliverance from the curse of the Law. Christ has delivered us from the curse of the Law, made us heirs of the Abrahamic blessings, and qualified us to become recipients of the promise of the Spirit through faith.

We are joint heirs with Christ Jesus to the blessings of Abraham. We are rightful owners of the land that flows with milk and honey. Not only this, but we are heirs of God: that's what the Holy Spirit calls us. At the time of our birth, the Spirit of God proclaimed us heirs of God in Christ Jesus.

"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom 8:16,17).

Since we were born again by God Himself, the divine life of God is in us. We not only become heirs of the things of God, but heirs of God as His true children. We inherit His nature. Just like hereditary transfer works in the biological world, we have His characteristics transferred to us because we're His offspring. What a heritage! What a blessed inheritance.

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet 1:3-4).

We are partakers of His nature. We've been born of the Spirit. *That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.* We have been born again from the incorruptible seed by the word of God, and we inherit the Life of God.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Pet 1:23).

We are partakers of His divine nature. That means we are partakers of the blood of Jesus Christ, and therefore inherit an overcoming life in the flesh. The Scriptures tell us that the life of any living creature is in its blood. That means we inherit a supernatural immune system that will overcome any army of invading microorganisms or foreign particles and allow

us to enjoy divine health.

We are heirs of a vibrant, lively, and overcoming life on this earth. This is a result of our new birth. We inherit this from our new Father, who passed down the divine nature to us, and we now display His traits in daily life. Ours is a glorious inheritance!

In the passage above, we see Isaac the son of Abraham, the son of promise, passing the blessing of his father Abraham down to his son. Jacob then left home, having made a quality decision to be totally obedient to his father from then on, and set out on his journey toward Haran. As he traveled along, it became dark, so he stopped in a place to spend the night.

“And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Gen 28:11,12).

While he slept with the stones as his pillow, Jacob had a dream. The dream was both scary and wonderful. In his dream, Jacob saw a ladder set upon the earth, and the top of the ladder reached up to heaven. He then saw the angels of God ascending and descending upon it. And at the top of the ladder in heaven, the Lord God stood and spoke blessings upon him.

There’s a parallel to this in the gospels. Our

Lord Jesus, talking to Nathaniel, said: *“Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (Joh 1:51).*

A ladder is a link between the ground below and a higher realm above. The ladder that Jacob saw was a link between earth and heaven, between man and God. There’s only one Being that this describes, and his name is Jesus Christ the Lord. He is the mediator between God and man. He is the way that leads to heaven. He bridges the gulf between heaven and earth. He is the ladder that links the earthbound man here below to the God of heaven. And it is through Him and Him alone that communications travel back and forth, up and down, from man below to God above and vice versa. It is for Him that we see the heavens open and the angels of God ascending to heaven and descending back to earth while ministering to Him. The angels of God ascending and descending signify continual intercourse between heaven and earth, through the mediating ministry of Christ, who is God manifested in the flesh.

Again, the top of the ladder is in heaven and the feet are on earth. This divine metaphor is so appropriate for the Body of Christ. The Head is in heaven and the feet are in contact with the earth. The ladder therefore is symbolic of the Body of Christ, of which Jesus Christ the Lord is the Head. Jacob was so right in his declaration when he woke up from the dream and said:

“Surely the LORD is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of

God, and this is the gate of heaven” (Gen 28).

Jacob then proceeded to change the name of the place from Luz to Bethel, the *“House of God.”* The New Testament makes it clear that the Body of Christ is the House of God. In the third chapter of Paul’s Epistle to Timothy, the apostle writes:

“These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Ti 3:14,15).

Jacob gathered the stones, arranged them into a pillar, poured oil upon the top of the pillar, and sanctified it unto Jehovah, the God of his father Abraham. Anointing the pillar, he called the place Bethel, the house of God.

The pillar was built out of the “stones” that he had initially used for his pillow. The apostle Peter writes:

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet 2:5).

