

The Adamic Mandate

“Fruit-Bearing,” Israel During Past Time
“Fruit-Bearing,” Christians During Present Time

(This article will deal with *the MANDATE* given to Adam at the time of his creation, *showing HOW this MANDATE, having to do with ADAM and his PROGENY, 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 Satan’s attack since he brought about man’s fall, accounting for the leavened state of Israel at Christ’s first coming and the leavened state of Christendom immediately preceding Christ’s return.*

And this MANDATE is FOUNDATIONAL to a proper understanding of the WHOLE of subsequent Scripture. The latter simply CANNOT be properly understood APART FROM a proper understanding of the former.)

“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 [‘fill’] the earth, and subdue it: and have dominion [‘rule’] 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).

This MANDATE, seen in connection with man's creation at the beginning, reveals God's first recorded words to Adam, words having to do with the PURPOSE for his creation.

And, as well, this MANDATE has to do with BOTH the PURPOSE for Adam's fall through Satan's work and the PURPOSE for his salvation through God's subsequent work.

With that in mind, note the first two words in the full wording of the MANDATE in v. 28:

"BE FRUITFUL" (one word in the Hebrew text).

Then note the subject at the outset in the Matt. 13 parables, which is the SAME as that seen at the outset in Gen. 1:28.

The first parable has to do with Christ sowing/placing individuals out in the world, with a view to their BRINGING FORTH FRUIT, along with Satan seeking to PREVENT "FRUIT-BEARING."

The second parable, continuing from the first, has to do with individuals BRINGING FORTH FRUIT and Satan seeking to STOP "FRUIT-BEARING."

And the parables continue after this same fashion, taking matters through the present dispensation, the Tribulation, and into the Messianic Kingdom.

Also, it MUST be understood that the Bible deals with "FRUIT-BEARING" in relation to TIME, which has to do with the LAST age (the LAST 1,000 years) of the PRESENT heavens and earth, NOT with the unending cycle of ages in relation to the new heavens and the new earth beyond.

(For information on the seven parables in Matt. 13, refer to the author's book, *Mysteries of the Kingdom*.)

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 or three parts — "Be fruitful...multiply...fill...", *THEN*, "*SUBDUE*" and "*RULE*."

And, as will be seen in this article, 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* individuals — 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. *ALL* five parts of the *MANDATE* *MUST* be fulfilled, *BEGINNING* with being *FRUITFUL* and *ENDING* with *REGALITY*.

"Fruit-Bearing" — Adam, Israel, Christians

Approaching the matter after the manner 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” has to do with “multiplying” and “filling” the earth with like-minded individuals; and THIS, in turn, has 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 [animal life — BOTH on the earth and in the heavens above the earth — *could ONLY have reflected on the two spheres of the kingdom* (cf. Gen. 9:1, 2)].

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 for “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, i.e., through being fruitful, 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, from BOTH HEAVENLY and EARTHLY places.

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 subsequent generation, move beyond attempting to fulfill the last two parts of the MANDATE solely in the land itself.

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 fruitless 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* [*for the nation’s destiny relative to “fruit-bearing” was that of the fruitless fig tree, leaves ONLY*], 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, *HAD* brought 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. 2).

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 even they themselves were.*

(Note the completely antithetical 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. 5:2 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 descriptive ways of showing the end result of his continuing work, With BOTH parables showing EXACTLY the SAME end.*

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

“Fruit-bearing” has ALWAYS looked 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 this 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 (cf. Luke 19:11-27).

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 [some Bible students believe that Satan took the sceptre from Adam].

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.*

[For material on *Saul and David* in the preceding respect, refer to the author’s article, “*Saul and David, Satan and Christ*”].

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 ALL 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 ALL about events during “*a SET TIME*” (the Messianic Era), *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 “the Word of the Kingdom” and “fruit-bearing,” an individual would naturally be drawn to the two places where Scripture deals with a history of Christendom throughout the dispensation.

A person would be drawn to the first four parables in Matt. 13 and/or the epistles to seven Churches in Rev. 2, 3 (“To him that overcometh...,” i.e., *overcoming* the world, the flesh, and the Devil [allowing “fruit-bearing”]).

In the former, *at the end of the dispensation*, he would see a *completely leavened Christendom* (Matt. 13:33).

