

# Seven Thousand Years

## Part II

### *The Mandate in Genesis Chapter One Fruit-Bearing, Israel During Past Time Fruit-Bearing, Christians During Present Time*

(The second part of this article will deal with the mandate given to Adam at the time of his creation and how this mandate had to do with Israel during the past dispensation and has to do with Christians during the present dispensation.

That stated in this mandate has been *at the center of everything* Satan has done since he brought about man's fall, accounting for the seemingly completely leavened state of Israel at Christ's first coming and the prophesied completely leavened state of Christendom immediately preceding Christ's return.

*BUT*, it is all about to reach an apex and come to an end, with events during the seventh day, the seventh 1,000-year period, being realized.)

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:26-28)

There are two places in the New Testament where a complete history of the Church was made known. And this history was made known both places in relation to the Word of the Kingdom and Satanic opposition to this message.

Christ made this known during His earthly ministry at a time before the Church was even brought into existence, through the first four parables in Matthew chapter thirteen.

And in Revelation chapters two and three, during the early years of the existence of the Church, Christ made this history known once again, though after a different fashion.

Apart from having the first four parables in Matthew chapter thirteen and the epistles to seven Churches in Revelation chapters two and three, this pre-recorded history would not exist.

### **Exactly What, Why?**

*BUT*, having this information two places in the New testament, *we can know EXACTLY WHAT has happened and WHY conditions in Christendom have become as they currently exist.*

Thus, the state of Christianity today should surprise no one, *for it was ALL foretold 2,000 years ago, relating the end from the beginning.*

*The SATANIC work* at the center of the matter brought man down at the beginning, in Genesis.

*The SAME continuing work* subsequently brought Israel down during the past dispensation.

*And this SAME continuing work has NOW* brought the Church down during the present dispensation.

And Satan's work in this respect throughout six millenniums *could ONLY be expected*, for that being dealt with has to do with events of a seventh day, a seventh millennium, when the government of the earth will change hands.

Satan and his angels have ruled since time immemorial, *BUT ALL of that is about to change.*

The importance of properly understanding this whole overall subject is *WHY* so much time has been spent in the preceding part of this article (Part I) on *the way that ALL Scripture is commonly structured and moves*. The entirety of Scripture, *BOTH Testaments*, is built on a Divinely established septenary arrangement of days, foreshadowing millenniums, *with Scripture ALWAYS moving toward the seventh day, the seventh millennium, NOT toward time beyond, time in the endless ages*.

And *THIS septenary arrangement of days*, the base, the foundation, appears at the beginning of both Testaments, unchangeably establishing matters *after EXACTLY the SAME fashion BOTH places*.

And *ALL subsequent Scripture in both Testaments, of necessity, can ONLY MOVE in the SAME direction and REST on the SAME previously established base, the foundation*.

*BUT, ALL* of this has been ignored, thrown to the winds. The work of Satan, covering the past two millenniums, as set forth in Matthew chapter thirteen and Revelation chapters two and three, bringing about the currently existing conditions, has been done in such a manner that it goes almost completely unnoticed and unrecognized.

*Though Scripture ALWAYS moves in ONLY ONE direction, man, NOT understanding this and attempting to deal with Scripture, INVARIABLY sees Scripture moving in ANOTHER direction*.

Man's creation and fall had to do with *the EARTH and REGALITY, associated with a SEVENTH day*.

And redemption, first and foremost, has to do with man realizing the purpose for his creation, *which is RULERSHIP over the EARTH on THAT SEVENTH day*.

*BUT*, individuals attempting to deal with the matter today, invariably completely ignore, most don't even know, the *PURPOSE* for man's creation, the *REASON* Satan brought about his fall, and the resulting *PURPOSE* for man's salvation.

Fallen man is invariably dealt *with in relation to heaven, hell, and eternal verities, NOT in relation to the way Scripture handles the matter, in relation to REGALITY, the EARTH, and a SEVENTH day, a seventh 1,000-year period of rest following six days, 6,000 years of redemptive work.*

*BUT, redeemed man DOESN'T move immediately FROM the point of "salvation" TO "regality," NO more so than did the Israelites under Moses move immediately FROM the death of the firstborn in Egypt TO dwelling in and realizing regality in the land to which they had been called. Different things lay between these two points for the Israelites in the type, and different things lie between these SAME two points for Christians in the antitype.*

Note again the mandate given to Adam. *The mandate has five parts, NOT just two parts — "Be fruitful...multiply...fill...subdue...," THEN, "RULE."*

And, as will be seen in this study, *being "fruitful" is "multiplying," then "filling" the earth, LIKE with LIKE; and this is what it will take — NOT just one or two like-minded individuals (e.g., Adam and Eve alone), BUT MANY — to THEN subdue and rule the earth.*

*THIS was true for Adam, it was equally true for Israel, and it is equally true for Christians today.*

### **Fruit-Bearing — Adam, Israel, Christians**

Approaching the matter after a similar fashion to that seen in the parable of the Sower in Matt. 13:3-9, 18-23, beginning, as in the mandate, with "fruit-bearing," *note how this was FIRST seen with Adam at the beginning, THEN with Israel during the past dispensation, THEN with Christians today.*

That would be to say, note "fruit-bearing" as it has been seen throughout Man's Day in relation to the recipients of the offer of the kingdom of the heavens.

*BUT, EXACTLY WHAT is “fruit-bearing?”*

And “fruit-bearing,” as will be shown, *can ONLY be seen as the centerpiece to the proclamation of the Word of the Kingdom.*

Or, to state the matter another way, *the proclamation of the Word of the Kingdom is for purposes surrounding “fruit-bearing.”*

And “fruit-bearing” *is for PURPOSES* having to do with “multiplying” and “filling” the earth with like-minded individuals; and *THIS is for PURPOSES* having to do with “subduing” and *THEN “ruling”* the earth.