Inherit His Anointing

The disciples walked, talked, and ate with Jesus for several months without a clue as to the meaning of His name. It took a revelation of the Spirit for them to begin to see that this same Jesus of Nazareth was also *“the Christ, the Son of the living God.”* When He was born, heavenly angels announced His birth to the

startled shepherds, saying, *“For unto you is born this day in the city of David a Savior, which is Christ the Lord” (Luke 2:11).* Angel Gabriel had instructed Mary before His birth, saying, *“Thou shalt call His name Jesus (Yashua, Yahweh is Salvation), for He shall save His people from their sins” (Mat 1:21).*

Despite the fact that a large percentage of present-day believers frequently use the name “Christ” to refer to the Lord Jesus, very few people even know what it means, and much less understand the message behind the name.

“Christ” is not an English word—it’s a Greek word that the translators have neglected to translate, but merely brought over virtually in its Greek form.

“Christ” comes from the Greek word “Christos,” which simply means one anointed with holy oil. The word in itself simply means to pour oil over, to smear oil on and rub into. The Hebrew “Mashiach,” from which we get our word “Messiah,” has the same meaning as this Greek word “Christos”—*Anointed One*. For generations we Christians have missed out on the great meaning and significance of this Name, for we have ignorantly used “Christ” merely as His title.

The first time we meet with holy oil in the Scriptures is in the twenty-eighth chapter of Genesis, in the narrative of Jacob’s experience at Luz briefly described above. Jacob was fleeing to Padanaram in fear of his brother Esau, after pulling a fast one on him. When he got to a certain place, and it was getting dark,

he settled down there to pass the night. He gathered the stones that he found in that place and carefully arranged them as his pillow, and went to sleep.

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

“And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

“And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

“And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

“And he called the name of that place Bethel: but

the name of that city was called Luz at the first” (Gen 28:16-19).

From that memorable morning when Jacob set up the pillar of stones and poured holy oil on top of it, all through the Old Testament, wherever there was an article of ministry to be separated unto God, Jacob’s holy oil was employed. Whenever a place was to be sanctified unto God, or a common object was to be dedicated to holy use, or a Levite was to be sanctified as a priest, or a descendant of Judah was to be enthroned and crowned, the holy oil was always employed for those sacred purposes. Anointing became one of the most important of all the sacramental signs and seals in the Old Testament era.

Everything concerning Jacob’s dream or vision speaks about Christ and His Body. The ladder with its top in heaven speaks of Christ as our link between man and God: Christ the Head in heaven and His body and his beautiful feet touching the earth. When Jacob woke from the dream, he was afraid and said the place must be the “house of God and the gates of heaven.” He renamed the place Bethel—the house of God.

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet 2:5).

Jacob gathered the stones that he had used for his pillow the night before, and built a pillar, and sanctified this unto the Lord. This also speaks of the church of the living God as taught

by Paul the apostle in his Epistle to Timothy.

As we stated above, Jesus the Christ is the *Anointed One*. *“Thou art the Christ”* (Mat 16:16). *“God has made this same Jesus both Lord and Christ”* (Acts 2:36). *“Whosoever believeth that Jesus is the Christ is born of God”* (1 John 5:1). ***He was the prophet, priest, and king upon whom the oil was poured.*** He is not the anointing—He is the Anointed! The oil typifies the anointing, but the one upon whom the oil is poured is the anointed. Jesus our Lord is the anointed, and the church of the living God, the pillar of truth, shares His anointing.

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ!” (1 Cor 12:12).

The same anointing that is poured upon the Head-Christ flows all the way down to the feet, so that every member of the body is anointed with the same anointing as the Head. We have received of His Anointing. *“But the anointing which ye have received of Him abideth in you...and ye shall abide in Him”* (1 John 2:27).

Chapter 6

Touch Not My Anointed

“The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee; Send thee help from the sanctuary, and strengthen thee out of Zion” (Psa 20:2).

