

SEED & BREAD

FOR THE SOWER ISA. 55: 1 0 FOR THE EATER
BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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INHERITING THE EARTH

"For evildoers shall be cut off: but they that wait upon the LORD, they shall inherit the earth" (Psalm 37:9).

The passage quoted above is the first direct statement in the Bible that speaks of the future portion and blessing of those who wait upon the Lord. Its importance demands careful consideration. The first important word in it is **"wait."** This is a flexible word that can have numerous shades of meaning. It is the Hebrew word *qavah*, which, when considered in all its occurrences, shows that it means to wait, to expect, to look for-but all the time serving according to God's directives while these actions are taking place. Isaiah 26:8 gives us a good example of this extended meaning: **"Yea, in the way of Thy judgments, O LORD, have we waited for Thee."** Therefore, no one is truly waiting on the Lord unless he is doing what God has said he should do.

It hardly needs to be pointed out that what God expected the Israelite to do while he waited is quite different from what God expects of you and me while we wait upon Him. In relationship to the present dispensation of God's grace, it is His revealed and declared judgment that there is a supreme work that we should do. This was made known when certain ones asked Him, **"What shall we do that we might work the works of God?"** (John 6:28). His explicit answer to them was **"This is the work of God, that ye believe on Him Whom He hath sent"** (John 6:29). And there is no later word spoken by our Lord or written by His apostles that changes this in the least.

It is also the revealed and declared judgment of God that one book in the Bible was written so that men might **"believe that Jesus is the Christ, the**

Son of God; and that believing ye might have life through His name" (John 20:31). Then in God's final revelation He gave for our instruction, we are told to **"Proclaim the Word, to keep at it in season and out of season, make the facts known, rebuke, and entreat with all patience and teaching"** (2 Tim. 4:2, TRV).

So, while we wait upon the Lord, we will give great diligence and thought, above all things, to be believers in the Lord Jesus Christ, to the assiduous study of every word that the Gospel of John reveals concerning Him, and to the faithful proclamation of His Word. All this is a part of our waiting on the Lord.

The next word that demands consideration is **"inherit,"** a word used many times in connection with the promises of God. It should be noted that in order to inherit, one must be given the place of an heir; and he must in due time receive a portion which becomes his as an allotment to enjoy. Thus, in every occurrence of the word "inherit," we should see the idea of one having a place and enjoying a portion. The Old Testament word (*yarash*) means to occupy, to possess; and the New Testament word (*kleronomeo*) means to obtain and enjoy an allotment.

The final word of importance is **"earth."** This is the Hebrew word *erets*, a word from which one could easily cite numerous occurrences to show that it means "land"; but just as many could be brought forth to show that it means "the planet earth." Note the occurrences in Gen. 1: 1 and 1: 10. In the first it means the planet and in the second it means the land. Every occurrence must be defined by the context in which it is found.

In view of these facts, it becomes plain that the first great declaration in the Word (excluding Psalm 25:13) concerning man's future home is that, if he waits upon the Lord, he will have a place and enjoy a portion in the earth. This declaration is immediately repeated in the same Psalm.

"For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Psalm 37:10, 11).

These verses, with the one that precedes them, emphatically declare the fate of the wicked and the future of the righteous. Evildoers will be cut off;

but the meek shall have a place and enjoy a portion in the earth, and in the abundance of peace they will find delight.

The "meek" are the submissive, the yielded, the humble. We are exhorted to: **"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time"** (1 Pet. 5:6). This we will do. We will submit to God and to His Word. We will yield to Him in all things. But not for one moment will we yield or submit to men, to their creeds, to their organizations, or to their crude and puerile theologies. We will take our place with the meek in all things that pertain to God and His Word.

The declaration that those who are given a place and a portion in the earth shall "delight themselves in the abundance of peace" may have to do with the fact that God **"will speak peace to His people"** (Psa. 85:8) and cause **"wars to cease to the end of the earth"** (Psa. 46:9). Of course, this will be a source of great delight; however, I feel there is more in this passage than this.