With the preceding in mind, let’s look at the matter, from the outset.

### 1) Adam

Fruit-bearing is introduced in Scripture at the time of man’s creation, in the opening chapter of Genesis. And the *WAY* fruit-bearing is dealt with in this passage establishes *an unchangeable, foundational WAY that the subject is dealt with at ANY subsequent place in Scripture.*

(The preceding statement would be drawn from what is known as “the first-mention principle” in Scripture.

The first mention of a subject in Scripture sets the unchangeable pattern for *HOW* that subject is dealt with throughout *ALL* subsequent Scripture.)

Fruit-bearing, in this first-mention respect, appears in the opening and central part of a mandate given to man at the time of his creation *and is INSEPARABLY associated with the REASON for his creation, the REASON for his very existence.*

Note again this mandate in verse twenty-eight:

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [‘fill’] the earth, and subdue it: and have dominion [Heb., *radah*, ‘rule’] over the fish of the sea, and over the fowl of the air, and over every

living thing that moveth upon the earth [marine and animal life were all that existed at that time, *BUT NOT all that would one day exist; and man was to rule over ALL upon the earth*].”

The latter part of the mandate — having dominion, *i.e.*, ruling the earth — was seen back in verse twenty-six, but the complete mandate is given only in verse twenty-eight.

Being fruitful in this verse had to do with *PROCREATION*, *MULTIPLYING*, and, through this means, *FILLING* the earth with individuals of *LIKE-MIND* and *PURPOSE* to that of Adam.

*It had to do with individuals from the human race FILLING the earth, allowing man to then SUBDUE and RULE the earth in the stead of the incumbent ruler and those ruling with him.*

Thus, there is the Biblical definition and purpose of fruit-bearing, as *UNCHANGEABLY* set forth at the beginning.

*Fruit-bearing has to do with REPRODUCTION, like producing like, for REGAL purposes pertaining to THIS PRESENT EARTH.*

## 2) Israel

As previously seen, *fruit-bearing lay at the CENTER of God’s dealings with Israel at the time of the nation’s inception during Moses’ day*—a nation comprised of probably about 2,000,000 individuals (Ex. 12:37, 38), *brought into existence during four hundred previous years through procreation, fruit-bearing, from the loins of Abraham, Isaac, Jacob, and his twelve sons.*

“Fruit-bearing,” “multiplying,” and “filling” the earth had occurred (the latter with respect to “Egypt,” a type of *the world, the earth* [Ex. 1:7-20]). *NOW*, four hundred and thirty years following Abraham’s call regarding the matter (*cf.* Gen. 12:1-3; 15:13; Ex. 12:40, 41; Gal. 3:16, 17), Abraham’s descendants through Isaac and Jacob were *READY to leave Egypt, with a view to FULFILLING the last two parts of the mandate — “subduing” and “ruling” the land previously covenanted to Abraham, Isaac, and Jacob,*

with an extended view to ultimately “subduing” and “ruling” the entire earth.

*BUT*, the preceding is hardly what occurred, particularly with the generation that left Egypt under Moses.

*NOR* did the succeeding generation under Joshua, or any other succeeding generation move beyond fulfilling the last two parts of the mandate in the land.

So, *WHAT* happened?

Well, you can read about the matter in Num. 13ff. But let’s move 1,500 years ahead in Israeli history — at the time of the offer of the kingdom of the heavens to the nation in the gospel accounts — and see *the ultimate end result of unbelief*, producing the wrong type of fruit-bearing, which had begun during Moses’ day. Then we’ll drop back to Moses’ day and briefly review Israeli history during these 1,500 years.

*“Fruit-Bearing” lay at the heart of that stated about Israel throughout the offer of the kingdom in the gospel accounts, FROM the days of John the Baptist at the beginning of the offer (Matt. 3:8-10) TO that day over three years later when Christ announced that the kingdom would be “taken” from Israel and “given to a nation bringing forth the fruits thereof” (Matt. 21:43).*

All of the preceding is climactically seen in Matt. 21:18-43, during the two days preceding the crucifixion.

The account begins with Christ returning to Jerusalem from Bethany, hungry, seeing a fig tree, going to the fig tree, and finding *NO fruit, NOTHING but leaves*.

Because of this, Christ stated, “Let no fruit grow on thee henceforward forever [*lit.*, ‘Let no fruit grow on thee henceforward with respect to the age’ (the *aion*)].” And the fig tree subsequently “withered away.”

With the fig tree representing fruitless Israel, this act marked the end of the offer of the kingdom to Israel in the gospel accounts.

(Israel, from this point forward, could bear *NO fruit relative to the proffered kingdom*, a kingdom which Israel could have realized during the coming age, during the seventh day, the seventh millennium.

Israel though still could and would bear fruit relative to the kingdom covenanted to David in the coming age, *BUT NOT relative to the proffered heavenly sphere of the kingdom.*)

The next day (Mark 11:12-21), at the Temple, in the presence of the chief priests, the Scribes and Pharisees, and older Israeli men, Christ stated the whole of the matter in a parable — the parable of the Householder and His vineyard.

This parable (from Isa. 5) carried matters throughout Israel's fruitless past history, their rejection and slaying of their own prophets, and *NOW* what they were *ABOUT* to do — cast out and slay the Householder's Own Son, Who had been sent seeking fruit from the vineyard.

And this was followed by the Son's announcement in verse forty-three:

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Israel, over the years, *DID* bring forth fruit, *BUT* what kind of fruit?

In Isaiah chapter five, in the vineyard which Christ referenced in Matthew chapter twenty-one, Israel had brought forth "wild grapes" (v. 3).

Or, in Matthew chapter twenty-three, the Scribes and Pharisees, compassing land and sea in order to make one proselyte, had ended up making him "twofold more the child of hell [*lit.*, 'a son of Gehenna' (a place of refuse)]" than themselves (v. 15).