Abimelech the king sprang up from sleep in a cold sweat. It was a scary dream. It was so real that he had no doubt in his mind that it was God speaking to him in the dream. He understood the warning given him, and quickly sprang into action to correct his ways.

“God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife.

“But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

“And God said unto him in a dream, Yea, I know

that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

“Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

“Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid” (Gen 20:3-8).

God will protect His anointed. He is their defender and their shield. He is constantly watching out for His own, making sure no one touches them. In the case above, Abimelech the king of Gerar had not even touched Sarah, Abraham’s wife. She was brought to Abimelech’s palace because Abraham lied, saying, “She’s my sister,” and had also told Sarah to do the same. And when Abimelech asked Sarah, she also said, “He’s my brother.” But even with all this apparent innocence on Abimelech’s side, his encounter with God was still a scary one. “*You are but a dead man!*” was the introductory greeting he received from God when He first spoke to him in the dream. God will watch out for his covenant people.

“He hath remembered his covenant for ever, the word which he commanded to a thousand generations.

“Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, and to Israel for an everlasting

covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were but a few men in number; yea, very few, and strangers in it.

*“When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong: yea, he reproveth kings for their sakes; Saying, **Touch not mine anointed**, and do my prophets no harm” (Psa 105:8-15).*

The same episode above was repeated almost word for word with Isaac and Rebecca his wife, also in this same country. God defended and protected the son of His covenant friend.

Notice that Abraham did not struggle or panic about any of these things. He just relaxed and God was there, at work, keeping His own end of the covenant. God was there for Abraham, defending him. The covenant implication is that all that Abraham was, which was not much, belonged to God, and all that belonged to God belonged to Abraham. Abraham's covenant with God meant that Abraham would always be on God's side no matter what happened, and also that God would defend Abraham no matter what happened.

Jehovah God entered into a blood covenant with Abram. This is one of the oldest and strongest forms of solemn agreement, and was usually made between two parties or tribes in ancient times. If a strong tribe lived close to a weaker tribe, and there was danger of the weaker one being destroyed, the weaker tribe would seek to enter into a covenant with the

stronger tribe so that they might be preserved. Two businessmen forming a partnership might also enter into a covenant to ensure that neither would take advantage of the other. And if two men loved each other as devotedly as David and Jonathan, they could enter into a covenant for love's sake.

In those days, when two men wished to cut a covenant, they would come together with friends, witnesses, and a priest. First they would exchange gifts, indicating that all one had the other owned and vice versa. After this, they would pour a cup of wine, and the priest would cut the arms of both men and let their blood drip into the wine. The wine would be stirred so the blood would mix. The priest would hand the cup to one man, who would drink half of it, then hand it to the other man, who would drink the rest. Then the two men would put their wrists together so their blood mingled, and they would become blood covenant brothers.

God cut a blood covenant with Abraham in Genesis 15:7-18, and the blessings and curses of the covenant are recorded in the eleventh and twenty-eighth chapters of the book. This covenant is the basis of Judaism and Christianity. In the Old Testament, it was sealed by circumcision. Every male child born into Abraham's household or to his descendants entered into this covenant through circumcision. In the same manner, we enter into the New Covenant through the circumcision of the spirit or new birth, which is based on the Blood of Jesus Christ.

When God entered into the covenant with Abraham, several striking events took place. Abram's and Sarai's names were changed to Abraham ("prince of God") and Sarah ("princess of God"). Abraham and Sarah immediately became royalty when God entered into this covenant with them. All they were belonged to God, and all God had belonged to them. God was bound by the strength of the covenant to defend and protect Abraham and Sarah in everything. Anyone who attempted to attack Abraham's family was attempting an attack on God, and He would foil the plan even before it was hatched.

This is the heritage of the descendants of Abraham. They inherit all the covenant blessings, including prosperity, abundance, fruitfulness, divine protection, and defense. On their part, they need to abide by the law of the covenant, especially not worshipping other gods.