Our word "abundance" comes from the Latin *ab*, meaning "from," and *unda*, meaning "wave"; and it speaks of wave upon wave of something that rolls in upon us. The Hebrew word for "peace" is the familiar *shalom*, and it is used interchangeably with *eirene* in the New Testament. Thus, according to the law of divine interchange, these two words are the same in value and meaning. The word *eirene* is a noun which comes from the verb *eiro*, "to join." And since a noun derived from a verb cannot mean something entirely different from its parent word, both *shalom* and *eirene* suggest a perfect union. This gives us another facet of earth's glorious future. It will be a place characterized by wave upon wave of things that are joined to God. This will fulfill the prayer of Amos: "But let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24). Then we will say: **"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life: in Thy light shall we see light"** (Psa. 36:7-9).

A further statement in this Psalm is most revealing. **"For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off"** (Psalm 37: 22) .

Indeed, many will be blessed of Him; and all who are blessed of Him will have a place and enjoy a portion on the earth. All places will not be the same, neither will all portions be equal. The declared destiny of the twelve apostles is an example of this. Of these it has been said, "**Ye also shall sit upon twelve thrones judging the twelve tribes of Israel**" (Matt. 19:28). This will be their portion in this earth, and this place is exclusive to the twelve.

Those who qualify as believers in the Lord Jesus Christ in this present dispensation are to enjoy the allotment of being "**blessed with every spiritual blessing among the most elevated in Christ**" (Eph. 1:3, TRV). But even these great blessings will be our portion in this earth.

When the Lord Jesus was upon the earth, He confirmed the promises made in the Old Testament (see Rom. 15:8) and declared: "**Blessed are the meek: for they shall inherit the earth**" (Matt 5:5). He confirmed and did not contradict in any manner the promises made by the Psalmist, and there is nothing in anything spoken in His later words or the words of any writer that in any way nullifies the Biblical witness as to man's future place and portion. The Word of God does not change-all who are blessed of Him will have a place and enjoy their portion in the earth.

The testimony of Scripture is that God brings salvation and blessing to men upon the earth, and this should not be contradicted by the Greek philosophy that all the benefits of the work of Christ are to be gained by a Light from this world into heaven.

At present, the earth is in such condition that many will say they want no place or portion in it. And such dire things are now being predicted by men (not by God), in regard to the future of the earth, that they fain would *fly* from it. And we must admit that conditions on the earth are such today that at times we are inclined to say with the Psalmist: "**Oh that I had wings like a dove! for then would I flyaway, and be at rest. Lo, then would I wander far off**, and remain in the wilderness. I would hasten my escape from the windy storm and tempest" (Psa. 55:6-8).

The Bible, throughout, acknowledges the present condition of the earth; and it is epitomized in one neat phrase, "**the bondage of corruption**" (Rom. 8:21). Scripture enlarges upon this, saying, "**For we know that the whole creation groaneth and travaileth in pain together until now**"

(Rom. 8:22). The time of its deliverance **is set** as being the same as the unveiling of the sons of God, and we know that the manifestation of the sons of God is simultaneous with the manifestation of the Lord Jesus Christ. (See 1 John 3:2 where "appear" is *phaneroo* and means "to manifest." See also Col. 3:4). The unveiling and the subsequent manifestation of Jesus Christ will take place when, "**The glory of the LORD shall be revealed, and all flesh shall see it together**" (Isa. 40:5).

This will result in **the earth being full of the knowledge of the Lord, as the waters cover the sea** (Isa. 11:9). This is God's next move; it is next in His order of events, and it is in no way dependent upon or related to His personal return to the earth to be personally present for a thousand years.

It seems that for every malignant and evil condition of the earth, there is a beneficent promise. It would make an interesting study to trace these out, but this cannot be done within the limits of space that remains. It is sufficient for now to say that

when God governs the nations upon the earth (Psa. 67:4);

when the whole earth is filled with His glory (Psa. 72: 19);

when the heavens declare His righteousness, and all the peoples see His glory (Psa. 97:6);

when God opens His hand and satisfies the desire of every living thing (Psa. 145:15, 16);

when God's judgments are in the earth, and the inhabitants of the world are learning righteousness (Isa. 26:9); when no inhabitant of the earth shall say that he is sick (Isa. 33:24);

when God opens rivers in high places, and fountains in the midst of valleys (Isa. 41: 18);

when the desert shall blossom as the rose bush blossoms (Isa. 35:1);

I want to be on earth, see all this, and be a part of it. I want to be where the action is.

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