Rather than making him a fruitful son of the kingdom, as seen in the second parable in Matthew chapter thirteen, the Scribes and Pharisees had made this man twofold more a fruitless son of Gehenna than they themselves were.

(Note the completely opposite positions associated with correct or incorrect fruit-bearing — *sons of the Kingdom on the one hand, and sons of Gehenna on the other* [cf. Matt. 12:30].)

And, when the Householder of the vineyard sent His Son 2,000 years ago, seeking fruit from the vineyard, the Son found a nation associated more with fruit-bearing in relation to Gehenna than with the proffered Kingdom.

*ANY fruit* brought forth by the nation was completely out of line with that seen in Gen. 1:28 and completely in line with that seen in Isa. 5:3 and Matt. 23:15.

Over the course of the past 1,500 years, dating back to the inception of the nation during Moses' day, Satan had caused the whole of the matter to be turned completely around.

*ANY fruit* being produced by Israel was more in line with the present kingdom under Satan than with the coming kingdom under Christ.

### 3) Christians

And the Church, relative to the proclamation of the kingdom and fruit-bearing, because of the work of Satan over the past 2,000 years, finds itself *in NO better condition today*, which is what the first four parables in Matthew chapter thirteen relate.

As seen in these four parables, fruit-bearing results from the sons of the kingdom whom Christ has placed out in the world understanding and acting upon the message, upon the Word of the Kingdom.

And it was fruit-bearing which Satan sought to *PREVENT* in the first parable and *STOP* in the second parable, with that seen

in the third and fourth parables having to do with *different facets of his continuing work, with EXACTLY the same end in view.*

*NOW, WHAT does fruit-bearing look like and WHAT is the purpose of fruit-bearing in these parables?*

Fruit-bearing looks *EXACTLY* like it did and for *EXACTLY* the *SAME* purpose as seen at the beginning 6,000 years ago, or anyplace elsewhere in Scripture where the matter is dealt with—*BE fruitful, multiply, fill the earth, THEN subdue and rule the earth.*

*BUT, WHAT does that look like in today's Christianity?*

And that, as well, is quite simple and easy to address.

The Spirit of God is in the world today, in the antitype of that seen in Gen. 24:1ff, *on a SINGULAR mission.* Though the Spirit was already in the world, *the Spirit was sent on the day of Pentecost to search for and to procure a bride for God's Son.*

And the search for and procurement of the bride is being conducted among the saved, from the present dispensation, from among those forming the body of Christ, *who are NEITHER Jew NOR Gentile, BUT, one new man "in Christ."*

The bride is being *called out of* the larger body of Christians, *removed from* Christ's body and formed into a bride, *EXACTLY as seen in the original type in Gen. 2:21-24 — Eve, formed from a rib which had been removed from Adam's body.*

The complete process has to do with moving through that foreshadowed by the six days of restorative work in Genesis chapter one, with a view to realizing that foreshadowed by the seventh day of rest which follows, beginning chapter two.

And within this complete sequence, *fruit-bearing today* would have to do with those being called out proclaiming the message, with a continued view to others being called out proclaiming the message, with a continued view to others...

*Fruit-bearing, as UNCHANGEABLY established in Gen. 1:28, has to do with DUPLICATION, MULTIPLICATION, and FILLING the earth with like-minded individuals, with a view to ultimately SUBDUING and RULING the earth.*

(The first man, the first Adam, was told to be fruitful, multiply, fill the earth, then subdue and rule the earth.

The second Man, the last Adam, presently seated at His Father's right hand (Ps. 110), is carrying out the first three parts of this mandate through the work of the Spirit in the world today.

And the Father has told His Son to sit at His right hand *UNTIL His enemies are made His "footstool," UNTIL His enemies have been subdued.*

*THEN*, after *ALL* these things have been accomplished, the Son, with those whom the Spirit will have procured to reign with Him [those who under the leadership of the Spirit, had been fruitful, had multiplied, and had filled the earth] will *RULE "in the midst" of His SUBDUED enemies.*

*Radah*, "rule," is used in the Hebrew text of Gen. 1:26, 28; Ps. 110:2].

[Also, note that Adam *could NOT* have held the sceptre *at ANY time* following his creation (a position held by some Bible students).

Understanding the exact wording of the mandate in Gen. 1:28 in the light of the type-antitype account of *Saul and David, Satan and Christ*, an individual can know that Adam *could NOT have EVER held the sceptre.*

*Holding the sceptre prior to having a contingent of like-minded individuals to occupy the throne with him would have been out of line with BOTH God's command and order.*

Adam had to *FIRST* be fruitful, multiply, and fill the earth *BEFORE he could subdue and THEN rule the earth, EXACTLY* as the second Man, the last Adam, has to sit at His Father's right hand, *UNTIL...*])

*NOW*, knowing and understanding fruit-bearing from a Scriptural perspective, note again where those in a position to bring forth fruit for the kingdom during the present time find themselves.

And this is *NOT ONLY* after 2,000 years of Satan's work seeking to *PREVENT* and *STOP* fruit-bearing *BUT ALSO* after 4,000 years, taking matters back to Abraham, and after 6,000 years, taking matters back to Adam.

It is *ALL* about fulfilling the mandate given to Adam at the time of man's creation 6,000 years ago, pertaining to rulership over this earth during the last 1,000 years of the earth's existence.

It is about "*REGALITY*" associated with the present *HEAVENS* and *EARTH* during *ONE* climactic age, *NOT* about *REGALITY* associated with the new *HEAVENS* and the new *EARTH* during the *ENDLESS* ages beyond.

It is about events during "*TIME*," *NOT* about events during *ENDLESS TIME* (the ages beyond).