"And I will make my covenant between me and thee, and will multiply thee exceedingly.

"And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

"And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in

their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen 17:2-8).

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen 12:2,3).

Abraham and his descendants were the Lord's chosen ones. They were His anointed ones. That was the strength of the covenant that God made with Abraham. The Old Covenant is indeed the Abrahamic Covenant and came with its blessings and curses. If the covenant people of God kept His statutes and ordinances, they would automatically activate all the blessings of the covenant. When they walked in the covenant, no enemies could withstand them, and peace and prosperity prevailed within their cities. But when they broke the covenant, the curses were also activated.

The New Covenant is a far better one, because Christ has redeemed us from the curse of the Law. He brought us all the blessings of the covenant and took away the curses, so that we inherit blessings without any curse. The Old Covenant had its blessings and its curses. The New Covenant only has blessings, because Christ took away the curses.

We are God's chosen ones in Christ Jesus. We are the elect of God in Christ Jesus the Messiah, the Anointed One. And because we are in the Beloved, the Anointed One, we are also anointed. Anointed with His anointing, we are God's anointed ones and God will defend His anointed ones. We are children of the Covenant; He will watch over us. He will preserve us.

"As birds flying, so will the LORD of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it" (Isa 31:5).

Yes, the Lord Himself is the "saving strength of His anointed" (Psa 29:8). And as the Psalmist states, "the Lord will hear him from His holy heaven with the saving strength of His right hand" (Psa 20:6). The Lord pays attention to His anointed ones in the day of trouble to deliver them. He hides "them in the secret of His presence from the pride of man: and keeps them secretly in a pavilion from the strife of tongues" (Psa 31:20).

"The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion" (Psa 20:1,2).

It is appropriate, at this juncture, to meditate on and possibly sing this old inspirational hymn that asserts the heritage of the saints of God. The Lord is our refuge, the Lord is our rock, and it's in Him that we hide in times of trouble. This is the heritage of the saints of God; this is the portion of His anointed ones.

The Lord's our Rock, in him we hide,
A shelter in the time of storm;

Secure whatever ill betide,
A shelter in the time of storm.

chorus

*Oh, Jesus is a Rock in a weary land,
A weary land, a weary land,
Oh, Jesus is a Rock in a weary land,
A shelter in the time of storm.*

A shade by day, defense by night,
A shelter in the time of storm;
No fears alarm, no foes affright,
A shelter in the time of storm.

The raging storms may round us beat,
A shelter in the time of storm;
We'll never leave our safe retreat,
A shelter in the time of storm.

O Rock Divine, O Refuge dear,
A shelter in the time of storm;
Be thou our helper ever near,
A shelter in the time of storm.

By Vernon

John Charlesworth

No Enchantment against Israel

At the close of their forty-year wilderness journey, shortly before the death of Moses, the children of Israel arrived at the plains of Midian east of the Jordan River and camped there. At this time, they had defeated two kings on that side of the Jordan River: Sihon, the king of the Amorites, and Og, the king of Bashan.

"And Moab said to the elders of Midian, Now shall this company lick up all that are around us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites

at that time.

“He sent messengers therefore to Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there has a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

“Come now therefore, I pray thee, Curse for me this people; for they are too mighty for me: it may be I shall prevail, that we may smite them, and that I may drive them out of the land: for I know that he whom thou blessest is blessed, and he whom thou cursest is cursed” (Num 22:2-6).

Balak, king of Moab, seeing what the children of Israel had done to the Amorites and the Bashanites, became alarmed and sent an emergency message to Balaam the prophet to come and help him curse Israel. Balaam sent word back to Balak that he could only do what Jehovah God commanded him to do, and that God had told him not to. Balak therefore sent another set of messengers to Balaam; this time he sent high-ranking officials with offers of honor and special reward for Balaam if he would comply. Balaam, because of covetousness and love for reward, continued to press God for permission to go to Moab. So God gave him over to his greed and love of reward and told him he could go.

