

Till the Whole Was Leavened

Satan's Work in ONE Realm
Which Has Permeated ALL Realms

A Study about Satan's
Efforts to Corrupt or Do
Away with ALL Teaching
Pertaining to the Word
of the Kingdom



Arlen L. Chitwood

This book deals with the things revealed in the first four parables of Matthew chapter thirteen, and the title of the book has been taken from the closing words of the fourth parable, forming somewhat of a resulting summation to that seen in the preceding three parables.

These four parables, along with the seven epistles to seven Churches in Revelation chapters two and three, present a complete history of the Church, from the day of its inception to that day 2,000 years later when it will be removed from the earth — a day almost upon us.

The word picture in both Matthew and Revelation is the same, though expressed in a different manner each place.

Both accounts were given by Christ — one before the Church was brought into existence, the other after — and both appear in a particular language form, one *parabolic*, the other *signified*.

That seen in both instances has to do with the proffered kingdom, with Christians either bringing forth fruit or being fruitless (Matthew), with Christians either overcoming or being overcome (Revelation).

And this history is fraught with Satan's work *in ONE realm* — his efforts, extending throughout the dispensation, to prevent Christians from bringing forth fruit/from overcoming in relation to the proffered kingdom.

Do you want to know *WHY* the Church exists in its present state — a place where you should be able to go and hear the Word of the kingdom taught Sunday after Sunday, *BUT*, a place where you can go and *NEVER* hear this message taught?

The answer, dealt with in this book, is in the first four parables in Matthew chapter thirteen and/or in the seven epistles in Revelation chapters two and three.

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**by
Arlen L. Chitwood**

**The
Lamp Broadcast, Inc.
225 S. Cottonwood Ranch Road
Cottonwood, Arizona 86326**

www.lampbroadcast.org

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Cover Picture: An artist's depiction of a destroyed Church

In 1984, I asked a local artist (Norman, OK) to draw a picture of a destroyed Church building for the cover on my upcoming book, *Jude*.

The artist drove up to Oklahoma City, found and took a picture of a particular Church, drove back home to his studio, then set about to create a picture of that Church in a destroyed condition.

Thus, the picture depicts the destroyed shell of an actual existing Church, used in 1984 on the cover of my book, *Jude* (picture appears on the opening page of the current printing of *Jude*), and used thirty-eight years later on the cover of this book.

The contents of both books deal with the same subject, told by this picture.

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By the Same Author —

JUDE
RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
END OF THE DAYS
MOSES AND JOHN
IN THE LORD'S DAY
I KNOW THY WORKS
DISTANT HOOFSBEATS
SO GREAT SALVATION
THE BRIDE IN GENESIS
GOD'S FIRSTBORN SONS
SEARCH FOR THE BRIDE
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
THE MOST HIGH RULETH
SALVATION OF THE SOUL
THE SPIRITUAL WARFARE
HAD YE BELIEVED MOSES
COMING IN HIS KINGDOM
FROM EGYPT TO CANAAN
MYSTERY OF THE WOMAN
THE STUDY OF SCRIPTURE
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

Foreword

*WHAT Has Happened in Christendom?
HOW Has This Happened?
WHY Has This Happened?*

Three questions have been asked in the preceding header about the present state of Christendom, and all three are dealt with in the first four parables in Matthew chapter thirteen, forming material for the four chapters of this book.

And, drawing the answers to these questions from these four parables is what this book is about, *seeing what God, NOT man, has to say about the matter.*

In fact, *IF* left to man, in his eyes, *NO* problem would exist. In his eyes, *NOTHING* negative would have happened in Christendom. Instead, *ALL* would be positive.

Man, relative to the matter, could be heard saying, "I am rich, and increased with goods, and have need of nothing."

BUT, in God's eyes, *an entirely different picture of the present state of Christendom is seen.*

God states regarding the matter, "...knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:17).

WHAT is this all about? *HOW* can Christians at the end of the dispensation, which can *ONLY* be where the Church finds itself today, *be in a condition that they know NOTHING* about, believing that they are in a completely opposite condition?

Answers are easy to come by, but not that simple to address, for they involve *the WHOLE of Biblical history in relation to the present heavens and earth, NOT ONLY past BUT present and future as well.*

Answers have to do with the government of the earth, the purpose for man's creation, his fall, and restoration. And they have to do with Satan's work throughout this entire time, the past 6,000 years, in his unceasing efforts to thwart God's plans and purposes for man.

BUT, on the other hand, there is an easy answer to the question of *WHY* Christians see themselves as "rich, and increased with goods, and have need of nothing," rather than seeing their true condition, "wretched, and miserable, and poor, and blind, and naked."

Christians can be that far removed from reality because of *HOW* Satan has progressively brought about the existing state of the Church over the past 2,000 years. *ALL* of this has been done in such a subtle, deceptive manner that *Christians DON'T even KNOW it has happened, believing NOTHING has happened.*

NOT knowing and understanding the numerous things involved in Biblical history and prophecy, the whole of a completely leavened Christendom could be easily misled, *which is EXACTLY what has happened.*

The whole of Christendom — which *can ONLY* be fundamental and liberal segments alike, for "*the WHOLE*" is to be "leavened" — *has been turned on its head*, so to speak, and *DOESN'T* even know it.

The first four parables in Matthew chapter thirteen relate *HOW* this has happened; to understand *WHY* this has happened and where matters are headed involves a knowledge of Biblical history and prophecy.

This book goes into enough of that history and prophecy to tie things together. Refer particularly to the rather lengthy, two-part conclusion and Appendixes I, II.

Then, other books that the author has written deal with the matter as well.

Introduction

WHAT Has Happened in Christendom?
HOW Has This Happened?
WHY Has This Happened?

There are two places in the New Testament which provide a complete, succinct history of the Church throughout the dispensation. And this history has been provided *from God's perspective, NOT man's, showing NOT ONLY how God views Church history BUT where He places the emphasis.*

These two places can be found *in parabolic form* in Matthew chapter thirteen and *in signified form* through the record of that occurring in seven existing first century Churches in Revelation chapters two and three. Matthew shows matters from one perspective and John from another, *with BOTH having to do with the SAME central subject.*

(This book, *Till the Whole Was Leavened*, has to do with the former; for material on the latter, on the seven Churches in Rev. 2, 3, refer to the author's book, *I know Thy Works.*)

The first four parables in Matthew chapter thirteen provide the complete picture from one perspective.

These parables were spoken after Christ had *NOT ONLY* departed from "the house" (signifying *the house of Israel*) *BUT* had left it "empty, swept, and garnished" (earlier "the same day"); and these parables were spoken down by "the seaside" (signifying *the Gentiles* [12:44; 13:1]).

These four parables anticipate that which was about to occur relative to Israel and the proffered kingdom — previously set forth in numerous Old Testament types (beginning in Gen. 2) and subsequently seen worked out and brought to pass in the gospels, Acts, and epistles.

The kingdom was about to be taken from Israel and offered to “a nation bringing forth the fruits thereof,” a nation doing that which Israel had failed to do (Matt. 21:18-43; I Peter 2:9-11).

THAT’S what these parables are about and anticipate.

These four parables *begin* by showing Christians being sown different places in the world, *with a view to ONE thing — to fruit-bearing* (introduced in the first parable [vv. 3-9, 18-23]).

And two facets of the matter are dealt with in this first parable.

Christ sows, places, Christians out in the world, with a view to their bearing fruit; and Satan *THEN* goes about seeking to *PREVENT* Christians from bearing fruit.

The parable *FIRST* deals with three types of Christians who are overcome by Satan’s different tactics, *bearing NO fruit*.

THEN, the parable deals with Christians who are *NOT* overcome by Satan’s tactics, *and THEY bear fruit*.

Fruit-bearing in this parable is *THEN* continued in the second parable by showing *Satan’s efforts to STOP those Christians who were bearing fruit from continuing to bear fruit, rendering them fruitless* (vv. 24-30).

Thus, *ONLY* those bearing fruit in the first parable are dealt with in this respect in the second parable. Satan *would NOT* need to deal with any of the others, *for he had already rendered them fruitless*.

Satan’s efforts to both *PREVENT* and *STOP* fruit bearing (first and second parables) is continued in the third parable.

This parable centers around Satan’s efforts to redirect, over time, the growth of Christianity, causing the whole of Christendom *to grow abnormally, to grow into an entity completely out of line with God’s plans and purposes for the Church*.

And once this had been done, *the results of Satan's efforts in this respect would be irreversible and would negatively impact and characterize Christianity throughout the remainder of the dispensation* (vv. 31, 32).

THEN the fourth parable takes matters to the end of the dispensation as well (v. 33), showing a completely leavened Christendom existing at that time.

That seen in the first three parables depicts events related to the same subject, which run concurrently — “the word of the kingdom,” with *fruit-bearing* resulting from this message.

And the leaven in the fourth parable progressively permeates everything seen in the first three parables throughout this same time, throughout the dispensation.

Thus, fruit-bearing, with the proffered kingdom in view, is the subject seen throughout these four parables (note the reference to “the word of the kingdom,” in relation to fruit-bearing [vv. 19ff]).

THIS is that which God deems *central* when dealing with a history of Christendom throughout the dispensation.

And Rev. 2, 3 *deals with EXACTLY the SAME subject*, though from a different perspective, showing, once again, *where Satan has centered his attack throughout the dispensation*.

This *may NOT* be what one will find in man's Church history books — in fact, *it ISN'T, NOT in any of them — BUT, nonetheless, THIS is the WAY God views Church history and WHERE He places the emphasis*.

EVERYTHING in God's arrangement of Church history centers around *fruit-bearing, with the kingdom in view*, both in Matt. 13 and Rev. 2, 3.

And *IF* an individual remains with that revealed in the unchangeable Word, he, as well, *CAN ONLY view the subject and emphasis on any history of the Church throughout the dispensation EXACTLY as God had previously dealt with the matter*.

Note again that material in these parables, as material dealing with the seven Churches in Rev. 2, 3, *has NOTHING to do with the message of salvation by grace, to be proclaimed to the unsaved.* Rather, this material in both places *has to do with the SAVED, with CHRISTIANS, with the coming KINGDOM in view.*

Dealing with these and other kindred Scriptures in relation to the unsaved and eternal verities rather than the saved with the 1,000-year reign of Christ in view — seen almost universally throughout Christendom today — is one of the great tragedies of where the work of Satan throughout the dispensation has taken Christendom.

The simple message of salvation by grace has been corrupted on the one hand (bringing fruit-bearing into a realm where it CAN'T exist), and the true message being dealt with in Matt. 13 and Rev. 2, 3 has been destroyed on the other (associating it with salvation by grace).

Let it forever be said that an unsaved person *CAN'T* do anything to be saved. *ALL* he can do is receive that which has already been done on his behalf.

The dead simply *CAN'T* act in the realm of the living. An unsaved person *MUST* be brought “from death unto life” *BEFORE* he can bear fruit.

Israel, at Christ's first coming, when the kingdom was being offered to the nation, *WAS* in a condition to bear fruit (necessitating their having previously “passed from death unto life”), else they *COULD NOT* have been expected to bear fruit; *BUT...* (Matt. 21:18-43).

Christians today, preceding Christ's second coming, when the kingdom is being offered to them, *ARE* in a condition to bear fruit, and they *ARE* expected to bear fruit; *BUT...* (Rom. 11:11-21).

(Fruit-bearing in relation to Israel during past time and Christians during present time is dealt with at length in Part II of the conclusion to this book.)

1

Parable of the Sower

*Sowing With a View to Fruit-Bearing
Satan's Work to Prevent Fruit-Bearing*

(Properly understanding this opening parable in Matt. 13:1-33, *the parable of the Sower* — providing foundational, groundwork material — is fundamental and primary for a proper understanding of the subsequent three parables.)

“And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up:

Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

And when the sun was up, they were scorched; and because they had no root, they withered away.

And some fell among thorns; and the thorns sprung up and choked them:

But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Who hath ears to hear, let him hear” (Matt. 13:3-9).

The parable of the Sower, the first of four parables which Christ gave *outside the house, by the seaside*, is comprised of four parts.

And each part has to do with *EXACTLY the same thing*.

Each part has to do with fruit-bearing, with the kingdom of the heavens in view — a kingdom about to be offered (during the future time covered by this parable) to a people other than Israel (to the new creation “in Christ,” about to be brought into existence).

Israel — the nation to whom the kingdom of the heavens was still being offered at the time Christ gave the parable of the Sower, *outside* “the house” (referencing *the house of Israel*, left “empty, swept, and garnished” [*desolate*] in the previous chapter [vv. 43-45; cf. Matt. 23:37-39]), by “the sea-side” (referencing *the Gentiles*) — is subsequently represented in Matthew’s gospel by a *barren fig tree* (Matt. 21:18, 19; cf. Joel 1:7).

The tree had leaves, but *NO fruit*. And, because of the fruitless condition of the tree (representing the fruitless condition of Israel), Christ pronounced a curse on the tree. He said, “Let no fruit grow on thee henceforward forever [*lit. ‘henceforward with respect to the age’*].”

And the fig tree, by the next day, had “withered away,” showing that which was about to happen to the nation of Israel (vv. 19, 20; cf. Mark 11:13, 14, 20, 21).

The parable of the Sower *looks out ahead to God’s activity during an entirely separate dispensation*, following the removal of the kingdom from Israel and a new nation being brought forth to bear fruit (Matt. 21:33-43).

Israel, because of the nation’s barren condition, was to be set aside for a dispensation.

THEN, throughout this dispensation, *God would deal with a different nation with respect to fruit-bearing in relation to the proffered kingdom of the heavens.*

This is that “holy nation,” a “peculiar people” to which Peter referred, who “in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy” (I Peter 2:9, 10).

This is *the new creation* “in Christ,” taken from both of the former two creations (both Jew and Gentile [but mainly *Gentile*, shown by “the seaside”]), though neither of the former two creations (neither Jew nor Gentile) exists within this new creation (Eph. 2:12-15).