## **The Church in the World Today**

Properly understanding and dealing with Christendom as it presently exists — *particularly in relation to fruit-bearing and the Word of the Kingdom* (in line with Gen. 1:28), to *overcoming* (the world, the flesh, and the Devil, allowing fruit-bearing) — an individual would naturally be drawn to the *first four parables in Matthew chapter thirteen or the epistles to seven Churches in Revelation chapters two and three.*

In the former, he would see a *completely leavened Christendom* (Matt. 13:33), and in the latter he would see a *Church which believes that it is "rich, and increased with goods," that has "need of nothing," but, in reality, it is "wretched, and miserable, and poor, and blind, and naked"* (Rev. 3:17).

(Note that "*rich, and increased with goods, and have need of nothing,*" along with "*wretched, and miserable, and poor, and blind, and naked*" have to be understood after the manner in which the book has been structured, revealed at the outset back in the opening verse — "*signified.*"

“Signified,” a translation of *semaino* [the verb form of *semeion*, the Gk. word for “sign”], has to do with making something known through a manner which carries the reader FROM a somewhat indirect means TO a direct means, using an illustrative statement as a means of explaining a matter.

Thus, Rev. 3:17 provides two illustrative statements to describe, through an indirect means, both how those Christians forming the Church at the end of the dispensation view themselves and how God, instead, views these same Christians.

And this CENTERS around ONE thing — the Word of the Kingdom, with its corresponding fruit-bearing.

*For a more complete discussion of the word “signified,” refer to the author’s article by that same name.)*

**BUT, EXACTLY WHAT** does all of this look like in Christendom today?

*And this would have to do with ALL Christendom, NOT just the liberal segment BUT the fundamental segment as well — “till the WHOLE was leavened.”*

(Previously in Israel, the entire nation had been affected after this same fashion, with the Scribes and Pharisees [the fundamental legalists], because of what they had done [Matt. 23:13], receiving the greater condemnation at Christ’s hands.)

### 1) *Properly Dealing with the Issue*

The only way to correctly answer questions about that seen in Matt. 13:33, properly addressing the issue at hand, would be to drop back 3,500 years in Jewish history and begin with the inception of the nation of Israel under Moses. Mistakes seen in much of what is taught in Christendom today emanate from the mistaken way Christians look upon that which occurred at and following this time.

And mistakes of this nature originate from ONE central mistake, a BASIC mistake.

Get things right at the base, at the beginning, and you can remain right while building the superstructure.  
*BUT*, go wrong at the base, and... (cf. Matt. 7:24-27).

The base, the beginning, in this respect is *HOW* an individual looks upon *ONE particular thing* about the nation of Israel, *FROM* the time of the nation's inception during Moses' day *TO* the time 1,500 years later, covered by the gospels and Acts.

And *THAT ONE thing* has to do with the status of the Jewish people relative to "salvation" — Were they "saved," or "unsaved"?  
 That would be to ask:

*DID* God, throughout these 1,500 years, deal with generations of *saved Jews*, dealing with them relative to things beyond salvation by grace?

OR, *DID* God, throughout this time, deal with generations of *unsaved Jews*, dealing with them first and foremost, relative to salvation by grace?

And *HOW* an individual looks upon and understands this whole, overall issue and answers the preceding questions will have far-reaching ramifications on his interpretation of Scripture, particularly throughout the gospels and Acts.

Thus, let's see how Scripture handles the matter, beginning at the outset during Moses' day, then moving forward through 1,500 years of Jewish history to the time when events during the gospels and Acts occurred.

#### a) *Death and Shed Blood, an Inheritance*

Following the nation's inception during Moses' day — which had to do with the death and shed blood of paschal lambs and the consequent death of the firstborn — Moses led the Jewish people out of Egypt to realize an inheritance, within a theocracy, in another land.

*NOW, at this point, HOW would this generation of Jews be looked upon relative to salvation — saved, or unsaved?*

The REASON for their departure from Egypt — leaving Egypt (a type of the "world") to realize an inheritance in another land — would, ALONE, reveal that a *saved generation of Jews had left Egypt under Moses, for God does NOT call unsaved people from one land to realize an inheritance in another* (as He had called Abraham to leave Ur in order to realize an inheritance in another land 430 years earlier; or as he calls Christians for the same purpose today).

*BUT, again, death and shed blood, with the resulting death of the firstborn, PRECEDED the Israelites leaving Egypt to realize an inheritance in another land.*

*The former had to occur BEFORE the latter.*

The Israelites leaving Egypt under Moses had experienced the death of the firstborn (Ex. 12:1ff). Lambs had been slain, blood had been properly applied, and God had recognized a vicarious sacrifice, EXACTLY as seen in the message of salvation by grace today.

And the basis for that which occurred 3,500 years ago and that which occurs today *is the SAME as well. It HAD/HAS to be the SAME, for salvation at ANY time in man's history CANNOT exist APART from Christ and His shed blood.*

God CANNOT recognize the death and shed blood of animals in a vicarious respect (Heb. 10:4), UNLESS...

And that "UNLESS" takes an individual to an event referenced in Rev. 13:8, to Christ "slain from the foundation of the world," which refers to a time preceding the restoration of the ruined earth in Gen. 1:2b ff.

This verse HAS to refer to a time when the earth still lay in ruins, for, APART FROM Christ, His death, and His shed blood, even the earth itself *could NOT* have been restored (note HOW this is seen yet future [Rev. 5:1-7], with the earth's past restoration *forming an UNCHANGEABLE base*).

(*APART FROM* the restoration of the ruined earth, man could NOT have been brought into existence; then, there is the matter of man's fall, requiring restoration/redemption as well.

*The WHOLE of that which occurred is dependant on ONE thing— the preceding event referenced in Rev. 13:8.)*

God could recognize efficacy in the death of the paschal lambs in Exodus chapter twelve *ONLY* because His Son was seen to have previously been slain, with His blood having been shed.