Balaam eagerly got on his ass and set out early in the morning with the princes of Moab. Balak the king was already waiting for the prophet Balaam, and he brought him to the high places of Baal. There he prepared seven altars, and

Balaam offered upon each altar a bullock and a ram. And God put a word in Balaam’s mouth to speak to Balak. And so he returned to Balak and said to him:

“Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse Jacob for me, and come, defy Israel.

“How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?”

“For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

“Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!” (Num 23:7-10).

Balaam spoke what God had put in his mouth, but Balak was not pleased, because the prophecy blessed Israel. Balaam reminded him that he could only speak the words put in his mouth by God. Balak took him to another *high place* to try again. He built another set of seven altars here, and sacrificed a bullock and a ram on each of them. However, Balaam provided another prophecy that blessed Israel.

“And Balak said to him, What hath the LORD spoken? And he took up his parable, and said, Rise, Balak, and hear; hearken to me, thou son of Zippor:

“God is not a man, that he should lie; neither the son of man, that he should repent: hath he

said, and shall he not do it? or hath he spoke, and shall he not make it good? Behold, I have received commandment to bless: and he hath blessed, and I cannot reverse it.

“He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel; the LORD his God is with him, and the shout of a king is among them.

“God brought them out of Egypt; he hath as it were the strength of a unicorn.

*“Surely there is **no enchantment against Jacob**, neither is there **any divination against Israel**: according to this time it shall be said of Jacob and of Israel, **What hath God wrought!**” (Num 23:17b-23)*

Strong’s dictionary defines the word “enchantment” used in the verse of Scripture above as “incantation or augury.” There is no incantation against Jacob.

For those of us from Africa, this word “incantation” needs no definition. We are all familiar with it. But those from the West and elsewhere may need additional illustration. Incantations are mysterious words or chants used to charm or cast a spell on someone. They are mostly used to invoke evil or evil spirits on the person who is the subject of the attack or curse. Incantations are used in occultism and witchcraft with the intention of casting a spell on an object or on a person. This is what Balak had in mind for Balaam to do. But *God said there is no incantation against Israel. “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment*

thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD” (Isa 54:17).

The second word, “augury,” used by Strong in the definition of “enchantment” is even more mysterious. Those familiar with Shakespeare’s *Julius Caesar* or *Macbeth* or with ancient Roman tradition would immediately understand the import of this word. An augury is essentially a foretelling by divination done by a seer or an augur. In *Julius Caesar*, a seer warns Julius Caesar to beware of the ides of March, which is when he is later assassinated.

God spoke through Balaam to Balak and said that not only was there no incantation against Jacob, but no augur who could see into or alter Israel’s future, because God Almighty had already appointed Israel for greatness and for blessings. There was no need to ask a seer because God had already fixed and established Israel’s future. *“The LORD his God is with him, and the shout of a king is among them.”* No seer can see it, and no augur or diviner can alter it.

Let all the heathen rage, and their priests divine and prophesy evil against the anointed of the Lord; it will always be in vain. No one can curse the ones whom God has blessed. We are the blessed of the Lord. We are His anointed. No one on earth, in the heavens, or underneath the earth can put a curse on us. It will never stick. There is no incantation against Jacob and no divination against Israel.

Chapter 7

From Heirs to Inheritors

“But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions” (Obad 1:17).

We have not even begun to scratch the surface of the package God has bundled up for each of us to inherit. In fact, we have yet to comprehend the dimensions of it. As we discovered in the meditations in the previous chapters, the Lord Jesus Christ has left each of us a goodly inheritance. This inheritance is eternal, kept in heaven but available for us to tap into in the here and now. We are to begin enjoying part of our inheritance from day to day. Not only this, we are to grow in this area as well.