And in the latter, at the end of the dispensation, he would see a *Christendom which has been deceived to the point that individuals believe they are “rich, and increased with goods,” and have “need of nothing”*; but, in reality, they are *“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, *NOT ONLY HOW* those Christians forming the Church at the end of the dispensation view themselves *BUT HOW* God, instead, views these same Christians.

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

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 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.*

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

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

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

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).

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 requirements for the restoration of the earth yet future [Rev. 5:1-7]; and the earth's past restoration *could ONLY* have required *the SAME*, for the latter restoration *HAS* to be built on *the foundation of the former restoration*).

(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 dependent on ONE thing— the preceding event referenced in Rev. 13:8.

Ref. the author's article, "Salvation Is of the Jews.")

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 (or in preceding times).

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

The answer is quite simple!

As many as were in a house where the blood of a slain lamb had been properly applied were saved; 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.

Do these four verses 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* 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 possibly 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, the vineyard.

And this was done to effect correction, to bring about changes in the barren condition of God's wayward son (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 be *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 the 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) *Ramifications of Error*

As previously seen, part and parcel with the working of the leaven in Matt. 13:33, the one thing that practically the whole of Christendom has in common is *viewing the 1,500-year history of Israel in an incorrect manner, resulting in the same mistake time and again, with far-reaching, negative ramifications.*

And that is WHY so much time has been spent on this subject.

With few exceptions, regardless of one's outlook on things pertaining to the Millennium, Christians today, viewing the 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.

Then, resulting from erroneous lines of thought, the Gospel of John is often separated from the three synoptics, saying that the synoptics deal mainly with the offer of the kingdom, while John deals with salvation by grace (a message to the Jews then and to unsaved man today).

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, it would be best to 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, one can see and deal with the ramifications of this erroneous type thinking in Christian circles over the years, extending into the present time.

a) *The Four Gospels and Acts*

Viewing the four 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 STILL have been completely 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, 2]. Rather, they were being added to the numbers of prior believing Jews [from the gospels], *with a view to ultimately having 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 the preceding, refer to the author’s articles, “Result of the Problems,” Parts I, II)

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, referencing “signs,” associated with salvation.

And Jesus then 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 kingdom, though NOT 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 contextual setting of John chapter three?

WHAT did Nicodemus really say?

HOW did Jesus really respond?

And *DID* either Nicodemus’ opening statement or Jesus’ 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 (at vv. 14ff).

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 what Nicodemus had said. 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, which Nicodemus should have understood (v. 10; e.g., Matt. 16:13-17, 21-23).

(For information on “John 3” and “signs,” refer to the author’s articles, “Supernatural Signs” and “John Chapters One, Three.”)

There is *NOTHING* about salvation by grace in the primary interpretation of John 3:1-21, though the whole of Christendom, during the last five hundred years, *has dealt with the section ONLY relative to salvation by grace, DOING AWAY with what is REALLY being dealt with.*

Relative to the “signs” which Nicodemus called attention to, 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 signs CAN’T be dealt with one way in John and another way in Matthew, Mark, and Luke.*)

THEN, there is the matter of John’s gospel introducing the three synoptic gospels and Acts, *appearing first in the arranged order, NOT last, and providing through its PURPOSE statement the REASON for SIGNS throughout.*

(“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 with salvation by grace.*

“The Christ” had 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,” had 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*.

As well, note *the SAME thing* about "parables" as seen about "signs." Jesus' use of both "parables" and "signs" throughout His earthly ministry *had to do with the message that He was proclaiming, an offer of the kingdom to Israel* [or, as seen in the Matt. 13 parables, the subsequent offer of this kingdom "to a nation bringing forth the fruits thereof" (Matt. 21:43)].

And as previously seen, salvation by grace *was NOT THAT* message. Salvation by grace, except in secondary applications of Scripture [which would be mainly from John's gospel] *is simply NOT* the message seen proclaimed by Jesus, the Twelve, and the Seventy throughout all four gospels.

Thus, NEITHER "parables" NOR "signs" can have anything to do with salvation by grace. BOTH have to do with the subject at hand, with the message being proclaimed.)

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.

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.

And well they should be, for the Church is the present repository of the HEAVENLY sphere of the KINGDOM, and the CENTRAL subject of the epistles could ONLY reflect that fact.

Then, showing the importance of the matter at hand after another fashion, “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, AFTER ALL the things which God has decreed relative to the present heavens and earth have been brought to pass, WILL the new heavens and the new earth be brought into existence, with ALL things, at THAT time, being made “NEW” (Rev. 21:1-5).