“In Christ,” all distinctions of the human race seen in both of the former two creations (in both Jew and Gentile) simply do not exist (Gal. 3:26-29).

The new creation “in Christ” is EXACTLY what the name implies — an entirely new creation in the human race (II Cor. 5:17). This is why Scripture, following this time, divides the human race into three separate and distinct segments:

“Give none offence, neither to *the Jews*, nor to *the Gentiles*, nor to *the church of God*” (I Cor. 10:32).

The parable of the Sower was given with a view to this new creation *NOT ONLY being brought into existence BUT also being extended the opportunity to bring forth fruit for the kingdom.*

The parable of the Sower looks out ahead to that time when the kingdom would be taken from Israel (because of the nation’s failure to bring forth fruit) and given to a nation which would bring forth “the fruits thereof” (Matt. 21:43).

In the first three parts of the parable though, individuals comprising *the one new man* fail to bring forth fruit, as those in Israel had done relative to the proffered kingdom. Rather than overcoming and bearing fruit, they are instead overcome (through various means) and bear no fruit.

BUT, in the last part of the parable, *THAT expected of the one new man during the present dispensation is shown. Unlike barren Israel, overcoming and fruit-bearing are seen.*

Thus, it is revealed at the beginning, before God even brought this new creation into existence, *that NOT all those comprising the one new man — NOT all Christians — would bring forth fruit.*

Fruit-bearing is seen in ONLY one part of the parable, in the last part. In the first three parts, individuals are shown to have been overcome through various means, resulting in barrenness.

ALL of these things are set forth in the parable itself. But, after responding to the disciples' question concerning why He was speaking to the multitudes in parables (vv. 10-17). Christ provided them with interpretative help to further explain the parable of the Sower (vv. 18-23).

Christ went back over the four parts, briefly explaining each.

(The reason Christ provided additional, interpretative help for the parable of the Sower is obvious. This parable is foundational to the other parables which Christ subsequently gave at this time. Correctly understanding the parables which followed would be contingent on correctly understanding this introductory parable.

A properly laid foundation will allow one to properly build. But, lay the foundation improperly, and the inverse of that will be equally true.)

Then, after giving both the parable of the Sower and interpretative help, Christ gave the second, third, and fourth parables, apart from any explanation (vv. 24-33), though interpretative help for the second parable followed (vv. 36-43).

ALL four parables have to do with a people other than Israel (v. 1), with the mysteries of the kingdom (v. 11), with the Word of the Kingdom (vv. 19-23), and with fruit-bearing (vv. 8, 23).

ALL four parables, accordingly, have to do with the gospel of the glory of Christ, NOT the gospel of the grace of God. And they have to do with those to whom the kingdom is being offered during the present dispensation, following Israel's rejection and the kingdom being taken from the nation.

Thus, ALL four parables have to do with a time following the rejection of the kingdom by Israel and the removal of the kingdom from Israel.

And, accordingly, they have to do with *the new entity, the new creation, called into existence to be the recipient of that which Israel rejected.*

Whether dealing with the parable of the Sower, the parable of the tares, the parable of the mustard seed, or the parable of the leaven, the message of salvation by grace through faith is simply *NOT in view. Rather, fruit-bearing, with respect to the kingdom, is in view.*

These parables have to do with God's complete dealings with an entirely new creation, about to be called into existence to bear fruit where Israel had failed.

Since this is the case, there is really *NOTHING* in these parables which has to do with the unsaved, their eternal destiny, etc.

EVERYTHING has to do SOLELY with the saved, with a view to the Messianic Era, when Christ will sit on His throne in the heavenly Jerusalem and co-heirs will exercise power and authority with Him (Rev. 3:21).

EVERYTHING — the four divisions in the first parable, the two divisions in the second parable, an unnatural growth in the third parable, and the whole becoming leavened in the fourth parable — *has to do with the saved ALONE.*

Manner of Sowing

“The Sower” in the parable (the Greek text has a definite article before “Sower” — *a particular Sower*) is identified in the explanation to the second parable as “*the Son of Man,*” *a Messianic title* (v. 37; cf. Ps. 8:4-6; Dan. 7:13, 14; Matt. 16:13-16).

Also, in this explanation, the place where the sowing occurs is revealed to be *in the field, in the world* (v. 38). In the parable itself, this sowing occurs different places in the field, different places in the world.

And that which the Sower — “the Son of Man,” Christ — sows out in the world is revealed to be *individuals*, not “seeds” per se (note that the word “seeds” in the text is in italics [v. 4], indicating that it is not in the Greek text, but supplied by the translators).

In the second parable though, there *is* a sowing of “seed.” “Good seed” (vv. 24, 27) are sown by Christ in the field (which is really the same sowing seen in the first parable), but these “good seed” represent individuals. They are identified as “the children [‘sons’] of the kingdom” in the explanation (v. 38).

Thus, there is no problem retaining the word “seeds” in the English text of the parable of the Sower as long as it is understood that these “seeds” represent individuals. This is not only in line with the second parable but also in line with the correct rendering of four different verses in the explanation to the four parts of the first parable as well.

The latter part of verse nineteen, explaining the sowing in the first of the four parts of the parable (v. 4), should read, “This is he which was sown by the wayside.”

The beginning of verse twenty, explaining the sowing in the second of the four parts of the parable (vv. 5, 6), should read, “But he that was sown into stony places...”

The beginning of verse twenty-two, explaining the sowing in the third of the four parts of the parable (v. 7), should read, “He also that was sown among the thorns...”

And the beginning of verse twenty-three, explaining the last of the four parts of the parable (v. 8), should read, “But he that was sown into the good ground...”

The Sower (the Lord Jesus Christ, “the Son of Man”) has sown individuals (Christians) different places in the world, with a view to *ONE thing* — *fruit-bearing*. And this fruit-bearing has to do with *ONE thing* as well — *the kingdom of the heavens*.

(*EVERYTHING* about the sowing is *Messianic* — “the Son of Man” sowing “sons of the kingdom” in relation to “the word of the kingdom” and fruit-bearing; and this emanates out of the kingdom having been taken from Israel, with the house left desolate [cf. Matt. 12:43-45; 21:18-32; 23:37-39].

As well, in Mark’s and Luke’s accounts of the parable of the Sower [Mark 4:13-20; Luke 8:4-15], both *the Word* [the Word of the Kingdom, as seen in Matthew’s account] and *individuals* [as also seen in Matthew’s account] are sown different places out in the world, with a view to *fruit-bearing* [as seen in Matthew’s account].

There is, of course, no conflict in *the Word* being sown and *individuals* being sown, for the Word cannot be sown apart from a saved individual [in Luke’s account, “seed” is sown (v. 5), but this “seed” is identified as *the Word* (v. 11)]. The Word is actually sown within the individual who has been sown. He hears, receives the Word [Matt. 13:19-23; Mark 4:14-20; Luke 8:11-15].

The whole of the matter is described different ways in the three different accounts, presenting one complete, composite word picture of that occurring within Christendom during the present dispensation.)

Understanding this is *foundational* if one would properly understand that which should be the central focus of all activity in the lives of Christians in the world today.

And, understanding this is *foundational* as well if one would properly understand that which is the central focus of all activity surrounding the ministry of the Holy Spirit in the world today — the search for the bride (Gen. 24; cf. chs. 23-25).

Activity in the lives of Christians and activity in the ministry of the Spirit go hand-in-hand in this respect. They, of necessity, *MUST*.

The gospel of the grace of God though, as it has to do with both those sown in the field and the present work of

the Spirit, is another matter entirely. An individual *MUST* pass “from death unto life” before he can be extended the opportunity, find himself in a position, to bring forth fruit for the kingdom. He *MUST* become a child of the Owner before he can possess any association with the inheritance awaiting Christ and His co-heirs (John 5:24; Rom. 8:17; Eph. 2:1-5).

Thus, unsaved man *MUST* first hear the gospel of the grace of God (from those sown in the field). And the work of the Spirit *MUST*, correspondingly, begin at this point (as seen in the foundational pattern in Gen. 1:2b-5). Unsaved man *MUST* pass “from death unto life” before he can be dealt with relative to the inheritance out ahead.

And the Spirit of God is in the world today, *FIRST of all*, to do a work in unsaved man in this respect. He is present in the world to breath life into the one who is without life, effecting *spiritual life* in that individual (*cf.* Gen. 2:7; Ezek. 37:1-10; John 5:24; Eph. 2:1, 5, 8).

ONLY THEN can the Spirit deal with man in relation to that which is seen in the parable of the Sower, or any of the other six parables in this chapter. And *ONLY THEN* can the Spirit, as well, bring to completion the central purpose for His presence in the world today — to search for, find, and remove the bride for God’s Son (Gen. 24:33, 36, 58-67).

Places Where Sown

The explanation to the parable of the Sower begins with the statement, “When anyone heareth the word of the kingdom...” (v. 19a).

Then, in each of the four parts to the explanation, the expression is shortened to simply, “the word” — referring to the previously mentioned Word, “the word of the kingdom” (vv. 20-23).

This is a reference to a message surrounding *the SAME kingdom which was being offered to Israel* (Matt. 3-12). And the reference is set within a context having to do with a message surrounding this kingdom being offered to a people *OTHER THAN Israel*.

It is simply called “the word of the kingdom” in the explanation to the parable of the Sower, *for it would be completely obvious from both the text and context EXACTLY what message was being referenced*.

The message in view is *EXACTLY what the text states*, and it could hardly be stated any plainer. The message has to do with *the kingdom, NOT with salvation by grace through faith*.

And the response of different individuals throughout the parable has to do with *the kingdom* as well, *NOT with eternal verities seen in the gospel of the grace of God*.

EVERYTHING in the parable of the Sower revolves around two things:

- 1) *The Word of the kingdom.*
- 2) *Fruit-bearing, or barrenness, on the part of those hearing this message.*

To read salvation by grace through faith into this passage, as so many individuals do, both *corrupts* and *destroys*.

It *corrupts* one facet of the good news, the gospel of the grace of God, by bringing things over into this gospel which do not belong there; and it *destroys* the other facet of the good news, the gospel of the glory of Christ, by removing things having to do with this gospel through misapplying them elsewhere.

1) *Ones Sown by the Wayside*

Comparing the parable and the explanation (vv. 4, 19), the ones sown by the wayside *represent individuals (Christians) who hear the Word of the Kingdom but fail to understand*

the message. And their failure to understand the message allows the “fowls,” representing “the wicked one [Satan],” to simply come along and *do away* with the message, thus *devouring* the person (*cf.* vv. 4, 19; I Peter 5:6-9).

Those sown by the wayside, having this type experience in relation to the Word of the Kingdom, would probably represent the majority of Christians hearing this message today. Though they have a capacity to understand the message (they possess spiritual life), they show little to no interest, allowing Satan to perform his *destroying* and *devouring* work.

In Israel, when Christ was on earth the first time, the religious leaders had misled the people (Matt. 12:9-32; 15:1ff; 16:1ff; 23:13, 15). And, as a result, the prophecy of Isaiah was fulfilled in the actions of the Israelites of that day:

“For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed...” (Matt. 13:15a; *cf.* Isa. 6:9, 10).

The Jewish people were not only in possession of the written Word of God but were also capable of spiritual perception. They were perfectly capable of understanding this Word. But the religious leaders in Israel (centrally, fundamental religious leaders — the Pharisees) had misled the people.

Resultingly, when the Jewish people heard the message, their reaction was no different than the reaction of those described in the first part of the parable of the Sower.

Thus, the whole of the matter, *seen almost two millenniums ago in Israel, is EXACTLY the same as that which can be seen in Christendom today. The religious leaders misled the people THEN, and the religious leaders are misleading the people TODAY.*

And this is something which can be seen mainly in so-called fundamental circles (the liberals are so far removed from reality insofar as sound Biblical doctrine is concerned that they seldom even fit into the matter).

The final state of Christendom during the dispensation — seen in both the chronology of the first four parables in Matt. 13 and the seven Churches in Rev. 2, 3 — is *complete corruption and rejection* in relation to the Word of the Kingdom.

That is, insofar as this message is concerned (the message seen throughout the parable of the Sower), *the whole of Christendom* (fundamental and liberal segments alike) will be as the Church in Laodicea at the end of the dispensation, *completely leavened* (cf. Matt. 13:33; Rev. 3:14-20).

Those in the Laodicean Church, as those in Israel at Christ's first coming, are seen in possession of the Word of God and capable of spiritual perception. But those in this Church are also seen in exactly the same condition as those in Israel, described in Isaiah's prophecy:

“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” (Rev. 3:17).

Israel, in the nation's blinded condition, didn't heed the message.

And the Church, in its blinded condition, is not going to heed the message either.

But a number of individuals in Israel did heed the message, and their eyes were opened (cf. Matt. 13:15b, 16; Luke 24:16, 31).

And a number of individuals in Christendom too have heeded and continue to heed the message, and their eyes too have been/are being opened (cf. II Cor. 3:14-18; Rev. 3:18).

2) Ones Sown into Stony Places

Comparing the parable and the explanation (vv. 5, 6, 20, 21), the ones sown into stony places *represent individuals who hear the Word, understand the Word, and receive it joyfully.*

These are individuals who get excited about that which they have heard and learned. There is *new-found joy and excitement in their lives, because of “the word of the kingdom”* (v. 20).

BUT, before they can become sufficiently grounded in this Word (they have no “deepness of earth,” they have no “root”), “tribulation or persecution” takes its toll. They endure “for awhile”; but, in the symbolism of the parable, when “the sun [‘tribulation or persecution’]” begins to beat down in all its strength, because of their lack of root (maturity in the faith), *they wither away* (vv. 5, 6, 21).

In the text, “tribulation or persecution” occurs “because of the word,” because of individuals hearing and receiving *the Word of the Kingdom*.

This is the ONE MESSAGE in Scripture, unlike ANY OTHER message, which will cause Satan to marshal his forces.

The reason: This message centers around A CHANGE in the government of the earth.