Spiritual growth affects how much of our inexhaustible inheritance we are able to take advantage of today. As we grow in the walk of faith and in the revelation of knowledge of God, the amount of our inheritance we're able to cash in on increases proportionally. First we need to know what belongs to us. Then we need faith to fill in the check and cash it

from our account in the bank of heaven. As we grow in faith, in closeness with God, and in revelation knowledge, we continue to discover new aspects of our inheritance we have never touched. We are able to progressively enjoy more and more of it, and different facets of it that we've never known before.

We start as babes enjoying toys given us by our Father, not knowing anything about our inheritance. Toys suffice for us at that age. As we grow, we begin to understand that we can get pocket money and additional allowances that we need to buy essential things in life. He has given us all things that pertain to this life and godliness. He has made available for us more than enough benefits to make us super-rich and prosperous in this earthly life. You can consider this the proceeds or interest generated by the Inheritance He deposited for us in the Bank of Heaven. This inheritance is so vast, so huge, that the proceeds generated from it are more than enough to make each of us wealthier than Bill Gates, with a net worth comparable to the value of the Middle East oil fields. These are fringe benefits that come to us from being His heirs. The principal portion is still ahead, waiting for us to mature and enter fully into our inheritance.

Our heavenly Father's desire is that we grow up and begin to make use of this inheritance He has allocated to us. It pains Him to see us living like beggars when just the interest on our accounts in the Bank of Heaven is worth billions of dollars. God is waiting patiently and eagerly expecting us to step into our

own. He doesn't want us, who are princes and princesses, to continue to live like slaves. He wants us to step out boldly in faith, and live every day like the King's kids. That's who we are.

As stated in the opening chapter of this book, heirship implies an inheritance. If we have been made heirs of God, we have become partakers of the inheritance left us at the death of Christ Jesus the Testator. This inheritance comes with the divine birth, and it's ours because our Father and Lord died. In the Epistle to the Hebrews, we read how this inheritance from the Lord was secured for us.

*"How much more (than animal sacrifices) shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He (Jesus) is the mediator of the New Testament (Covenant or Last Will and Testament), that by means of (His) death...they which are called might receive the promise of eternal **inheritance**" (Heb 9:14-15).*

Heirship, therefore, implies that an inheritance is on its way. An heir is a potential inheritor. It does not immediately make the heir an inheritor; an heir to the throne when he's an infant does not differ from a servant. He needs to grow up before he can occupy his position on the throne of his father. As the Apostle Paul states in the Epistle to the Galatians, *"the heir, as long as he is a child, differeth nothing from a servant, though he is lord of all; But is under tutors and governors until the time appointed by the father"* (Gal 4:1,2).

A child born into a royal family is a potential ruler, but does not differ from the commoners in the court if he remains a child. He will continue to be under the servants' training and tutoring until he grows up and graduates into a mature state where he knows his position and is able to rule over his subjects. In the same manner, an infant born into a wealthy family is an heir, but not yet an inheritor, until he is of age to step into his inheritance and appropriate it.

Our Father is the all-wise God, and He has prepared a great estate for each of us to inherit. But there's a stipulation with regard to when we can enter into our inheritance. We cannot yet enter into our full inheritance while we are still bottle-fed, still in diapers, or still sucking at our pacifiers. In fact, while we remain toddlers, all He will consider giving to us will be toys. Fathers give toys to babies and toddlers. That's the limit of responsibility with which you can trust an infant. It will not matter much if he breaks the toy, because it doesn't have much value. Toys are for babes, but the inheritance is for grown-ups.

The passage of Scripture above is very clearly rendered by the Amplified Bible as follows:

"Now what I mean is that as long as the inheritor (heir) is a child and under age, he does not differ from a slave, although he is the master of all the estate; But he is under guardians and administrators or trustees until the date fixed by his father" (Gal 4:1,2).

Our Father God is simply telling us to grow up. "Grow up and begin to possess your

possession!" is what He's literally saying to us. He has stipulated that until we reach a certain age of maturity, an age that corresponds to a level of responsibility, we cannot fully enter into the eternal inheritance that He has amassed for us. He has marked out this inheritance and it's kept in heaven for us, but to fully enter into it, we must reach the maturity of responsibility. God will not make an immature infant the ruler over the nations. Yes, the kid is an heir, but until he grows up, he will remain under supervisors and tutors.