*THEN*, beyond His death, His shed blood *could ONLY* have been placed on the mercy seat of the heavenly tabernacle. Otherwise, God *could NOT* have recognized animal sacrifices under the subsequent Aaronic priesthood.

*NOW*, how many of the Israelites leaving Egypt under Moses were saved?

The answer is quite simple: as many as were in houses where the blood of a slain lamb had been properly applied; and that would be to say, as many as had, through this means, properly applied the blood of the Lamb of God, "slain from the foundation of the world."

And the whole of the matter *could ONLY* have been done "by faith" — faith in God's promise of deliverance through the proper application of the blood of slain lambs, reflecting back on the shed blood of a particular slain Lamb.

Then, *IF* any doubt remains about the saved status of the generation leaving Egypt under Moses, note the statement regarding the matter in I Cor. 10:1-4:

"Moreover, brethren, I would not that ye should be ignorant, how that *ALL* our fathers were under the cloud, and *ALL* passed through the sea;

And were *ALL* baptized unto Moses in the cloud and in the sea;

And did *ALL* eat the same spiritual meat;  
And did *ALL* drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

Note the use of "*ALL*" five times.

Does this sound like a description of unsaved people?

*ONLY* the dead — those who had experienced the death of the firstborn — *COULD be buried (in the Sea) and THEN be raised (on the eastern banks, out of and separated from the things of Egypt), with an inheritance lying out ahead.*

*NOW*, take this entire matter through subsequent generations over the next 1,500 years, *which continued, year-by-year to sacrifice paschal lambs and properly apply the blood, (with some breaks [e.g., during the Babylonian captivity]).*

*THEN*, when Christ came the first time, conditions in this respect were *EXACTLY* as they had been instituted and carried out during Moses' day, then carried out through succeeding generations. The Jewish people *were STILL, year-by-year*, sacrificing paschal lambs and applying the blood.

And, in the light of what is revealed in Scripture about the nation and fruit-bearing — God sending His servants at different times during this period, seeking fruit — this saved status of succeeding generations of Jews, *FROM Moses TO Christ*, would have to be seen and understood accordingly.

*ONLY saved individuals COULD be seen in a fruit-bearing setting of this nature.*

#### b) *Expectation of Fruit-Bearing Throughout*

In line with the preceding, it is clear from comparing the accounts of the parable of the vineyard in Isa. 5:1-13 and Matt. 21:33-43 that God had expected fruit from His vineyard, fruit from Israel, *THROUGHOUT the ENTIRE time of the nation's existence, FROM Moses TO Christ.*

Because of Israel's failure to bring forth fruit in the Isaiah account, Gentile nations were allowed to come into Israel's land and uproot the nation, uproot the vineyard. And this was done to effect correction, to bring about changes in the barren condition of God's wayward son His fruitless vineyard (*cf.* John 15:1, 2).

And, because of *WHERE* Israel's barren condition had ultimately taken the nation after 1,500 years, the kingdom (the proffered kingdom, the kingdom of the heavens) was taken from Israel, with a view to a new nation being called into existence which would "bring forth the fruits thereof" (Matt. 21:43; I Peter 2:9, 10).

It would *have been IMPOSSIBLE* for unsaved individuals to bring forth the type fruit which God had expected from Israel throughout the nation's 1,500-year history, leading into the events seen in Matthew chapter twenty-one.

Fruit-bearing, as originally set forth and unchangeably established in Gen.1:28, had to do with multiplication, reproduction of like-minded individuals relative to a kingdom.

And, having been set forth and established after this fashion in Genesis, *God could ONLY have expected fruit-bearing of this SAME nature throughout Israel's history.*

This is clearly seen in Matt. 21:18-43 through Christ's actions and statements, marking a terminal point for Israel relative to fruit-bearing and the proffered kingdom.

## 2) Outlook on Scripture

Most of the previous part of this article (Part I) dealt with *the direction toward which ALL Scripture moves.*

And, following that part of the conclusion, there was a section dealing with *the fact that NEITHER the Hebrew text of the Old Testament NOR the Greek text of the New Testament contains a word for "eternal."*

But, despite the preceding, few Christians today have

any understanding at all of the fact that *ALL Scripture moves toward a seventh day, a seventh millennium in a septenary arrangement of millenniums, NOT toward the eternal ages beyond.*

And the mistranslation of *olam* (O.T.), *aion*, and *aionios* (N.T.) — as referencing unending time, “eternal” — *could ONLY* have *BOTH* fostered and added to the existing situation.

The vast majority of Christians in the world today, near the end of the present dispensation, are *EITHER* amillennial in their thinking (*i.e.*, they don’t even believe in a future seventh day, a millennium) *OR* they know little to nothing about the matter and wouldn’t know what to believe or disbelieve. And both groups would see only eternity following the present time, which usually involves heaven-hell issues, *NOT* issues regarding regality in relation to the present heavens and earth.

Then, a smaller segment in Christendom would see and understand that there will be a future millennium, though seldom seeing the millennium in its proper perspective, as *the direction toward which ALL Scripture moves.* Rather, they often see the millennium as somewhat the first age in the eternal ages rather than the last age having to do with the present heavens and earth.

But, what almost all in the whole of Christendom have in common is viewing the 1,500-year history of Israel in an incorrect perspective, causing them to make the same mistake, with far-reaching, negative ramifications.

*And that is WHY so much time was previously spent on this matter.*

With few exceptions, regardless of one’s outlook on things pertaining to the millennium, Christians today, viewing the four gospels, invariably see Christ coming to an unsaved generation of Jews.

Some see only a salvation by grace message throughout the gospels, seeing *the kingdom* as synonymous with *heaven.*

Others see somewhat of a mixture of a message pertaining to the proffered kingdom and salvation by grace, attempting to single out places in the gospels having to do with both.