Satan and his angels presently rule over the earth, within the existing kingdom of the heavens; *BUT*, a new order of Rulers is about to be brought forth — Christ and His co-heirs. Satan and his angels are to be put down, with Christ and His co-heirs *THEN* taking the kingdom.

The Word of the Kingdom is a message which has *this end* in view. It is a message having to do with *Christ ruling the earth* in that coming day, ruling in the stead of Satan; and it is a message having to do with *Christians occupying positions as co-heirs with Christ* in that day, ruling in the stead of angels presently ruling with Satan.

And this is something which Satan will do *EVERYTHING within his power* to prevent. Thus, one *could ONLY expect* a message dealing centrally with this subject to come under attack as *NO OTHER message, which is EXACTLY the way Scripture presents the matter.*

In Eph. 3:1-11 this message is seen as something presently being made known “by [*lit.*, ‘through’] the Church” to “the principalities and powers in heavenly places [Satan and his angels]” (v. 10).

The message being made known has to do with the fact that Satan and his angels are about to be replaced, and it has to do with individuals presently responding in a positive manner to the invitation (being extended by the Holy Spirit in the world) to have a part with Christ, in His administration, in that coming day (*cf.* Gen. 24:36, 58).

And in Eph. 6:10ff a spiritual warfare is seen raging because of that which is presently being made known through the Church to Satan and his angels.

Satan will, first of all, do everything within his power to *prevent* Christians from hearing this message; and, should Christians hear this message, he will then do everything within his power *to do away with, destroy* this message, *devouring* Christians.

At this point, Satan brings about “tribulation or persecution” in the life of the one hearing and understanding the message. And note again the wording of the text. Tribulation or persecution arises in the life of such an individual “because of the word,” *BECAUSE OF the Word of the Kingdom.*

He has heard and joyfully received this Word. And this tribulation or persecution invariably comes from *other Christians, NOT from the unsaved.*

Unsaved man out in the world *can have NOTHING to do with all of this.* He is “dead in trespasses and sins,” *completely incapable of operating in the spiritual realm.*

And *NOT ONLY* does this tribulation or persecution come from other Christians, *BUT* many times it comes more specifically from those *in positions of leadership, EXACTLY as in Israel when this offer was open to the nation almost two millenniums ago (e.g., John 9:22).*

The person, through this tribulation or persecution, is “offended [Gk., *skandalizo*, ‘scandalized’]” (v. 21). That which he has heard, understood, and accepted is associated with error, cultism, etc.

And, because of his lack of maturity in the faith, he is overcome. He simply gives up; he quits; he falls away. And Satan wins the victory in his life.

3) Ones Sown Among Thorns

Comparing the parable and the explanation (vv. 7, 22), the ones sown among thorns *represent individuals who hear the Word, BUT, because of worldly involvement, they bear no fruit.* They “go forth” (Luke 8:14), apparently enduring for awhile, *BUT* are then overcome by the enemy.

That used to bring about their fall is revealed to be “the care of this world [‘age’], and the deceitfulness of riches.” Then Luke, in his account of this parable, adds a third — the “pleasures of this life” (Luke 8:14).

These individuals — whether through immaturity, neglect, letting their guard down, or any number of other things (we’re simply not told) — allow various things within the present world system, under Satan, to bring about their fall (*cf.* I John 2:15-17). Satan uses these things against them in the spiritual warfare.

They fail to heed the Lord’s admonition and warning concerning where Christians are to fix their attention and keep it fixed.

Christians, in the race of the faith, are to look “unto Jesus [*lit.*, ‘from, unto Jesus’]” (Heb. 12:1, 2).

They are to look “from” the things of this present world system “unto” Jesus. *They are NOT to look back; they are NOT to look around; RATHER, they are to keep their eyes fixed straight out ahead, on Christ, on the Author and Finisher of their faith.*

And Christians are *NOT ONLY* to fix their attention on Jesus, *BUT ALSO* on *EXACTLY* the *SAME* thing Christ fixed His attention as He endured the sufferings and shame surrounding Calvary.

Christ fixed His attention on “the joy that was set before him” as He “endured the cross, despising the shame [considering the sufferings and shame of *little consequence* compared to His coming glory and exaltation]” (Heb. 12:2; cf. Matt. 25:21, 23; I Peter 2:21).

Christians are to “escape to the mountain [‘the mountain,’ signifying *the kingdom*],” *APART FROM* looking back, *APART FROM* remaining in the plain (“the plain,” signifying *the present world system*).

And if they don’t, they will be consumed along with the things in the plain (Gen. 19:17; cf. Gen. 19:26; Luke 9:62; 17:32, 33).

Christians are to *FIX* their attention on the King and His Kingdom — *NOT* looking back, *NOT* looking around — considering present sufferings (tribulation or persecution), or the things of this world (care of this age, riches, pleasures of life), of *little consequence* compared to the proffered glory and exaltation lying ahead.

And if they don’t, Satan will use one or all of these things in his unceasing efforts to bring about their fall.

4) Ones Sown into Good Ground

The fourth part of the parable presents matters after an entirely different fashion.

Those sown “into good ground” (vv. 8, 23) represent individuals *who hear the Word* (first part of the parable); *they understand the Word* and refuse to allow “tribulation or persecution” to deter them as they progress toward maturity in the Word (second part of the parable); and *they keep their eyes FIXED on the goal out ahead*, rather than on the things of this present world system (third part of the parable).

They hear, understand, and grow in the Word (*cf.* Acts 20:32; James 1:21; I Peter 2:2). Tribulation or persecution *DOESN'T* stop them; and they *DO NOT* allow themselves to become sidetracked by the “care of this age,” the “deceitfulness of riches,” or the “pleasures of life.” These are individuals who *REFUSE* to become entangled “with the affairs of this life,” knowing that a crown lies out ahead *for those who “strive lawfully”* (II Tim. 2:4, 5).

Thus, these are individuals *who overcome and bring forth fruit*. These are individuals *who overcome the world* (I John 5:4), *the flesh* (Rom. 8:13; Col. 3:5), and *the Devil* (James 4:7; I Peter 5:9), rather than being overcome by one or all three.

And, as a result, they bring forth fruit. *They are the ONLY ones* who do bring forth fruit among the four groups mentioned, and they bring forth fruit in varying amounts — “some an hundredfold, some sixtyfold, some thirtyfold.”

These individuals are the ONLY ones who fulfill the purpose for their very existence — bringing forth fruit where Israel had failed, qualifying them to occupy positions with Christ in the coming kingdom of the heavens.

THESE are the ones who will be allowed to ascend the throne with Christ in that coming day, occupying positions EXACTLY commensurate with their fruit-bearing.

Outcome of Sowing

Positions in the coming kingdom of Christ are to be earned, *NOT* passed out in any type indiscriminate manner (Matt. 20:21-23). Individuals appearing before Christ in that day will receive *EXACTLY what each, through fruit-bearing, has earned*. Each will receive “his own reward according to his own labor” (I Cor. 3:8).

(The word translated “reward” in the N.T. is from the Greek word *misthos* [*misthapodosia*, a cognate word, in He-

brews], which has to do with “payment,” or “wages” for services rendered.

And it will be *EXACT*. The payment will be *EXACTLY commensurate with services rendered.*)

Individuals bringing forth no fruit will receive no payment. There will have been no fruitful labor, and, consequently, wages will not be forthcoming. Instead, they will “suffer loss” (I Cor. 3:15).

On the other hand, individuals bringing forth fruit will receive payment. There will have been fruitful labor, and, consequently, wages will be forthcoming.

Each will “receive a reward” (I Cor. 3:14). There will be “a just recompense of reward [‘a just payment, justly earned wages’]” (Heb. 2:2; 11:26).

Mention is made in the parable of the Sower of individuals bringing forth fruit in varying amounts — “some an hundredfold, some sixtyfold, some thirtyfold” (vv. 8, 23). And payment for the varying amounts, seen in another parable, the parable of the pounds in Luke 19:11-27, would be *EXACTLY commensurate* with their individual fruitfulness.

In the parable of the pounds, ten servants were each given one pound. Each was given a portion of his Lord’s business to use during the time of his Lord’s absence, in order that he might be accorded the opportunity to bring forth an increase.

One servant brought forth a tenfold increase; and the Lord, upon His return, gave him authority over ten cities. Another servant brought forth a fivefold increase; and the Lord, at this time, gave him authority over five cities. But a third servant failed to use that entrusted to him, and he was *NOT ONLY* denied governmental authority *BUT* he was also severely rebuked by his Lord.

This is *NOT ONLY* the way Scripture plainly presents the matter, *BUT* this is also what God’s perfect justice and

righteousness demands.

IF matters occurred any other way, God *would NOT* be perfectly just and righteous in His judgmental dealings with His servants to whom He entrusted His business during His time of absence.

(God's future judgmental dealings with His servants, *providing EXACT payment for services rendered*, will be in *complete keeping* with the unchangeable laws of the harvest, which He Himself established:

1. *A person ALWAYS reaps EXACTLY what he sows.*

The one sowing "to his flesh shall of the flesh reap corruption," and the one sowing "to his Spirit shall of the Spirit reap life everlasting [Gk., *aionios* life, referring, in the text, to 'life in the coming age' (Gal. 6:7, 8; cf. Gen. 1:11)]."

2. *A person ALWAYS reaps MORE than he sows.* Sow "the wind" and one *can ONLY* expect to reap "the whirlwind" [Hosea 8:7], but remain faithful over "a few things," and one will be made "ruler over many things" [Matt. 25:21, 23].

3. *And there is a PERIOD of TIME between the sowing and the reaping.* One sows during the present dispensation; but the reaping, whether good or bad, dependent wholly on the sowing, awaits the coming dispensation.

For additional information on fruit-bearing — more specifically, "What is fruit-bearing?" — refer to Part II of the conclusion to this book.)

2

Parable of the Wheat and Tares

*Those Bearing Fruit from the Previous Parable
Satan's Work to Stop Fruit-Bearing*

(Keep *ONE thing* in mind when reading and studying this parable. *ALL distinctions between the wheat and the tares have to do with the Word of the Kingdom, NOT with salvation by grace.*)

“Another parable put he forth unto them, saying, The kingdom of the heavens is likened unto a man which sowed good seed in his field:

But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (Matt. 13:24-30).

The parable of the wheat and tares continues with the same subject matter introduced in the previous parable, the parable of the Sower. The central focus in the parable of the Sower was *fruit-bearing*; and different things were presented which, on the one hand, *prevented fruit-bearing* (vv. 4-7, 19-22), or, on the other hand, *resulted in fruit-bearing* (vv. 8, 23).

And the central focus in the parable of the wheat and tares, as well, centers around *fruit-bearing* (v. 26).

BUT, this parable does not cover fruit-bearing from the same broad spectrum seen in the previous parable. Rather, continuing the thought from the previous parable, the parable of the wheat and tares limits itself to *ONE realm*. It limits itself to *that part of the parable of the Sower which deals with the ones sown into the good ground, who brought forth fruit* (cf. vv. 8, 23, 24, 26).

Those failing to bring forth fruit in the first three parts of the previous parable *CANNOT be viewed as "good seed" in this parable*.

That is to say, *ALL* of the "good seed" — "wheat," "sons of the kingdom" — in the parable of the wheat and tares are seen bringing forth fruit (cf. vv. 24, 26, 37, 38, 40-43). This is simply a continuation and elaboration of the fourth and last part of the previous parable.

Then something *NEW* is introduced. The parable of the wheat and tares centers around those bearing fruit from the previous parable in order to reveal something additional, something not revealed in the parable of the Sower.

Thus, the parable of the wheat and tares moves *a step beyond that revealed at the end of the previous parable*, the parable of the Sower.

This second parable continues with the same thought but then reveals *a concentrated attack against those individuals bearing fruit*. It reveals the *EXACT method* which Satan uses as he goes about seeking *TO STOP that which is occurring*.

Satan seeks to *PREVENT* fruit-bearing through a number of means (revealed in the first three parts of the parable of the Sower). And, throughout the dispensation he has been successful in his confrontation with the vast majority of Christians. He has succeeded in preventing most from bearing fruit.

BUT, the preceding has NOT been true of ALL Christians.

Some Christians have been victorious over Satan's methods and schemes. They have overcome the world, the flesh, and the Devil.

And, as a result, they have brought forth and continue to bring forth fruit. And it is these Christians, the ones bearing fruit, that Satan is seen directing his attack against in the parable of the wheat and tares, seeking to *STOP that which is occurring.*

The Kingdom of the Heavens Is Likened unto...

The parable of the wheat and tares and the next two parables begin after a similar fashion: "The kingdom of the heavens is likened [or, 'is like'] unto..." (cf. vv. 24, 31, 33, 44, 45, 47).

This though is the way that the English translation reads (KJV). The Greek text, in its wording, reveals Christ sharply distinguishing between the way in which He began the parable of the wheat and tares and the way in which He then began each of the other two parables.

1) Has Become Like, Is Like

The expression in question, in the English text, reads, "is likened" in the second parable and "is like" in the next two parables.

Thus, the English text does not show a distinction between the way in which any of these three parables are introduced.

The word translated “likened” or “like” in the Greek text is the same in each instance (*homoioo* [a verb] or *homoios* [a noun]). Introducing the parable of the wheat and tares, the verb form of this word is used (*homoioo*); and introducing the next two parables, the noun form of this word is used (*homoios*), with a verb following. And the structure of the noun and verb in each of these two parables is identical.

Homoioo and *homoios* are used in the Greek New Testament to show a likeness between different things, or to compare one thing with another. For example, “This is like...”

Our English word, “homo” (like), prefixed to numerous English words, comes from the Greek prefix forming these two words. Thus, the words “likened” or “like” in the English translation accurately convey the meaning of *homoioo* or *homoios*.

But, moving from the second parable to the third and fourth parables, the English text does not properly convey the manner in which these two parables are introduced. The problem lies, not in the meaning of the words (*homoioo* or *homoios*), but in the translator’s failure to show the distinction which Christ made when He used these words after entirely different fashions. That is, Christ used the verb form of this word to convey one thing in the parable of the wheat and tares. But continuing with the subsequent two parables He used the noun form to convey something quite different.