The heir infant, surrounded by the pictures, news reports, and beautiful photographs of his billionaire father's estate, crying for milk and toys, understands little of the inheritance into which he has been born. The five-star investments, the mansions in Beverly Hills, the successful business enterprise, the accumulated nine-figure investment accounts, the prestige of fame and power—all these are his to inherit; but years must pass before he can understand and appropriate any of these. And indeed, this is so true about children of God. How little do most of us children of God know of the inheritance that was ours the moment we became children of God! We are satisfied with toys and pacifiers when continually before our eyes are the pictures and photographs of the glorious inheritance that is ours as children of God.

Because of this, we are admonished by the Holy Spirit through the Apostle Paul to move on from the babyhood realm into maturity. We are urged to press forward from the gift and

toy realms into the inheritance realm. Toys and gifts are enjoyed and valued greatly by children; at that level of maturity they cannot appreciate an inheritance. A child would rather listen to you if you are going to give him a toy car to play with than if you talk to him about an inheritance. You'd better give him his holiday presents and toys, or there'll be no peace and your house will be filled with crying and wailing instead of songs of celebration. Try telling him that you'll leave him an inheritance and see how that works out.

Of course, there are big toys for big boys and girls. There are even bigger gifts for bigger boys and girls, and these big gifts and toys are given to privileged kids that are born into a great inheritance. But these are not the substantial inheritance. Gifts and toys suffice for children, but His inheritance is for the full-grown.

God will only commit kingdom authority and power to those of His children that have reached the spiritual maturity of sons. This is the inheritance of the saints of God who are joint heirs with Christ Jesus. We inherit the Kingdom with our Lord Jesus Christ, but we only reign with Him if we pass through the process He passed through and attain the maturity of a Son.

Our Lord Jesus in His relationship with the Father passed through these stages, setting an example for us. He started as a child. "*For unto us a child is born*" (Isa 9:6a). He was born as a child and had to grow before His Father God. He had to pass through thirty years of spiritual development under the dealings of His Father,

learning His ways in complete obedience. For *“though he was a Son, yet he learned obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation to all them that obey him”* (Heb 5:8,9).

And when He reached maturity, at the great ceremony in the River Jordan, God declared Him as His Son. A Child was born in Bethlehem, but thirty years later at the Jordan River, a “Son was given.” And from that day forward, we saw Him enter into His full inheritance: the Son manifested to the world, and the Kingdom of God came among men.

The desire of God is for all of us, His Children, to come into this status found in Christ Jesus our Lord and Forerunner—to attain that maturity of the Son, that we might enter into our full inheritance as joint heirs with Him. But, to get to this place, we must pass through trials and tests, like He did. *“It is a faithful saying: For if we are dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself”* (2 Tim 2:11-13).

Gifts are free. They are given at the benevolence of the giver. But the throne of Christ is reserved for those who would overcome with Him. It is reserved for those who would press forward with Christ to maturity and overcome.

“And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they

be broken to shivers: even as I received of my Father” (Rev 2:26-27). *“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne”* (Rev 3:21). *“He that overcometh shall inherit all things; and I will be his God, and he shall be my son”* (Rev 21:7).

The Son of God is the heir of all things. He is the Ruler and the King of kings. And to those that press forward into maturity and become overcomers, He will grant the privilege of sitting with Him and reigning with Him on His Throne. This is not just for any child of God you may meet in a church meeting.

Every child of God is in the Kingdom and is a potential inheritor of all the promises of God. But only those who make becoming like Christ their goal will share the glory of inheriting the Kingdom with Him. There’s a difference between seeing or entering the Kingdom and inheriting it.