The Gospel of John is often separated from the three synoptics in this respect, saying that the synoptics deal mainly with the offer of the kingdom, while John deals with salvation by grace.

Christians over the years have looked upon and handled things in all four gospels numerous ways, and it would serve no useful purpose to go beyond the previous general remarks.

Instead, let's simply *stay with a common way of looking at the gospels that almost ALL Christians have held over the years* — seeing Christ, 2,000 years ago, come to and deal with an unsaved generation of Jews. Then, we can see and deal with the ramifications of this type thinking in Christian circles over the years, extending into the present time.

#### a) *The Gospels and Acts*

*Viewing the gospels and Acts CORRECTLY*, an individual would see the offer of the kingdom of the heavens to a saved generation of Jews in the gospels (Matt. 3:1ff) and a re-offer of the kingdom to that same continuing generation in Acts (2:4ff).

And there would be *NOTHING* about the message of salvation by grace in connection with either the offer or the re-offer of the kingdom to Israel throughout this entire period (from 30 A.D. to about 62 A.D.).

Thus, since a saved generation of Jews was being dealt with throughout this time, a message of salvation by grace, *EITHER* by itself *OR* in connection with the offer or re-offer of the kingdom, *could ONLY have been COMPLETELY out of place*.

When Gentiles began to be added to the newly formed Church, the body of Christ (Acts 10ff), the gospel of grace would, of necessity, have had to be proclaimed preceding the message pertaining to the kingdom.

*BUT, BEFORE this time — time throughout the gospels and the first nine chapters of Acts — the message of salvation by grace would have been completely out of place. And, BEYOND this time, throughout the remainder of Acts, this message would have STILL been out of place relative to Israel and the re-offer of the kingdom.*

(Believing Jews during both the offer and re-offer of the kingdom were being saved *FROM* an unbelieving, “untoward generation” [Acts 2:40], relative *TO* the proffered kingdom.

These believing Jews *were NOT being added to the one new man “in Christ”* [Acts 2:1-3] Rather, they were being added to the numbers of prior believing Jews [in the gospels], with an ultimate view to an entire repentant, believing Jewish nation.

This was a one-of-a-kind time [33 A.D. to about 62 A.D.], *There was NOTHING like it either before or after.*

For more information on material in the preceding three paragraphs, refer to the author’s books on the subject listed at the end of this section.)

To provide an example of how all of this has invariably been mishandled by Christians over the years, note Jesus’ conversation with Nicodemus in John 3:1ff.

And to simplify matters, though remaining completely within what almost anyone believes and teaches on this passage, Nicodemus is seen as an unsaved Jew coming to Jesus and asking, in a somewhat roundabout way, how to be saved.

And Jesus tells him how to be saved. He has to be born again, born from above, or he cannot see the kingdom of God, understood simply as heaven by most, some as a reference to the proffered kingdom.

Then, if this same line of thought is carried on into verse five, things really begin to go awry by individuals trying to explain “born out of water and Spirit [*lit. rendering*]” in relation to the new birth, understood as salvation by grace.

*BUT*, wait a minute!

*WHAT* is the setting of John chapter three? *WHAT* did Nicodemus really say in his opening statement? *HOW* did Christ respond? And *DID* either Nicodemus’ opening statement or Christ’s response have anything to do with salvation by grace?

And, as well, note that *the ENTIRE discourse could ONLY have to do with the SAME subject throughout* (vv. 1-21). The subject *DOESN’T* change later in the discourse.

Nicodemus, beginning the conversation, dealt with the “signs” which Jesus was performing in connection with the proffered kingdom. And Jesus’ response was in complete keeping with Nicodemus’ statement. His response had to do with seeing/entering the kingdom being proclaimed, the message attended by the supernatural signs in question.

*And, since saved people were being dealt with in the passage, the birth from above could ONLY have had to do with being brought forth from above rather than from below, with the kingdom in view (a common concept in Scripture; e.g., Matt. 16:13-17, 21-23).*

(*Ref. the author’s book, Brought Forth from Above. Also see the author’s article, “Jesus conversation with Nicodemus.”*)

There is *NOTHING* about salvation by grace in this passage, though the whole of Christendom, over the years, has dealt with the section only relative to salvation by grace, doing away with what is really being taught.

Relative to the “signs” which Nicodemus mentioned, note the purpose statement for signs in John’s gospel, in

John 20:30, 31 (a purpose which would have to include signs in the synoptics as well, for three of the signs referenced in John's gospel appear in the synoptics).

(Signs have to do with *Israel and the kingdom, with salvation in relation to the kingdom, NOT* with salvation by grace.

Signs were introduced this way during Moses' day, establishing an unchangeable way in which they would have to be seen and understood throughout the remainder of Scripture.

Supernatural signs were being manifested in connection with the message to show the Jewish people what they could have in the proffered kingdom — supernatural healing, provision, protection...

In John 20:31, *signs accompanied the message to effect belief that "Jesus was the Christ, the Son of God." And this had to do with the subject at hand, with regality, NOT* salvation by grace.

"The Christ" has to do with *the Anointed One*. Prophets, priests, and kings were anointed in Israel. Christ was "born King" [Matt. 2:2].

The statement, "the Son of God," has to do with *regality* as well. "Sonship" implies *rulership*.

The present ruler of the kingdom, Satan, is both *the anointed one* [the christ, by Divine appointment in the beginning] and *God's son* [because of creation in the beginning (Job 1:6-2:2; Ezek. 28:13, 14)].

He is to be succeeded by the Anointed One [the Christ], God's Son [in this case, God's firstborn Son], for in the human realm *ONLY firstborn Sons can rule*.

In the preceding respect, note John 3:13-16. "The Son of man" in verses thirteen and fourteen, a Messianic title, is referred to in verse sixteen as "His [God's] only begotten Son."