The verb, *homoioo*, is used introducing the parable of the wheat and tares after a manner which should be translated, “it has become like.” Accordingly, this parable should begin with the statement, “The kingdom of the heavens has become like...”

But this same translation — “has become like” — should not be repeated in the next two parables. Rather, using the noun *homoios*, with a verb following, the translation, “the kingdom of the heavens is like...” (introducing each of the

subsequent two parables) is probably as accurate as it can be rendered.

But this translation, introducing these two parables, must be understood in the light of the way in which the whole matter is introduced in the parable of the wheat and tares.

That is, this parable opens by revealing, “The kingdom of the heavens *has become like...*” Moving from the parable of the Sower to the parable of the wheat and tares, the kingdom of the heavens *became like*; then, the kingdom of the heavens *continues like...* in the next two parables.

Thus, in this respect, the opening statement in each of these succeeding parables — “the kingdom of the heavens is like...” — must, contextually, be understood in the sense, *the kingdom of the heavens continues like...* There is a chronological continuity of thought after this fashion as one moves through these parables, something which must be recognized if the parables are to be properly understood.

2) *The Kingdom of the Heavens*

“The kingdom of the heavens” is *a realm*. And, in relation to this earth, the expression would refer simply to “the rule of the heavens over the earth.”

Satan and his angels presently rule from a heavenly sphere over the earth. And this heavenly sphere is that realm in which Christ and His co-heirs will reside during the coming age when they rule from the heavens over the earth, following Satan and his angels being cast out (Rev. 12:4, 7-9; *ref. the author’s book, The Most High Ruleth*).

Thus, the kingdom of the heavens *becoming* as described in the parable of the wheat and tares, or *continuing* as described in the subsequent two parables, cannot be a reference to *the realm* of the kingdom per se. The realm itself doesn’t change. Only certain things about the kingdom can change (*e.g.*, the message about the kingdom).

The complete parabolic section in Matthew chapter thirteen is introduced and concluded after a similar fashion. And seeing how this is done, the thought inherent in the use of the expression, “the kingdom of the heavens,” in the second, third, and fourth parables can be easily ascertained.

In the parable of the Sower, setting the stage for the other two parables, “the word of the kingdom” is in view (vv. 19-23). This is a message pertaining to Christian faithfulness during the present dispensation, with a view to occupying positions as co-heirs with Christ in the kingdom of the heavens during the coming age.

That is to say, the Word of the Kingdom is *a message about the realm presently occupied by Satan and his angels, which Christ and His co-heirs will one day occupy.*

Then, concluding the parabolic section in Matthew chapter thirteen (following all seven parables), Christ stated relative to these parables, “Therefore every scribe which is instructed unto the kingdom of the heavens is like unto...” (v. 52).

Again, the Word of the Kingdom is in view. The instruction to which Christ referred is instruction in exactly the same thing seen in the introductory parable, the parable of the Sower — *i.e., instruction in the Word of the Kingdom.*

And exactly the same thing is in view through the use of the expression, “the kingdom of the heavens,” introducing the second, third, and fourth parables (actually the remaining three parables in Matt. 13 as well, though spoken back inside the house rather than down by the seaside).

It’s not *the realm* of the kingdom of the heavens which *has become like and continues like* that described in these parables. Such would be impossible. Rather, it is *the proclamation, offer, and reception or rejection* of the kingdom of the heavens *which has become like and continues like that described in the parables.*

(The same thing can be seen in the offer of the kingdom to Israel by John, Jesus, the Twelve, and the Seventy. The kingdom of the heavens was “at hand [‘had drawn near]” [Matt. 3:2; 4:17; 10:7].

The realm itself hadn’t drawn near. *The realm remained unchanged. BUT the prospect of Israel moving into and occupying that realm, based on national repentance, had drawn near* [cf. Matt. 6:33; 11:12; 21:43].

For information pertaining to the central message proclaimed in the gospels, Acts, and the epistles—called, “the word of the kingdom” in Matt. 13, having to do with the proffered “kingdom of the heavens”—refer to the author’s book, *Message in the Gospels, Acts, Epistles, The Acts Period, and Salvation Message — Gospels, Acts, Epistles, Revelation.*)

Sons of the Kingdom, Sons of the Devil

Only two types of individuals are seen in the parable of the wheat and tares. They are referred to by the expressions “wheat [or, ‘good seed]” and “tares” (vv. 24, 25). *The wheat, the good seed*, are identified as “the children [‘sons’] of the kingdom,” and *the tares* are identified as “the children [‘sons’] of the wicked one” (v. 38).

The One sowing the good seed is identified as “the Son of man,” a Messianic title (v. 37; cf. Ps. 8:4; Dan. 7:13, 14; Matt. 16:13-16).

And *the one sowing the tares* is identified as “the enemy,” “the devil,” *the incumbent ruler in the kingdom* (v. 39).

EVERYTHING about this parable has to do with a particular work of God (relative to the kingdom) and with a particular countering work of Satan (also relative to the kingdom).

God has placed individuals out in the world, *with a view to their bringing forth fruit*; and this fruit would, in turn, be in relation to *the proffered kingdom*.

And Satan has placed contrary minded individuals (v. 41) in the midst of those who are bearing fruit, *seeking to counter that which is occurring*. It is only through this means that Satan would envision any hope at all of retaining his present ruling position.

(The word “tares” is a translation of the Greek word *zizanon*, which refers to a troublesome sprout appearing in grainfields, resembling wheat, though it is not wheat.)

Now, put all of this together for the complete picture of something which has been occurring throughout the dispensation, which has gone almost completely unrecognized.

This parable has to do, not with how Satan seeks to *PREVENT fruit-bearing* (that was seen in the first three parts of the previous parable, the parable of the Sower), but with how Satan seeks to *STOP fruit-bearing* — something not seen in the previous parable, or really not seen in the same fashion in the next two parables.

This parable reveals Satan’s attack against *a select group of Christians*. It reveals his attack against *fruit-bearing Christians*.

And it is among THESE Christians that Satan goes about seeking to counter God’s plans and purposes through sowing that which resembles wheat, though it is not wheat.

Satan knows that *fruit-bearing* is that which God requires of those who are to ascend the throne with His Son in that coming day (*cf.* Matt. 21:18, 19, 43; Heb. 6:7-9). And he will, *FIRST of all, do everything within his power to PREVENT Christians from bearing fruit* (seen in the first three parts of the parable of the Sower).

BUT, when Christians begin bearing fruit (seen in the fourth part of the parable of the Sower), *THEN he will do everything within his power to STOP them from bearing fruit*. And it is among the latter group of Christians — those bearing fruit — that Satan is seen sowing counterfeits (*in relation to*

fruit-bearing and the kingdom, individuals producing counterfeit fruit, separate from the kingdom [Matt. 7:15-20]).

1) The Wheat — Sons of the Kingdom

The “good seed,” individuals, sown by the Lord out in the world are specifically referred to by the expression, “the children [‘sons’] of the kingdom.” And, beyond that, the title used to identify the Sower is “the Son of man,” a *Messianic title*.

The significance of their identification as “sons” lies in the fact that Christians are presently “sons of God” *awaiting the adoption* in one respect, but “children of God” *with a view to sonship* in another respect.

Note how Paul dealt with this matter in Rom. 8:14-23:

“For as many as are led [*lit.*, ‘are being led’] by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself [‘Himself’] beareth witness with our spirit that we are the children of God.

And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together...

...even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (vv. 14-17, 23b).

In this chapter in Romans, as also in Galatians chapters three and four and in Hebrews chapter twelve, reference is made to Christians being “sons” in a *present sense, preceding the adoption* (Rom. 8:14, 15; Gal. 3:26; 4:5-7; Heb. 12:5-8, 16, 17, 23). And these instances would correspond to the way in which the matter is handled in Matthew chapter thirteen.

“Sonship” implies *rulership*. *ONLY sons* can rule in God’s kingdom. *BUT*, as will be shown, *ONLY firstborn sons* can rule within the human realm in God’s kingdom.

All “angels” are *sons of God* because of their special, individual creation. And angels occupy various positions of delegated power and authority in God’s kingdom (*cf.* Job 1:6; 2:1; 38:7).

“Adam” was *a son of God* because of a special creative act of God. But Adam’s descendants were not sons of God. Rather, they were sons of the one from whom they descended. They were sons of Adam (Gen. 5:3ff; Luke 3:38).

Thus, Adam, before the fall, being *a son of God*, was in a position to rule the earth. But the fall resulted in his disqualification. Though he was still a son of God, he was no longer in a position to take the sceptre.

And Adam’s descendants were in *NO* position to take the sceptre. *NOT ONLY* were they fallen creatures (a position inherited from Adam), *BUT they were NOT sons of God. RATHER, they were sons of Adam, sons of a fallen creature.*

(As well, the earth, presently under a curse, *MUST* be redeemed [Rev. 5-19] *BEFORE* man can hold the sceptre.)

Two thousand years following the fall, God called Abraham out of Ur of the Chaldees for purposes which had been lost in Adam. Through Abraham’s lineage, God set about to bring forth *a separate creation*, one which He could adopt as *His firstborn son*. Redemption would then be provided, allowing a segment of mankind, for the first time since Adam’s fall, to be in a position to rule the earth.

This special creation was performed in the person of Abraham’s grandson, Jacob (Isa. 43:1); and this special creation was of a nature which would allow it to be passed on through the genes, through Jacob’s twelve sons, resulting in a nation recognized as separate and distinct from all the

other nations (thus, the distinction between Jew and Gentile [Num. 23:8-11]).

THEN, once God had a separate nation of this nature — which would be viewed as a son because of the special creation in Jacob — he *adopted this nation into a firstborn status* (Ex. 4:22, 23), *redeemed those comprising this nation* (Ex. 12:1ff), and *called this nation out of Egypt under Moses to rule at the head of the nations in a land previously covenanted to their forefathers* (cf. Ex. 2:23-25; 3:7-12; 15:17, 18; 19:5, 6).

That is, a redeemed people, recognized as *God's firstborn son*, was being called forth to rule in that part of God's kingdom which Adam had previously been created to rule.

BUT, coming on down into modern times, Israel is *NOT* presently ruling the earth (because of past disobedience); *NOR* is Israel even in a position to rule today. Israel, though still retaining the nation's position as *God's firstborn son*, is presently scattered among the nations, in *unbelief*. Even the remnant presently in the land is there in *unbelief*.

Thus, Israel, in this state of *unbelief* (whether in or out of the land), though still God's firstborn son, *is in NO position to rule*. The nation *MUST FIRST exercise belief*. The nation, as seen in Ex. 12, *MUST FIRST be redeemed*. The Jewish People *MUST FIRST*, through belief, *apply the blood of the Paschal Lamb Whom they slew 2,000 years ago*.

THEN, the Church, a separate creation from either Jew or Gentile, *is likewise in NO position to rule*. Though those comprising the Church are *new creations* ("in Christ" [II Cor. 5:17]), can be viewed as *sons*, and are *saved* (unlike those comprising the nation of Israel today), *they have NOT been adopted (as the nation of Israel was adopted in past time)*.

Prior to ascending the throne with Christ, *Christians MUST FIRST be adopted*. And this is what Romans chapter eight, Galatians chapters three and four, and Hebrews chapter twelve are about.

Christians are presently *sons*, (because of their standing as *new creations*), awaiting the adoption (their present status); and consequently, although Christians are presently “sons,” *they are in NO position to rule. ONLY adopted sons* (the Christians’ future standing) can rule.

Thus, *sonship*, portending *rulership*, is seen in Romans, Galatians, and Hebrews in relation to *adoption* and *inheritance* (both future).

The matter can be illustrated quite easily from Romans.

The verses leading into Rom. 8:14 (the verse presenting Christians as “sons”) deal with Christians either living after the flesh or putting to death the deeds of the flesh.

Then verse fourteen deals with individuals being led by the Spirit of God (contextually, individuals under the leadership of the Spirit putting to death the previously mentioned deeds of the flesh), and these individuals are said to be “the sons of God,” with adoption mentioned in connection with sonship in the next verse (v. 15; *cf.* v. 23).

But then the following verse (v. 16) specifically states that Christians are also presently “children of God.”

However, though Christians are presently seen as both “children” and “sons,” *NO Christian is presently seen as a firstborn son. THAT standing awaits a future time, a time following the adoption.*

Contextually, Rom. 8:14-16 should be understood in the light of Heb. 12:5-8, where Christians are seen undergoing *child-training as sons* (*seen as children of God who are being child-trained as sons of God*), with a view to adoption into a *firstborn status* (vv. 16, 17, 23).

Thus, Rom. 8:14-16 would have to be understood in the sense of Christians presently being led by the Spirit of God (undergoing *child-training as sons*), who will be manifested as *firstborn sons in that coming day following the adoption, occupying positions as joint-heirs with Christ in His kingdom* (vv. 17, 19).

THAT is the subject of the whole passage. And *EXACTLY* the same thing can be seen through the use of the expression, “sons of the kingdom,” in Matt. 13:38, for *THAT* is the subject of the whole passage there as well.

(For additional information on the preceding, refer to the author’s book, *God’s Firstborn Sons*, Chapter III.)

“The sons of the kingdom” in Matt. 13:38 are *the good seed*, the ones bringing forth fruit. They, as the ones in Rom. 8:14 (actually, the “sons” both places are the same), are the ones who will be manifested as “the sons of God,” in the kingdom, in that coming day (Rom. 8:19).

Though *ALL Christians* can presently be viewed as *sons* because of creation, *NOT ALL Christians* are being referred to in Matt. 13:38 by the expression, “sons of the kingdom.” *NOR are ALL Christians* being referred to in Rom. 8:14 by the expression “sons of God.”

The specific reference in Matthew is *to those Christians bringing forth fruit*, and the specific reference in Romans is *to those Christians following the leadership of the Spirit*.

And, again, the two are *the SAME*.