Ten spies were sent into the land of Canaan. All ten of them saw the Land of Canaan. All ten of them entered the Land of Canaan. In fact, all ten of them tasted the “grapes of Eshcol,” the fruits of Canaan. But only two inherited a portion in the Land of Promise.

Many Christians have a faulty idea concerning ruling and reigning with Christ. They think that by sheer grace, they will somehow be caught up into heavenly realms of power and glory and find themselves sharing the Throne with Christ Jesus. But the Spirit of God teaches us clearly that *“He that overcometh shall inherit*

all things; and I will be his God, and he shall be my son” (Rev. 21:7). The twenty-first chapter of the Book of Revelation speaks of three classes of people in relation to the Kingdom. First, there’s the unconverted, those who have their part in the lake of fire. Second are the saved peoples of God, who dwell in the New Jerusalem, with God Himself dwelling among them. These people have entered the Kingdom and are enjoying the presence of God and the blessings and benefits of the New Jerusalem. And then there’s the third group—the *fully grown sons, the overcomers, the heirs of all things, who sit on the throne with the Lord and reign and rule with Him.*

In the shadow picture presented in the Old Testament, we also see three groups of people. First we see the inhabitants of Egypt and all those left behind in Egypt after the people of God crossed the Red Sea. These are the unconverted.

The second group are all those who were delivered out of Egypt into freedom, but were still in the wilderness. The wilderness is a place of testings, prunings, and preparation. It is not meant to destroy but to prepare us, mature us, and make us ready for our inheritance in the Land of Canaan.

This second group can be said to have tasted the fringe benefits of their inheritance. They have not entered in yet, but they have tasted the power and riches of the world to come on the other side of Jordan. They can be said to have seen the Kingdom in a way, but they have yet to enter it and definitely could not inherit it.

They saw and partook of the grapes of Eshcol, but did not enter into the land nor inherit any portion of it.

“And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

“And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

“So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)

“And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days” (Num 13:17-24).

But when the spies returned and shared the grapes from the brook of Eshcol, the land

that flowed with milk and honey, ten of them brought an evil report of unbelief. This evil report gave birth to fear and unbelief in the heart of these “second” group and prevented them from entering in and inheriting the Land of Promise.

The third group in the Old Testament shadow includes Caleb, Joshua, and all the younger ones who entered into the Land of Canaan and obtained their inheritance. They saw the Land, entered the Land, and possessed the Land. The Lord Jesus told Nicodemus:

“Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother’s womb, and be born?”

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again” (John 3:3-7).

When one enters a country or kingdom, he is a citizen and enjoys the benefits of that country, but he is a subject of that country. However, when one inherits a kingdom, he is not just a subject of the kingdom, but the controller, the authority, the power, and the governor of that territory. Inheriting the Kingdom is much more than merely entering into it and enjoying the blessings and rights of citizenship.

As stated above, there are different classes

of people in relation to the Kingdom of God. There are those who see and enter the Kingdom of God. Then there are those who press in and possess the Kingdom. And finally, there are those, the Overcomers, who inherit the Kingdom. To inherit the Kingdom is to fully possess its riches and abundance and exercise its power and dominion. Those who inherit the Kingdom are those who sit with the Lord Jesus upon His throne and rule with Him.

The Kingdom of God is for us to inherit. The Lord Jesus Christ, our Forerunner, has already entered into His inheritance and now sits upon His Father’s throne. He is the Heir of all things. But He has moved on from being an Heir: He has become an inheritor. He now possesses the key to all things in heaven and on earth. What He opens, no one can shut, and what He shuts, no one can open. He’s the Possessor of all things.

Yes, we are joint heirs with Him, but we are not yet joint inheritors of the Kingdom with Him. We are heirs of God—not yet inheritors. God’s plan and desire for us is to walk in His steps and press in until we reach that place where we begin to fully possess our possessions. The word of the Lord is coming to us today to press into the Land of our inheritance, and move from heirs to inheritors.

“But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions” (Obad 1:17).

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