And the words in John 20:31, "that he might have life," *could ONLY refer, contextually, to life in the proffered kingdom.*)

## b) The Epistles

The removal of the kingdom from Israel necessitated

the Church being called into existence, with the subsequent writing of the different epistles, mainly by Paul.

And Paul, prior to writing any one of his thirteen epistles, was taken to Arabia, then removed into heaven, and taught things pertaining to “the mystery” over the space of about three years (II Cor. 12:1-4; Gal. 1:6-18; Eph. 3:1-6).

The epistles (Pauline, Hebrews, and general) are filled with information pertaining to the Word of the Kingdom, to the mystery revealed to Paul (Paul’s gospel), though seldom dealt with correctly because of what the working of the leaven has done over two millenniums of time.

Nonetheless, showing the importance of the matter at hand, “the whole creation groaneth and travaileth in pain together,” awaiting, anticipating that coming day, the seventh millennium, when “the sons of God” will be manifested (Rom. 8:18-23).

God is about to bring forth a new order of Sons, Christ and His co-heirs, with Christ replacing Satan and His co-heirs replacing angels ruling under Satan.

And they, together, from the heavens, will rule the earth for the last 1,000 years of the existing heavens and earth, ultimately effecting that seen in I Cor. 15:24-28:

”Then cometh the end [the end of the Millennium, the end of the complete 7,000 years], when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all

things under him, that God may be all in all [‘all things in all of these things’].”

*THEN, and ONLY THEN*, will the new heavens and the new earth be brought into existence, *with ALL things having been made “NEW”* (Rev. 21:1-5).

*THEN, and ONLY THEN, AFTER* the present heavens and earth have passed out of existence, *WILL* the unending ages comprising eternity commence.

(Because of the complexity of this whole subject, coming out of the O.T. into the gospels, then into Acts, then into the epistles, matters surrounding the proffered kingdom in the epistles will not be carried beyond the preceding brief remarks.

Rather, refer to complete books written by the author on this overall subject, such as *Message in the Gospels, Acts, Epistles, From Acts to the Epistles, The Acts Period, or Salvation Message, Gospels, Acts, Epistles, Revelation.*)

## 2) Exactly As Foretold

In the preceding parts to this article (Parts I, IIa), four main subjects were extensively dealt with:

1. *ALL Scripture* moves toward a seventh day, a seventh millennium, *NOT* the ages beyond.

2. *NEITHER* the Hebrew text of the O.T. *NOR* the Greek text of the N.T. contains a word for “eternal.”

3. Scripture deals with *successive generations of saved Jews*, forming the nation of Israel, extending throughout the 1,500 years from Moses to Christ.

4. The *ESTABLISHED* and *UNCHANGABLE* definition and purpose for fruit-bearing is seen in the mandate given to Adam at the time of his creation.

The preceding four subjects were dealt with in order to provide necessary background material for the central sub-

ject at hand — a completely leavened Christendom at the end of the dispensation, which *can ONLY be* Christendom as it exists during the present day and time.

And a proper understanding of this background material is necessary for a proper understanding of Christendom as it presently exists.

#### a) *HOW Has This Happened?*

A lot of time was spent in the first part of this article (twenty pages of data) showing that *ALL Scripture, in ALL of the different ways that it is structured* (types, signs, parables, the Psalms, the Prophets...) *ALWAYS moves in ONLY ONE direction* — toward a seventh day, toward a seventh millennium.

And Scripture, in the preceding respect, *ALWAYS* has to do with *THIS* present heavens and earth, *NOT* with the new heavens and new earth or with the endless ages associated with the new heavens and new earth.

Events during “time” beyond the Messianic Era, along with events during “time” preceding man’s creation, are dealt with in Scripture, though sparingly, allowing an individual to properly understand events during the seven days, the 7,000 years, in their proper perspective.

*BUT, Scripture is NOT* about events during “time” preceding or following the 7,000 years. *Rather, Scripture is about events during “time” covering 7,000 years, UNCHANGEABLY established in a SEPTENARY structure at the OUTSET of each Testament.*

The preceding *ALONE*, apart from the definition of the words, would tell a person that *olam, aion, and aionios CAN-NOT* be properly understood and translated as “eternal,” “forever,” or “everlasting,” as they are found translated throughout English editions of Scripture.

Scripture is *NOT* about the eternal ages. Scripture is about events during “time,” 7,000 years of “time”; and

words have been used — *olam*, *aion*, and *aionios* — which have to do with “time.”

*BUT*, note what has happened.

In spite of all the preceding, *olam*, *aion*, and *aionios* have been mistranslated in English editions of Scripture for the last 400 years, ultimately producing a complete, multi-faceted leavening through the very use of Scripture itself, so subtle that Christians don’t even know that it has happened.

Events occurring *DURING* “time” (during 7,000 years, the last two ages associated with the present heavens and earth) *BECOME* events either extending into or occurring during “eternity” (the ensuing ages associated with the new heavens and the new earth); rather than things during Man’s Day *MOVING* toward the Lord’s Day, the Messianic Era, things during Man’s Day are seen *MOVING* toward the eternal ages, which is the Day of God beyond the Lord’s Day.

And, even if the Lord’s Day, the Messianic Era, is recognized and placed within this type thinking, *it is NEVER looked upon, it CANNOT ever be looked upon, in a correct, Scriptural perspective.*

There is really *NOTHING* that is not somehow negatively affected by the mistranslation of these three words, some having far more negative ramifications than others.

Amillennial thought, widespread among Christians, has probably been fostered to a great extent by this type erroneous understanding of Scripture.

Then there are the vast numbers of Christians who see little in Scripture other than heaven, hell, and eternal verities.

Then there are the premillennial, dispensational Christians who see and understand that there will be a future Millennium but can’t deal with matters correctly because they move from Man’s Day into the eternal ages as well.