Fruit-bearing CANNOT be realized apart from following the leadership of the Spirit; and following the leadership of the Spirit WILL invariably result in fruit-bearing. The Spirit MUST be allowed to do a work through the individual.

The Son of Man sows Christians out in the world, with a view to the preceding, to fruit-bearing, which is with a view to the kingdom.

EVERYTHING points ahead to the kingdom — the Son of Man (the Sower, described through the use of a Messianic title), the sons of the kingdom (those sown, described through the use of an expression portending rulership), and fruit-bearing (a bringing forth, with a view to the kingdom).

2) *The Tares — Sons of the Wicked One*

The “tares” though present the other side of the picture. As previously shown, the tares present Satan’s efforts to *STOP* fruit-bearing, to put a *STOP* to that presently occurring, in the various places where it is occurring.

And, as also previously shown, Satan is seen carrying on his activities on two fronts:

1) *He is seen seeking to PREVENT Christians from bringing forth fruit* (described in the first three parts of the parable of the Sower).

2) *He is then seen seeking to STOP Christians from bringing forth fruit* (described in the parable of the wheat and tares, forming a commentary on the fourth part of the parable of the Sower).

If Satan can *PREVENT Christians from bringing forth fruit*, the matter will be settled at that point, and a continued work will be unnecessary.

BUT, if he can’t prevent Christians from bringing forth fruit, then he has to *STOP them*.

It is here that he is revealed sowing tares. He sows them right in the midst of Christians bearing fruit, and this is done with *ONE goal in mind*. It is done in an effort to *STOP*, through *ANY means possible*, *Christians who are bearing fruit from continuing to bear fruit*.

a) *Identity of the Tares*

Exactly who are those whom Satan sows among fruit-bearing Christians in an effort to stop them from bearing fruit?

The answer is easy to ascertain.

These parables were given by Christ at His first coming, at a time when the kingdom of the heavens was being offered to the nation of Israel; but these parables had to do

with events beyond that time, occurring during a time when the kingdom of the heavens would be offered to a separate and distinct entity, *the one new man* “in Christ.”

And, whether during that time when the kingdom was offered to Israel, or during that time when the kingdom would be offered to *the one new man* “in Christ,” *any realization of the offer was contingent on ONE thing — FRUIT-BEARING* (Matt. 3:1-8; 21:18-43).

Israel failed to bring forth fruit. And note who was responsible for the nation’s failure in this realm. It was *the religious leaders of that day*, mainly the Scribes and Pharisees, seated “in Moses’ seat,” who controlled the religious life of the nation (Matt. 23:2).

They were the ones who followed Christ about the country seeking, at every turn, to speak out against the Messenger and His message. They were the ones *directly responsible* for the nation’s rejection of the King and kingdom. They had “shut up the kingdom of the heavens against men [‘in the presence of men’]” (Matt. 23:13).

And for this reason they experienced a rebuke and condemnation at Christ’s hands unlike that experienced by any other religious group in Israel (vv. 14ff).

Bringing this over into Christendom, *WHOM* would Satan use during the present dispensation to either *PREVENT* or *STOP* fruit-bearing relative to the kingdom?

In the light of the past offer to Israel, *there is ONLY one possible answer:*

It would have to be the SAME as that seen in Israel when the same offer was open to the nation almost 2,000 years ago.

It was Jewish religious leaders then, and the counterpart would have to be Christian religious leaders today. Those outside the nation — the unregenerate world — *had NOTHING* to do with the matter then; *NOR* can those outside the Church — the unregenerate world — *have ANYTHING* to do with the matter today.

It was *those WITHIN* which Satan used in Israel in the past, and it is *those WITHIN* which he uses in the Church today (cf. Matt. 15:1ff; 16:1ff; Acts 20:29, 30).

But *HOW* could Christians be identified by the expression, “sons of the wicked one” (Matt. 13:38)? Note several references in Scripture relative to Israelites acting in similar capacities and the answer will become apparent.

In John chapter eight, *Jews who had believed on Christ* (v. 31), who were acknowledged by Christ to be “Abraham’s seed” (v. 37), were also said, *because of their works*, to be of their “father the devil” (vv. 39-44).

In Matthew chapter sixteen, Peter, because he stated relative to Christ’s sufferings, death, and resurrection on the third day, “Lord: this shall not be unto thee,” was associated directly with Satan. Jesus said to Peter — not to Satan, but to Peter — “Get thee behind me, Satan” (vv. 21-23; cf. John 6:70).

Then in Matt. 23:15, the Scribes and Pharisees — those having “shut up the kingdom of the heavens” (v. 13) — were said to have made a proselyte “twofold more the child of hell [*lit.*, ‘twofold more a son of Gehenna’]” than themselves. Their *sonship*, because of that which they had done, was associated with *Gehenna* (the place of refuse) rather than with the kingdom.

With all these things in mind — seeing a counterpart in Israel to that existing in Christendom — viewing the expression, “sons of the wicked one” in Matt. 13:38 as a reference to the saved, *NOT* the unsaved, would, contextually, *be the ONLY natural way* in which the matter could be viewed.

And, that this is the correct way to view this part of the parable can be shown through other means as well.

Seeing the tares, the sons of the wicked one, as those within the Church, *NOT* without, is in complete accord with *ALL facets of the matter*.

It is in complete accord with *the history of the offer to Israel*, it is in complete accord with (and the only thing which can possibly adequately explain) *that which can easily be seen occurring throughout Christendom today*, and it is in complete accord with *that which can be seen when one moves on into the third and fourth parables in Matthew chapter thirteen*.

THEN there is *ONE* other thing which will preclude viewing the matter after any other fashion. That which the text reveals about God's future dealings with the wheat and tares should resolve all doubts which anyone might have concerning their identity.

b) *Judgment of the Wheat and Tares*

Both the wheat and tares are seen being dealt with *at the same time and place*. And the Lord's dealings with both after the fashion seen in the parable is with a view *to entrance into or exclusion from the kingdom*.

All those represented by *the wheat* are gathered into the barn. But the matter is quite different for those represented by *the tares*. They are seen being gathered and burned (vv. 30, 40-43).

But note something, and note it well. *Salvation by grace is NOT being dealt with in this parable. Rather, the subject is FRUIT-BEARING, with a view to the KINGDOM.*

Everything stated about the Lord's dealings with those represented by the wheat and tares is *in perfect accord* with Scripture elsewhere relating to that which will emanate out of issues and determinations at the judgment seat (*cf.* Matt. 24:45-51; 25:19ff; John 15:1-6; I Cor. 3:12-15; Heb. 6:7-9).

And dealings by the Lord of this nature would be *completely out of line* with any thought that the tares represent unregenerate individuals.

Scripture *NEVER* presents the Lord dealing with the saved and unsaved *at the same time and place after the fashion seen*

here. The saved and unsaved being dealt with together in this fashion would have the Lord dealing with both in relation to *FRUIT-BEARING, with a view to the KINGDOM — an impossibility.*

c) *Leave Them Alone*

Then there is one other thing which needs to be considered about those whom Satan has sown in the midst of fruitful Christians, seeking to stop them from bearing fruit. And the importance of following Christ's instructions in this respect *CANNOT be overemphasized.*

What is to be the fruitful Christian's attitude toward those whom Satan has placed in their midst, to stop them from bearing fruit? What are fruitful Christians to do about antagonism toward their fruitfulness and the reason why fruit is being borne?

The question is asked and answered in verses twenty-eight through thirty of the parable.

“Wilt thou then that we go out and gather them [the tares] up?

But he [Christ] said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of harvest I will say to the reapers [angels (v. 41)], Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”

Those standing in the way of one's interest in having a part with Christ in His kingdom are to be dealt with *after ONLY one fashion.*

They are to be left ALONE!

“Leave them ALONE!” (Matt. 15:14). Simply IGNORE them, CONTINUE doing that which the Lord has called you to do, and let the Lord take care of the matter in His Own way and time.

3

Parable of the Mustard Seed

*A Normal, Then Abnormal Growth
Satan's Continued Corruptive Work*

“Another parable put he forth unto them, saying, The kingdom of the heavens is like to a grain of mustard seed, which a man took, and sowed in his field:

Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof” (Matt. 13:31, 32).

In relation to the central message of the New Testament — *the Word of the Kingdom* — first century Christianity and twentieth century Christianity *would have VERY LITTLE in common.*

Things have CHANGED in Christendom to that extent, and they have NOT changed for the better. Rather, relative to correct, Biblical teachings regarding the Word of the Kingdom, over the past two millenniums there has been a steady deterioration.

The central message of the New Testament was universally understood and taught throughout the first century Church. *BUT*, this same message, except in isolated instances, *is NOT* understood or taught at all throughout the twentieth century Church.

The false message concerning the kingdom, introduced by Satan very early in the dispensation through false teachers (apostates) in the Church, resulted in a continuing deterioration which has left Christendom in its present condition, two millenniums later.

And *it matters NOT* whether one is viewing Christendom from the standpoint of those in fundamental circles or those in liberal circles. In relation to a knowledge of and attitude toward the Word of the Kingdom, *EXACTLY the SAME thing can be seen among those in both groups.*

Those in fundamental circles *DON'T* understand any more about *the Word of the Kingdom* than those in liberal circles. And anyone daring to proclaim this message today will be fought against by those in both groups — *usually more so by the fundamentalists than by the liberals.*

In relation to THIS message, both groups exist in an almost completely leavened state; and both are seen described in Rev. 3:17 as “wretched, and miserable, and poor, and blind, and naked.”

The first four parables in Matthew chapter thirteen cover a history of Christendom in relation to *the Word of the Kingdom* which extends throughout the dispensation. And *NEVER in the history of the Church has it been MORE important for Christians to understand that which is revealed in these parables than it is today, for NEVER in the history of the Church has the Word of the Kingdom been MORE misunderstood and spoken against than it is today.*

Christians are in a race — the race of “the faith” — with its corresponding spiritual warfare. *And the HIGHEST of all possible prizes is being held out for the victors — that of being accorded the privilege of ascending the throne with God’s Son and ruling over the earth as co-heirs with Him for 1,000 years.*

A Christian can overcome in the present race, in the present warfare, and occupy one of these positions with God’s

Son; or he can be overcome in this race, in this warfare, and fail to occupy one of these positions.

THIS is the message which Satan has fought so hard to destroy.

And, is it any wonder that Satan has expended so much time and effort to do away with this message?

Satan and his angels are to be put down, and Christ and His co-heirs are to ascend the throne in their stead. Christ and His co-heirs are to take the kingdom and rule the very domain which Satan and his angels rule today.

And THIS is something which Satan, at ALL costs, has sought to avoid.

THIS is the realm where Satan centers his attack against Christians and against the Word of God.

THIS is at the heart of ALL things surrounding the spiritual warfare.

Satan attacks Christians, seeking at all costs to bring about their defeat in *the race of the faith*, causing them to be disqualified for *the prize set before them*. And he attacks the message which relates these things — *the Word of the Kingdom* — *seeking at all costs to corrupt and destroy THIS message.*

And how well Satan has succeeded can be seen on every hand today.

THIS message is all but absent in the Churches throughout the land, and the vast majority of Christians throughout these same Churches lack any real spiritual direction and purpose in their lives.

THIS is what the leaven which the woman placed in the three measures of meal in Matt. 13:33 has done during a period encompassing almost two millenniums.

THIS is the state in which Christendom finds itself near the end of the dispensation. And THIS existing state of Christendom should surprise no one, for Scripture clearly reveals that THIS is the way the dispensation would end.

The parable of the mustard seed continues with *the same central thoughts* set forth in the previous parable, the parable of the wheat and tares

Fruit-bearing remains at the forefront (v. 31), as well as *Satan's continuing activity as he seeks to stop Christians from bearing fruit*. And the method which Satan uses as he seeks to stop Christians from bearing fruit, revealed in the previous parable, is *through sowing tares among the wheat* (ref. Chapter II in this book).

Then the parable of the mustard seed reveals that which would happen because of this activity of Satan. In this respect, the parable of the mustard seed is simply a commentary on the previous parable, providing additional explanatory help.

In the true sense of the definition of a parable and why the Lord used parables — *to provide additional information pertaining to previously revealed truths* — the parable of the mustard seed was given to help explain the parable which had previously been given, the parable of the wheat and tares.

And *the SAME thing* could be said concerning why the Lord gave the parable of the wheat and tares. It was given to help explain a part of the parable given prior to this one, the parable of the Sower.

Then, looking ahead to the parable following the parable of the mustard seed — the parable of the leaven — *the SAME thing* can be seen. This parable was given to provide additional explanatory help for the preceding parable(s).

That's the evident Divinely designed interrelationship which exists between the first four parables in Matthew chapter thirteen.

The parable of the Sower, the first parable spoken outside the house, by the seaside, *introduces the matter*; and the succeeding three parables spoken outside the house, by the seaside, *simply build, after a successive fashion*, on that introduced in the first parable.

Natural, Unnatural Growth

In the second parable — the parable of the wheat and tares — Satan is seen sowing contrary-minded individuals in the midst of Christians bringing forth fruit (seen in the latter part of the first parable, the parable of the Sower), seeking to *STOP fruit-bearing*. This is how matters *had become* in Christendom relative to fruit-bearing, with the kingdom of the heavens in view.

Then the third parable, the parable of the mustard seed, presents how matters *would continue* in this respect.

This parable first depicts the mustard seed germinating, with a natural growth occurring for a time. The natural growth of this particular seed, “the least of all seeds,” would result in *an herb*, referred to as “the greatest among herbs” when grown.

And, beyond that, a natural growth of this herb would result in *fruit-bearing* (v. 32), as seen in the previous two parables.

Thus, Satan’s success in stopping fruit-bearing would be contingent on his success in preventing the continuance of a natural growth of the mustard seed. One would go hand-in-hand with the other.

The mustard seed in the parable represents, *not individuals per se, but an entity made up of individuals — the good seed, the sons of the kingdom* from the previous parable. And a *natural or unnatural growth* of the mustard seed would represent a *natural or unnatural development* of those comprising the good seed.

Should Satan be *unsuccessful* in his efforts to prevent a *natural development* of those comprising the mustard seed, *growth* would eventually result in that which God had intended; and *fruit-bearing* would go hand-in-hand with their growth and development.

However, should Satan be *successful* in his efforts to prevent the continuance of a natural development of those comprising the mustard seed, *growth* would eventually result in something other than that which God had intended; and *barrenness* would ensue.

And the latter is *EXACTLY* what is seen in this parable. The mustard seed, following a period of normal growth (which, if not interfered with, would result in “the greatest among herbs”), is seen experiencing an abnormal growth and becoming “a tree.”

And *NOT ONLY* did this abnormal growth ensue, *BUT* the mustard seed is seen developing so abnormally that *it NOT ONLY* grew into a tree, *BUT* the nature of this tree allowed “the birds of the air,” individuals doing the work of Satan, *to find a lodging place in its branches* (v. 32; cf. vv. 4, 19).

Thus, the third parable, continuing the thought from the second parable, presents the tares being *quite effective*. They are seen deceiving fruit-bearing Christians to the degree that they bring about an unnatural spiritual growth among these Christians, resulting in *unfruitfulness, barrenness*; and the matter is carried to the point that, *in the end, the tares are able to simply settle down in that which they had produced, finding acceptance among those whom they had deceived.*

False Teachers

This work of Satan — producing an unnatural growth, resulting in barrenness — *could ONLY* have been accomplished through *ONE means*. *It could ONLY* have been accomplished through the promulgation of *false doctrine*. *It could ONLY* have been accomplished through Satan placing *false teachers* (tares) in the midst of fruit-bearing Christians (wheat), leading them away from *the truth of the Scriptures*, leading them away from *an adherence to the faith*.

And this is *EXACTLY* the way Scripture elsewhere reveals that the matter occurred.

There are multiplied warnings numerous places in Scripture concerning false teachers who would arise and teach “perverse things,” particularly relative to *the faith, the Word of the Kingdom*.

And these false teachers would arise, *NOT from the world, BUT from within Christendom itself*. These false teachers would arise *from the ranks of Christians, from within the Churches* (Acts 20:29-32; cf. I Tim. 4:1-3; II Tim. 2:8, 18; 3:7, 8; 4:1-4; II Peter 2:1ff; Jude 3ff).

As it was surrounding Christ’s first coming and the offer of the kingdom of the heavens to Israel, so would it be surrounding Christ’s second coming and the offer of the kingdom of the heavens to Christians.

Jewish religious leaders were responsible for that which happened in the past dispensation surrounding the proffered kingdom at Christ’s first coming, and Christian religious leaders are responsible for that which is happening during the present dispensation surrounding the proffered kingdom and Christ’s second coming.

The religious leaders in Israel followed Christ about the country and sought, at every turn, to speak against that which was being seen and heard. Christ’s ministry centered around supernatural signs, which pointed to that which Israel could have — supernatural healing, supernatural provision — if the nation would repent.

BUT, the religious leaders would have NO part in the matter; and they misled the people, resulting in the nation’s rejection of the proffered kingdom and the subsequent crucifixion of the nation’s King.

And the situation relative to the proclamation of the Word of the Kingdom throughout the present dispensation *has been NO different.*

Christians down through the years have been misled, NOT by those in the world, BUT by their own religious leaders. Scripture is VERY CLEAR on this matter.

1) *At the Beginning of the Dispensation*

The message of the hour at the beginning of the dispensation — one proclaimed throughout Christendom — centered around *the faith, the saving of the soul, the Word of the Kingdom.*

THIS was the message which Paul referred to as “my gospel” (Rom. 16:25), “our gospel” (II Cor. 4:3), and “the glorious gospel of Christ [*lit.*, “the gospel of the glory of Christ’]” (II Cor. 4:4).

THIS was the message which Paul had been called to proclaim to Christians throughout the Gentile world (Acts 9:15; Gal. 1:11, 12, 16; 2:7); and this was the message which Paul and others, during the first few decades of the existence of the Church, “preached to every creature which is under heaven” (Col. 1:5, 6, 23).

(The reference to “every creature which is under heaven” in Col. 1:23 would, contextually, refer to *the saved ALONE, NOT to the unsaved.* This would be a reference to *ALL of the saved* having heard the message which saved individuals are to hear following their salvation — *the Word of the Kingdom.*

The unsaved *CANNOT* be in view in this passage, for the *ONLY* message which they are to hear is the good news that Christ has died for their sins. *ONLY AFTER* they have heard this message and believed on the Lord Jesus Christ are they in a position to hear the message referenced in this verse in Colossians, which has to do with *the purpose for their salvation, the reason why they have been saved.*)

Thus, during the first century of the Church’s existence, the message surrounding the proffered kingdom was something universally proclaimed throughout Christendom.

And this message *could ONLY* have been well-known and understood by Christians everywhere, resulting in at least a segment of Christendom developing in a natural fashion and these Christians, correspondingly, bearing fruit.

It was within a setting of this nature that Satan sowed tares among the wheat, seeking to stop the natural growth and development of the seed which had been sown; and success in stopping this natural growth and development would, in turn, over time, ultimately result in *a barren condition of the plant*.

Now, note the problem which Satan faced at the beginning of the dispensation. He faced the problem of countering a message which was being proclaimed and received throughout Christendom. Christians who had received the true message were *developing after a proper fashion* (growing from immaturity to maturity), with *a corresponding fruitfulness*.

To counter the true message, Satan simply placed individuals proclaiming a false message in the midst of those Christians who had received the true message.

THEN, over time, the false message progressively took root and did its damaging work, accomplishing its purpose.

This false message, once received, resulted in an improper development in Christendom (an improper growth from immaturity to maturity). And, *developing after an improper fashion, a corresponding barrenness ensued*.

And Satan's work in this manner is how Scripture reveals that he stops fruit-bearing. He places individuals with a false message relative to the kingdom among those bearing fruit for the kingdom.

The false message takes root, growth becomes progressively unnatural, and fruit-bearing is stymied. Then, the false message continues to take hold until the point is reached where growth *becomes SO unnatural that fruit-bearing can NO longer exist*.

a) *The Messengers*

Both Peter in his second epistle and Jude begin their epistles by exhorting Christians to strain every muscle of their being in the present race of the faith (II Peter 1:2-11; Jude 3); and that which necessitates this exhortation, in both epistles, is *the presence of false teachers in their midst* (II Peter 2:1ff; Jude 4ff).

These are the same *false teachers* to which Christ had referred in the parables in Matthew chapter thirteen, who would produce an unnatural growth among fruit-bearing Christians; and these are the same *false teachers* to which Paul subsequently referred, who would arise among Christians, take truths concerning the Word of the Kingdom, and distort and twist these truths (Acts 20:30, 31).

These are *the apostates*, dealt with extensively in Scripture — a type individual identified by the meaning of the word itself.

Our English word, “apostasy,” is simply an Anglicized form of the Greek word *apostasia*. This is a compound word comprised of *apo* (‘from’) and *stasis* (‘to stand’). The word means “to stand away from”; and the word refers to a person *standing away from* a place which he had previously occupied.

The apostasy in view has to do with “the faith” (cf. II Tim. 2:18; 3:8; Jude 3).

Thus, *true apostates relative to the faith can ONLY be individuals who had, at ONE time, received the message concerning the faith; BUT THEN, at a later time, they had departed from an adherence to this message.*

These are individuals who had initially *heard, understood, and received the truth*; but then they had *apostatized*. They “stood away from” the truth.

They turned from the truth, began to speak out against the truth, and, in the process, taught that which was untrue.

THESE are the type individuals referred to in Paul's warnings in both Acts and his epistles, as well as Peter's and Jude's warnings in their epistles.

THESE are the type individuals — those quite familiar with the matter which they were speaking against — whom Satan knew that he could use *the MOST effectively*, whom Satan knew that he could use to do *the MOST damage*.

Thus, Satan simply began to place individuals of this nature in the midst of those Christians bringing forth fruit.

And they began to "draw away disciples" *after themselves* (Acts 20:30). They began to reproduce *after their kind* (cf. Gen. 1:11), resulting in fruit also *after their kind*, an "evil fruit" (Matt. 7:15-20; cf. vv. 13, 14, 21-23).

Aside from Paul's identification of these individuals in Acts 20:30 — "of your own selves shall men arise, speaking perverse things..." — note Peter's identification of them in II Peter 2:18-20:

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

Note particularly the word "knowledge" in verse twenty. These individuals had escaped the "pollutions of the world" through the "knowledge [Gk., *epignosis*, 'mature knowledge'] of the Lord and Saviour Jesus Christ." They had come into a *mature knowledge* of the things in view — things surrounding *the Word of the Kingdom*.

And having come into a mature knowledge of these things, they turned from these things and began *to teach perverse, contrary things*.

That these were saved individuals *is evident*, for an unsaved person *CANNOT* even come into a rudimentary knowledge of these things (I Cor. 2:14 [*gnosis*, the regular Greek word for “knowledge,” appears in this passage]), much less the mature knowledge seen in II Peter 2:20.

Thus, the text *can ONLY* have to do with *saved individuals turning from the central message of that day, distorting and twisting the truth as they taught false doctrine relative to the Word of the Kingdom*.

Satan used this type individual — after this manner, during the opening decades of the Church’s existence — to do his bidding, to stop Christians from bearing fruit. And though the ones whom Satan used were also Christians, they were doing the works of Satan; and doing works of this nature, they were identified with Satan, referred to as “tares,” “sons of the wicked one” (*cf.* John 8:31-44).

b) Their Message

The teaching of the apostates is spoken of as “damnable heresies [*lit.*, ‘destructive heresies’ or, ‘heresies that lead to destruction’]” (II Peter 2:1).

And the destruction in view *has NOTHING to do* with salvation by grace through faith, with the Christians’ presently possessed salvation. The destruction *has to do SOLELY with the Word of the Kingdom, the subject matter at hand*.

The apostates taught heresy of a nature which led Christians to a destructive end relative to *the proffered kingdom*.

Numerous statements are given concerning the teaching and action of the apostates (*cf.* II Peter 2:1-3, 10ff; Jude 4, 8ff). *BUT, ONE thing in Peter’s second epistle stands out above everything else*.

There is a septenary structure to Peter's second epistle, with a particular reference to and emphasis upon Christ's return within this structure (1:16-18; 3:4-8).

The apostates are seen "walking after their own lusts ['desires' — desires which would be *soulical* ('their own desires'), *NOT spiritual* (that which the Lord would desire)]" (3:3; cf. 2:18).

And, within this type walk, they are seen proclaiming *a message which would strike at the heart of ALL sound Biblical teaching surrounding Christ's return and the Messianic Kingdom:*

"Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were *from the beginning of the creation*" (3:4).

Then the verses which follow (vv. 5-9) — answering the apostates' false message through referring to events beginning with the opening verses of Genesis — make matters very clear that *the heart* of the apostates' message had to do with *denying Christ's return at the end of six thousand years, with attendant destruction on the one hand and attendant blessings on the other.*

They had willingly allowed the things surrounding this entire panorama of teaching to escape their attention, and they are seen infiltrating the ranks of fruit-bearing Christians everywhere, seeking to promulgate their false doctrine.

The misleading, destructive doctrine proclaimed by the apostates *is seen taking NUMEROUS forms. BUT, the foundation upon which ALL their false teaching rested is seen taking ONLY ONE form.*

ALL their false teaching is seen resting on a totally perverted form of the true foundation set forth in Gen. 1:1-2:3 — the God-established foundation upon which all subsequent Scripture rests.

In all the various forms that their false teaching took, they sought to do away with two things:

1) *The septenary structure of Scripture as set forth in the beginning, in Gen. 1:1-2:3.*

2) *Teachings surrounding Christ's return within the framework of this septenary structure (at the end of six days, at the end of 6,000 years).*

Then, building on a totally perverted foundation of this nature, the apostates sought to spread all types of destructive heresies relative to the various facets of the Word of the Kingdom among fruit-bearing Christians.

And, over time, as seen in the parable of the mustard seed, they were quite successful.

As previously seen, the mustard seed germinated and grew, normally for a time, but then in an abnormal manner; and, over time, it became something which it was not supposed to become at all.

It became *a tree*.

And *NOT ONLY* did it become a tree, *BUT* it became the type tree which allowed the false teachers to take up residence in the branches of the tree, continuing their destructive work from within.

Proper growth can come *ONLY from that which has NOT been corrupted* (I Peter 2:1, 2).

And the converse of that is equally true. *ONLY improper growth can result when corruption has occurred.*

Thus, to bring about improper growth, the false teachers simply proclaimed *a corrupted form of the ONLY thing which God had provided for the nourishment and well-being of the spiritual man*. And through so doing, they went back to and began with *the very heart of the matter — the foundation itself, in the opening two chapters of Genesis*.

It was *the work of the apostates* which brought about the conditions seen in the parable of the mustard seed. A corrupted and improper diet of spiritual food resulted in a corrupted and improper growth; and a growth of this nature, over time, ultimately resulted in barrenness.

Then the false teachers simply took up residence within that which they had produced, assuring that conditions would remain in a corrupted and barren state.

2) *At the End of the Dispensation*

Near the end of the dispensation (today), relative to the Word of the Kingdom, conditions throughout Christendom *are seen to have become completely turned around from the way that they existed at the beginning of the dispensation*. After almost two millennia, the Word of the Kingdom — taught and understood throughout the Churches at the beginning of the dispensation — *is seldom even heard in Christian circles*.

And, with the message *NOT being proclaimed*, Christians throughout the Churches of the land, correspondingly, have little to no understanding of truths surrounding the coming kingdom.

Thus, during the present day and time, Satan has little need for apostates to infiltrate and settle down within the ranks of Christians. Christendom is too far gone for any type overall change or recovery to occur.

And, beyond that, though little infiltration of apostates need exist on Satan's part today, he would undoubtedly be hard-pressed to even find very many Christians that he could lead into an apostate condition during the present time.