If the Millennium is seen and dealt with at all it is often seen as the first of the eternal ages. And, even if seen as

the last of a present sequence of ages (dating back to the creation of the heavens and earth), it *CANNOT* possibly be seen in its correct Scriptural perspective — the direction toward which *ALL Scripture* moves, with revelation not dealing with time and events beyond that point.

This segment of Christendom invariably moves beyond the Millennium, seeing everything as “eternal,” from the perspective of Man’s Day, during the present dispensation—an eternal salvation, an eternal kingdom, eternal rewards, eternal crowns, etc.

Scripture though, the way that it is structured, would necessitate *EVERYTHING* being realized in the Millennium, even man’s salvation. That is to say, man today, whether dealing with past or present aspects of salvation (unsaved and saved man), would be saved with respect to the age (the Messianic Era), *NOT* with respect to ages (eternity).

Remaining strictly within the way Scripture is structured, man *COULDN’T* be saved with respect to eternity, for revelation *does NOT* move beyond the end of the Messianic Era.

*BUT*, from parts of Scripture such as Rev. 21, 22, we can know that man’s salvation *DOESN’T* end with the Millennium. Rather, saved man, with his life inseparably tied to Christ’s life, will have a regal part in the new heavens and the new earth during the eternal ages beyond the Millennium.

*BUT*, to associate proffered crowns and rewards with the eternal ages is an entirely different matter. They are associated with saved man *DURING* Christ’s Millennial reign and *CANNOT* be moved beyond that point.

And to refer to the coming kingdom as *an eternal kingdom* is completely out of place (something which could only be done by seeing the Millennium as part of the ages beyond [if the individual even believes in a Millennium]).

Then there are all types of other erroneous problems resulting from the mistranslation of *olam*, *aion*, and *aionios*, which need not be dealt with. Enough has been shown to get the point across and bring matters to the main problem existing in a completely leavened Christendom today.

And that problem has to do with Satan having done and continuing to do *EXACTLY the SAME thing* that he is seen doing in the first two parables in Matthew chapter thirteen — *PREVENT and STOP fruit-bearing*.

And this brings us full-circle to where this article began.

Fruit-bearing, as previously seen, *has to do with reproduction, duplication, producing like-minded individuals, with a view to occupying positions as co-heirs with Christ in His kingdom* — a kingdom which has to do with Christ and His co-heirs taking the kingdom from Satan and his angels and ruling that kingdom from the heavens, from the same place previously occupied by Satan and his angels, during the last 1,000 years of the existing heavens and earth.

Salvation by grace would be *the FIRST step* in fruit-bearing. It would have to be, for “*life*” *MUST be effected FIRST*; and passing “*from death unto life*” *can ONLY be* with a view to *the kingdom*, with a view to ultimately realizing the reason for man’s creation in the beginning.

*BUT*, viewing restoration typically, an individual doesn’t go from day one to day seven beginning Genesis without passing through the other five days lying between the two.

Or, viewing Exodus through Joshua in the same manner, an individual doesn’t go from the death and shed blood of paschal lambs in Ex. 12 to an entrance into the land in Joshua without passing through that lying between the two.

*NOW*, the question:

*CAN* individuals be found in a completely leavened Christendom who know and understand enough about the Scriptures to take individuals through that seen in the

opening verses in Genesis or from Ex.12 through Joshua, allowing them *to bring forth like-minded individuals who also understand and are interested, who, in turn, can bring forth like minded individuals who also understand and are interested...?*

Answer that question and you will know and understand to what extent Satan has corrupted Christendom in relation to fruit-bearing and the Word of the Kingdom.

### b) *Confusion Amidst the Corruption*

The previous part has shown *HOW ALL Christendom* has been brought into a ruined state, how “the whole” has been leavened.

*BUT*, Christians throughout the completely leavened Churches of the land don’t seem to know anything about *WHAT* has happened.

In fact, these Christians see things *in a completely opposite respect to the way that they really exist, just the opposite of what Scripture clearly states* — “...till the *WHOLE* was leavened.”

They believe *that ALL is well, that they are NOT in the condition in which they find themselves*

Note, again, the preceding as stated in Rev. 3:17:

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

This verse, as previously seen, has two parts.

The first part describes *HOW individuals* in a completely leavened Christendom at the end of the dispensation *look upon themselves*, and the second part describes their true condition, *HOW God looks upon them instead*.

On the one hand, individuals in a completely leavened Christendom look upon themselves *in a completely positive manner, saying*, “I am rich, and increased with goods, and have need of nothing.”

*BUT*, on the other hand, God looks upon the same individuals *in a completely opposite respect, saying*, "...thou art wretched, and miserable, and poor, and blind, and naked."

Bear in mind that *spiritual values, NOT material*, are involved (along with the manner in which the book has been written [*ref. indented data on pp. 12, 13 in this second part of the article*]). And the individuals described, which *can ONLY be the WHOLE of Christendom, have been so completely deceived that they appear in their own sight in a completely opposite respect to the way that they appear in God's sight*.

Again, this is *NOT* just part of Christendom (*e.g.*, excluding the fundamentalists), for "the whole" is to be leavened.

This leavening process *DIDN'T* exclude the fundamental segment in Israel (the Scribes and Pharisees). In fact, because of what had been done in Israel relative to the proffered kingdom, they were singled out and received the greater condemnation at Christ's hands (Matt. 23:1ff).

*NOR* can this leavening process exclude the fundamentalists in Christendom today. In fact, they, as in Israel, because of what they have done and continue to do relative to the same proffered kingdom in Christendom (more so than any other religious group) *can ONLY* be singled out and receive the greater condemnation.

### *c) The Final Analysis*

Things have turned out and will continue to turn out *EXACTLY* like Scripture has stated, revealing the end from the beginning.

*And EVERYTHING* is moving on schedule.