For a person to be a true apostate, he would, first of all, have to come into an understanding of the Word of the Kingdom before he could apostatize. And those having a *conversant knowledge* of this message today — the only ones in a position to apostatize — are far and few between.

That which exists in Christendom today is *the aftermath, the end result*, of Satan sowing tares among the wheat, of Satan bringing about an abnormal growth of the mustard seed.

In general, in relation to the Word of the Kingdom, because of that which has occurred in the past, *a corrupted Christendom* presently exists.

Those occupying the pulpit are silent on the subject, and those occupying the pew, accordingly, know little to nothing about the matter.

And, should the subject ever emerge — as it sometimes does — those occupying the pulpit are usually quick in their attempts to squelch the message.

This message encompasses things which are out of line with the training which they received in the theology schools of the land; and they, accordingly, view the message after an erroneous fashion.

In this respect, the effectiveness of the false teachers at the beginning of the dispensation is evidenced by two things near the end of the dispensation.

It is evidenced by *the condition of the Church in general and Christian leadership in particular*.

Thus, a completely different situation exists in Christendom during the present day and time than existed during the first several centuries of the dispensation. There would be some need for true apostates, for there are individuals — one here, and one there — who believe the Word of the Kingdom and are bringing forth fruit.

BUT, such a need would be minimal.

In this respect, with conditions as such, Satan could concentrate his efforts on bringing to completion that which he began almost two millenniums ago. He could concentrate on *maintaining the status quo as he continues his efforts to produce total corruption*.

And, as will become evident in the completion of the parables given outside the house, by the seaside (the parable of the leaven), *total corruption is EXACTLY the picture which these parables (and Scriptures elsewhere) present of conditions in Christendom at the end of the dispensation.*

A Tree

The particular type abnormal spiritual growth seen resulting from the false message of the apostates is something which can be seen in both Church history throughout the course of the dispensation and in the Church today near the end of the dispensation.

The abnormal growth of the mustard seed in history resulted in *a tree*, in which those who had brought about its abnormal growth are, in the end, seen resting in its branches.

And the tree remains to this day, with its roots sinking ever deeper into the earth, with Satan's emissaries resting in its branches.

1) Symbolism of a Tree

To fully comprehend and understand that which is in view, note the symbolism of *a tree* in Scripture.

A "tree" is used in Scripture to symbolize *a national power*.

In Judges 9:8-15, which relates the oldest known parable in the world, "trees" are seen symbolizing *nations* which had sought to elect a king to reign over them.

Daniel, in his prophecy, refers to the vision of "a tree in the midst of the earth," which "reached unto heaven." And this "tree" is said to symbolize *the kingdom of Babylon* (Dan. 4:10-12, 20-22).

Israel is referred to in Joel's prophecy by a "fig tree" (1:7). And Christ not only referred to *Israel* through the symbolism of a "fig tree" during his earthly ministry but He also referred to *the surrounding Gentile nations* through the symbolism of

“all the trees” (Matt. 21:18, 19; 24:32; Luke 21:29).

There can be *NO* question concerning Scripture using “trees” in a symbolic sense to signify *national powers*.

And, remaining within the confines of the symbolism which Scripture itself provides, *there can, as well, be NO question concerning that which is in view through the mustard seed germinating and eventually becoming a tree.*

The teaching, through the symbolism given, is clear. That represented by the mustard seed germinated and eventually became *a national power* — something which *it was NOT* supposed to become at all during the present dispensation, something reserved for the coming dispensation.

It BECAME a national power during the time Satan ruled within the kingdom of the heavens; and it CONTINUES as a national power within the present kingdom of Satan.

And ANY Biblical thought of Christians exercising power in the world was to be reserved for a FUTURE day, a time after Satan had been put down and Christ had taken the sceptre; power of this nature was to be exercised solely within the FUTURE kingdom of Christ.

(In short, Satan, through his action as seen in the parable of the mustard seed, caused Christendom, forming the Church, to grow into *a national power which would, in reality, be UNDER his control and sway.*

Satan, throughout Man’s Day, following man’s fall, has ruled the earth through the nations [once national powers had been brought into existence].

This though would exclude Israel [once the nation had been brought into existence], for Israel was *NOT* to be “reckoned among the nations” [Num. 23:9].

This type rule by Satan is revealed in Dan. 10:12-21, with Satan and his angels ruling through the nations, but with Israel occupying a position separate from the nations and Satan’s rule in this respect.

[For additional information on Dan. 10:12-21, refer to the author's books, *The Most High Ruleth* and *The Spiritual Warfare*.

Also refer to Appendix I, Part I, in this book].

Through Satan's efforts—producing an abnormal growth in Christendom, resulting in that symbolized by a tree — he sought to make Christendom *a national power* during the time when he rules through national powers, with his emissaries finding ready acceptance in this national power [the birds of the air lodging in the branches of the tree].

Satan sought to make Christendom *a national power, as the nations, through which he and his angels could exert rulership and control.*)

2) In History, During the Present Day

During the early part of the first century, when the apostates first infiltrated the ranks of fruit-bearing Christians, Christianity was looked upon in the Roman world as *an illegal religion*. And, in some quarters, Christians were looked upon by the Romans as being *guilty of treason*.

Rome practiced emperor worship, and, within this practice, "religion" and "state" became *ONE entity*.

Christians, on the other hand, were monotheistic and spoke of a King and Kingdom other than Caesar and Rome.

Thus, it is little wonder that the Romans looked upon Christianity and Christians in *an illegal and a treasonous sense*. And it was these basic differences which resulted in all of the Roman persecution, lasting several centuries.

But something else also happened during this time. The apostates progressively broke down the barriers separating the Roman Empire and Christianity, until the day came, near the end of the fourth century, when these barriers no longer existed.

And this was followed by a merger of Church and State.

Constantine, during the opening years of the fourth century put a stop to the persecution of Christians, and he himself later embraced Christianity (for reasons upon which historians differ).

And ALL of this set the stage for that which was to follow.

In the year 380 A.D., Theodosius I issued an edict that made Christianity *the exclusive state religion*; and, in the year 395 A.D., Christianity was finally recognized as *the OFFICIAL and ONLY religion of the Roman Empire*.

At this point, Christianity found itself completely enmeshed within a world power in the sphere of governmental authority over which Satan exercised control, *completely OUT of line with God's plans and purposes for the new creation "in Christ."*

This condition of Christendom though *did NOT* result from the previous Roman persecution. The previous persecution *had ONLY* resulted in Christian growth.

As Tertullian, a Christian living during the period of Roman persecution, said, *"The blood of the martyrs is the seed of the Church."*

That which ultimately occurred in Christendom was caused by *the apostates*.

Their attack was *NOT centered upon the entity itself*, as was Rome's attack; their attack was centered upon *that which brought the entity to a fruit-bearing stage*.

They went back to that upon which the entity was fed and nourished, introducing corruption and destruction at this point. And the end result was *EXACTLY* as Christ had foretold. The mustard seed germinated, grew normally for awhile, then took an abnormal growth, and eventually became *a tree*.

The abnormal growth, over time, ultimately resulted in *barrenness*; and Christians found themselves *occupying a position which they were NOT supposed to occupy at all during the present dispensation*.

They found themselves associated with Gentile world power within the present kingdom of Satan. And THIS is a position from which Christianity has NEVER recovered.

Down to the present day, though Rome has long since passed off the scene, Christians can still be found involving themselves in activities associated with *the tree* of Matt. 13:32.

They can be seen on practically every hand involving themselves in the present government after all types of fashions, attempting to exert some type influence or power in the present kingdom under Satan.

This though is *NOT the day* when Christians are to rule and reign. *THAT day lies in the future, after Christ has taken the kingdom and Christians have been placed in positions of power and authority.*

The entire present system is in its *death-throes* and is to be destroyed by Christ when He returns. Christians having works associated with the present system will one day see their works suffer the same fate which the system is about to suffer.

Such works will be *destroyed, burned "in fire"* at the judgment seat; and even though these Christians will be "saved; yet so as by ['through'] fire" (I Cor. 3:11-15), *they will be left with NOTHING of value in relation to the coming kingdom of Christ. And they will consequently be rejected for regal positions with Christ.*

BUT, for those Christians who will *NOT have allowed* the pseudo form of Christendom enmeshed within the present world system to govern their lives, things will be different.

Their works will *NOT* suffer the same fate as those having works associated with the present world system. They will possess works which will endure the fire, *and they will be left with something of value in relation to the coming kingdom of Christ.*

THESE are the ones who will have waited to exercise regal power and authority, and THESE are the ones who will rule as co-heirs with Christ in His kingdom.

(For additional information on the Christians' relationship to the present government of the earth, refer to Appendixes I, II in this book.)

4

Parable of the Leaven

*Corruption of the Whole
Satan's Ultimate Corruptive Work*

“Another parable spake he unto them; The kingdom of the heavens is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened” (Matt. 13:33).

The parable of the leaven is the last of the four parables which Christ gave outside the house, down by the seaside. And this parable reveals the conclusion of matters surrounding events covered by the first three parables.

This parable contains the first mention of “leaven” in the New Testament, and Christ used the word in a symbolic sense, in an unexplained manner, knowing that it could be understood *ONLY one way*.

The Old Testament symbolism surrounding “leaven” and the flow of thought seen in the three parables preceding the first use of this word in the New Testament left *NO room* for those hearing these parables to question how the word was to be understood.

Leaven was a *foreign substance* added to dough, causing the dough to rise. And the Old Testament, using leaven in a symbolic sense, *ALWAYS* used the word *ONLY one way*.

The Old Testament *ALWAYS* used the word to symbolize *that which caused corruption and deterioration*.

The Mosaic Law forbade the use of leaven in offerings made by the priests in Israel (Lev. 2:11). In this respect, the absence of leaven (the absence of a foreign substance) pointed to *purity*, as seen in the first usage of this word in Scripture (Gen. 19:3 [*establishing, through the way “leaven” is introduced in Scripture, the manner in which this word would be used throughout the remainder of Scripture*]).

However, there were two exceptions in the Mosaic Economy to that stated in Lev. 2:11, forbidding the use of leaven in offerings. Both Lev. 7:13 and 23:17 mention offerings where leaven was to be included; and Amos, centuries later, mentioned an offering which was to include leaven as well (4:5).

But in all three of these instances where leaven was to be included, other offerings are also mentioned; and, in two of these instances, the other offerings are specifically stated to include *blood sacrifices*, to atone for man’s sins. And, in the one offering where blood is not specifically mentioned (Amos 4:5), blood could only be inferred from the other offerings where blood is mentioned (Lev. 7:1-14; 23:5, 27 [*cf. Ex. 12:1ff; Lev. 16:1ff*]; Amos 4:4).

In the light of both the context and corresponding Scripture elsewhere, leaven could only have been included in these offerings *to show man’s sin*. Leaven was included *to show corruption within*, as an offering without leaven was used *to show purity within*.

This can be illustrated by referring to God’s command surrounding the second of the festivals in Lev. 23 — the festival of unleavened bread.

Beginning with the day immediately following the death of the firstborn and the application of the blood (the first festival), the Israelites were commanded to refrain from eating anything containing leaven for “seven days,” for *a complete period of time* (Lev. 23:5, 6).

This pointed to God's truth surrounding the fact that those who had appropriated the blood were then to keep themselves pure for a complete period of time, for the entire duration of their lives which followed.

This was true for the Israelites at the time these festivals were instituted, it was true for the Israelites down through the centuries, and it remains true for Christians today.

It has been and it remains true for God's people *throughout ALL time* (I Cor. 5:6-8).

And within the continuing symbolism shown by these festivals, God instituted a day of atonement. This was the sixth of the seven festivals, and it had to do with *shed blood to atone for man's sins* — the sins of those who had previously applied the blood of the paschal lambs (which was immediately followed by God's command to not partake of that containing leaven).

The day of atonement had to do with a covering provided for failure — a failure to remain separated from sin — for those having previously applied the blood of the paschal lambs. This festival had to do with their failure to continuously keep themselves separated from that symbolized by leaven.

And exactly the same thing can be seen today through viewing the Christians' present state in the world and Christ's present high priestly ministry in the heavenly sanctuary.

Christians have applied the blood of the Paschal Lamb and have been commanded to keep themselves pure.

BUT, Christians, possessing a body of death, as the Israelites in the past dispensation, experience failure; and, as in the camp of Israel, provision is made for failure.

Christ is presently ministering in the heavenly sanctuary, on the basis of His Own blood on the mercy seat; and His ministry in this respect is on behalf of Christians who sin, providing cleansing.

Cleansing though is not automatic. Rather, it is conditional. Cleansing is dependent on the Christian acknowledging his sins.

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9; cf. Heb. 4:13-16; 9:23ff; 10:19ff; I John 2:1, 2).

In the light of the way in which leaven is *ALWAYS* used in the Old Testament, Christ could use the word in a symbolic sense — as He did in Matt. 13:33, and in Matt. 16:6, 11 — and His disciples would know *EXACTLY* what was meant (Matt. 16:12).

Or, also in this respect, Paul could use the word in this same symbolic sense in his epistles — as he did in I Cor. 5:6-8, and in Gal. 5:9 — and the recipients of these epistles would also know *EXACTLY* what was meant.

But an added feature about the way leaven is used in Matt. 13:33 is seen in the context leading into the use of this word.

The context of the passage itself reveals how this word is to be understood, which is *the SAME way* leaven is used and understood elsewhere in the New Testament. *EVERY place* leaven appears in the New Testament, the context *ALWAYS* clearly shows the word being used *ONLY one way* — *showing corruption and deterioration* — *in complete keeping with its Old Testament usage*.

In Matt. 13:33, the context leading into the use of leaven has to do with fruit-bearing and with the method Satan uses to *STOP* Christians from bearing fruit. The preceding two parables reveal *Satan introducing false doctrine*, with a progressive corruption and deterioration following. And the parable of the leaven simply reveals *the conclusion of the matter*.

According to the parable of the leaven, the message surrounding the proffered kingdom during the present dispensation would, near the end of the dispensation, *become COMPLETELY leavened*.

Corruption introduced at the beginning of the dispensation would progressively permeate the whole of Christendom UNTIL that having to do with the proffered kingdom would become COMPLETELY corrupted.

This is HOW, according to this parable, the dispensation would end.

Three Measures of Meal

“Three” is the number of *Divine perfection*. This number shows *Divine perfection within that which is in view*. “Three measures of meal” — three measures of ground grain, used to make *bread* — are in view.

The reference is to *the Word of God* (Matt. 4:4; cf. Isa. 55:1, 2), though not the Word in a general sense.

Rather, the reference, contextually, is to *the Word in a SPECIFIC sense, a SPECIFIC part of the Word, a SPECIFIC teaching in the Word*.

The subject at hand has to do with *the Word of the Kingdom*. It has to do with how the message surrounding the coming kingdom of Christ would begin to be proclaimed in Christendom and how this message would *progressively change BECAUSE of something (a foreign substance) placed within the message* (vv. 19-24, 31, 33).

The reference to leaven placed in the three measures of meal, as previously shown, is simply a reference to that introduced in the preceding two parables. *It is a reference to taking that which is false and placing it within that which is Divinely perfect. It is a reference to a corrupting agent being placed within the Divinely perfect God-breathed Word.*

And, again, it is *THAT PART of this Divinely perfect revelation having to do with the Word of the Kingdom which is in view. Satan simply began placing those proclaiming a false message about the kingdom among those bearing fruit for the kingdom. The false message took root and began to spread, resulting in corruption and deterioration.*

Then, continuing the explanation in the third parable, because of this false doctrine, a completely unnatural spiritual growth in Christendom followed. The mustard seed in this parable is seen germinating, *growing normally for a time, then experiencing abnormal growth and becoming a tree — something which it wasn't supposed to become at all.*

And not only did it grow and develop after this fashion, *but the end result was so unnatural that those responsible were able to find a home within that which they, through corruption, had wrought.*

And that, contextually, is what continues in view — *the ONLY thing which can continue in view — by Christ using the symbolism of a woman taking leaven and hiding it in three measures of meal.*

In keeping with the definition of a parable, Christ simply provided additional truth placed alongside of previous truth to help explain the previous truth. *This parable provides additional truth placed alongside the preceding two parables to help explain these parables.*

Understanding the parable of the leaven is that simple.

This parable has to do with *the progressive, continuing deterioration* seen in the preceding parable, the parable of the mustard seed; and this preceding parable, in turn, has to do with how Satan went about *curtailing and stopping fruit-bearing* in the parable which preceded it, the parable of the wheat and tares. It has to do with *a corrupting agent* placed within that part of God's Divinely perfect revelation referred to as "the word of the kingdom." And it has to do with *this corrupting agent working "TILL the whole [the message surrounding the coming kingdom of Christ]" had become corrupted.*

Till the Whole...

The reason for the state in which Christendom presently finds itself is shown by the first four parables in Matthew

chapter thirteen, with the fourth parable, the parable of the leaven, depicting *the end of the matter*. This parable shows a *progressive deterioration UNTIL the point of total corruption has been reached*.

Near the end of the dispensation, when the Word of the Kingdom has been *completely corrupted*, that which Jesus foretold in this parable would be fulfilled. *In those days, at that time, the true message surrounding the coming kingdom of Christ WILL NOT be — it CANNOT be — heard throughout the Churches of the land*.

The move in Christendom from conditions depicted by the Church in Ephesus to conditions depicted by the Church in Laodicea, seen in Revelation chapters two and three, *will THEN be complete*. The Church *will NOT ONLY* have left its “first love” (Rev. 2:4), *BUT* the Church will ultimately be brought into a state described as “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17b).

And one need *ONLY* look around today to see *this EXACT state of affairs existing in Christendom — in fundamental and liberal circles alike*.

In relation to the Word of the Kingdom, ONE segment is JUST as leavened as the other. In relation to the Word of the Kingdom, EXACTLY the same conditions exist in both. Neither proclaims this message, and neither will have anything to do with it.

This is the ONE thing which both the fundamentalists and the liberals (as they are known and referred to) have in common today. Neither will proclaim or have anything to do with the central message which Christians are to proclaim.

When Christ was on earth the first time, there were two main religious parties in Israel — the Pharisees and the Sadducees (the fundamentalists and the liberals of that day). These two religious parties *were worlds apart in their theology, but they were ONE in their attitude toward the message surrounding the proffered kingdom. Neither would have anything to do with it.*

And *EXACTLY* the same situation exists in Christendom today, immediately preceding Christ's return. There are two main divisions among Christians — the fundamentalists and the liberals. These two religious groups *are worlds apart* in their theology, but they *are ONE* in their attitude toward the proffered kingdom. *Neither will have anything to do with it.*

1) *From Ephesus...*

Revelation chapters two and three record seven short epistles to seven Churches in Asia. These epistles were given in a certain order, beginning with the Church in Ephesus and ending with the Church in Laodicea. And a longer epistle to one of the seven exists elsewhere in the New Testament — to the first Church mentioned, the Church in Ephesus.

Reference is made in Col. 4:16 to an epistle in connection with the Church in Laodicea. But this is not stated to be an epistle written to that Church (though if it were, it would have to be viewed as a non-canonical epistle which was not preserved and passed down). Rather, it is simply an unidentified epistle (possibly one which Paul had written from this location); and this epistle, in possession of the Christians in Laodicea, was to be obtained by the Christians in Colossae from those in Laodicea.

Paul had spent three years ministering to the Christians in Ephesus (Acts 20:31).

When he came to Ephesus the first time, he was accompanied by Aquila and Priscilla (whom, it is apparent, he had instructed in *the faith*). He remained in Ephesus an unrevealed period of time, reasoning with the Jews in the synagogue. Then he left Aquila and Priscilla in Ephesus in order to return to Jerusalem (Acts 18:18-21).

It was during Paul's second visit to Ephesus that he spent most of the three-year period which he mentions in Acts 20:31 (*cf.* Acts 19:10ff).

On this second visit, Paul found disciples (Jewish believers who appeared to not be familiar with events having to do with the re-offer of the kingdom to Israel, beginning in Acts 2). These disciples knew only “the baptism of John,” something which they had apparently learned from Apollos before he received further instruction in the matter from Aquila and Priscilla (Acts 19:1-7; *cf.* Acts 18:24-26).

And Paul began his ministry in Ephesus at this time by providing further instruction for these individuals, as Aquila and Priscilla had provided for Apollos. Then Paul continued his ministry in Ephesus by going “from house to house,” *teaching the people, keeping nothing back that was not profitable for them* (Acts 20:20). In this respect, Paul’s ministry in Ephesus would seemingly form a pattern concerning the manner in which his entire ministry in the Gentile world was to be conducted.

Paul had earlier been converted and subsequently taken aside — apparently into Arabia, then evidently into the Lord’s presence in heaven — where the Lord personally revealed to him what is called in Scripture, “the mystery” (II Cor. 12:1-7; Gal. 1:11, 12, 16, 17; Eph. 3:1-11).

“The mystery” had to do with the new entity, *the new creation* “in Christ,” *the Church*.

It had to do with both Jews and Gentiles being joint-heirs together, in one body; and it had to do with those comprising this new entity being the recipients of the kingdom which Israel had rejected — the kingdom of the heavens (*cf.* Matt. 21:33-43; I Peter 2:9, 10).

This is the message which Paul had been taught by the Lord, and this is the message which he was to carry throughout the Gentile world.

This though was a message for Christians, not a message for the unsaved; and there were very few Christians in the Gentile world when Paul went out with this message.

Thus, Paul, in the process of carrying out his ministry, had to proclaim a dual message.

Paul, among the unsaved, had to proclaim *the good news surrounding the grace of God*. THEN, once individuals had been saved, Paul could proclaim *the good news surrounding the coming glory of Christ*.

And the LATTER, rather than the former, is that which is seen in Scripture forming the heart of Paul's ministry.

This is why Scripture presents Paul's ministry — outlined in the latter half of the Book of Acts, and in his epistles — as dealing FAR more extensively with things surrounding "the mystery" than with things surrounding the simple gospel of the grace of God.

It is plain from Paul's last meeting with the elders in the Church in Ephesus that "in every city" which he entered (which included Ephesus) he proclaimed "the gospel of the grace of God"; but it is also clear that Paul, in these same cities, then went on to proclaim "the kingdom of God" to those who had been saved under the simple preaching of the gospel of the grace of God (Acts 20:24, 25).

And the three years Paul spent in Ephesus are specifically said to be time which he spent *instructing Christians in the faith and warning them about false teachers who would arise in their midst* (Acts 20:28-32).

Note the preceding sequence in Paul's ministry, seen in these verses in Acts 20:24-32:

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I received of the Lord Jesus Christ, to testify *the gospel of the grace of God*.

And now, behold, I know that ye all, among whom I have gone preaching *the kingdom of God*, shall see my face no more.

Wherefore I take you to record this day, that I am pure from the blood of all men.

For I have not shunned to declare unto you *all the counsel of God*.

Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Then, the epistle which he later wrote to those in Ephesus, shows *the depth* to which he had previously instructed the Christians in that city.

This epistle begins (apart from foundational teachings, and really, apart from any introductory teachings) with a discussion of the things which would be realized "in the dispensation of the fulness of times" — adoption, redemption, and an inheritance (1:3-14). Thus, this epistle begins and continues with *the assumption that the Christians in Ephesus were well-grounded in the faith*.

Paul could begin and continue this way because of the apparent spiritual maturity of these Christians, resulting from his previous lengthy ministry in their midst.

And Paul's unceasing prayer for these Christians at the time he wrote this epistle was that God would give them *wisdom and full knowledge* (Gk., *epignosis*) concerning the things he was writing about (things which he had previously taught them), referred to as "the hope of his calling," and "the riches of the glory of his inheritance in the saints" (1:16-18).

Then Paul continues in chapter two, showing *the reason for their salvation*, the reason these Christians in Ephesus had passed “from death unto life” (vv. 1-10). And the thought of saved Jews and Gentiles, seen together in one body in this chapter (vv. 15, 16), merges into a discussion of “the mystery” in chapter three (vv. 1-11).

And Paul, calling attention to “the mystery,” continues with the thought of *an inheritance* set before Christians, for a future inheritance is what the mystery has to do with.

The mystery has to do with Gentiles being “fellowheirs” with Jews, “of the same body, and partakers of his promise in Christ by the gospel” (v. 6).

And Paul refers to the whole of the message surrounding the mystery as “the unsearchable riches of Christ,” and “the manifold wisdom of God” (vv. 8, 10) — something which the writer of Hebrews presented as realized in that which he called “so great salvation” (Heb. 2:3), or which Peter referred to as “the greatest of precious promises,” connected with Christ’s “greatest [regal] magnificence” (II Peter 1:4, 16 [literal translation]).

In the first part of chapter four, Paul dealt with the reason for gifted leaders and teachers in the Church.

Simply stated, God had placed gifted leaders and teachers in the Church in Ephesus, and elsewhere, to guide Christians as they moved from immaturity to maturity; and this was *with a view to the future adoption, redemption, and inheritance awaiting Christians* (cf. Eph. 4:11-14, 30).

Then the Christians’ walk comes into view as individuals move from immaturity to maturity.

And this takes up the remainder of the epistle, with a warning at the end to clothe oneself with “the whole armour of God” because of the ongoing spiritual warfare against Satan and his angels (6:10ff).

The Church in Ephesus was filled with Christians who

were well-versed in *the Word of the Kingdom*. And well they should have been, for Paul had spent a great deal of time with them, going "from house to house," teaching them — something which had allowed him to be able to later write a letter to these Christians and simply begin discussing "the deep things of God" (I Cor. 2:10), *completely apart from introductory, foundational teachings*.

And it was *this Church* which the Lord chose to use in His revelation to John in order to show the state of Christendom at the beginning of the dispensation.

This was a time when the true message surrounding the coming kingdom of Christ was proclaimed throughout Christendom, when this message was received and understood by Christians throughout the Churches (Col. 1:5, 6, 23).

During these early years, this was *the message of the hour when Christians met*. *This was the central message proclaimed by Paul and other ministers of that day, the central message of all the letters (epistles) written to the different Churches and individuals during that time.*

And Christians during these days gathered to talk about the things having to do with the coming kingdom of Christ, *encouraging and exhorting one another relative to the hope set before them (Heb. 10:23-25).*

BUT, something happened!

A foreign substance was placed in the three measures of meal. And it wasn't long before things began to go awry, even in the Church in Ephesus.

Note that which Scripture states in this respect, as recorded in Rev. 2:2-4:

"I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

Nevertheless I have somewhat against thee, *because thou hast left thy first love.*"

The corruption which Satan introduced *began and continued* to cause deterioration in Christendom.

It *BEGAN* in the manner depicted in the first of the seven Churches in Rev. 2, 3, the Church in Ephesus.

And it would *CONTINUE UNTIL* it had brought about conditions in Christendom as depicted in the last of the seven Churches in these two chapters in the Book of Revelation, the Church in Laodicea.

2) To Laodicea

From a Biblical standpoint, *ONE thing about Christendom is CERTAIN! And this ONE thing CANNOT be denied!*

Christendom, near the end of the dispensation, is going to appear in the world in a COMPLETELY leavened state.

This is something which Christ revealed to His disciples before the Church was ever brought into existence, and this is something which He revealed again to John at a time after the Church had been brought into existence.

The record of Church history was given before the dispensation began, and the record of Church history was given once again during the early years of the dispensation.

And man today — living during the closing years of the dispensation, viewing both the history and current state of Christendom — *can know EXACTLY why the whole of Christendom exists in its present condition.*

According to the clear teaching of the Word of God, relative to any proclamation of the Word of the Kingdom near the end of the dispensation, ALL Christendom will have become completely saturated with leaven, with that which is false.

Relative to ANY proclamation of this message near the end of the dispensation, ALL Christendom will have become completely corrupted.

It is not a pretty picture. Corruption never is. This though is what the unchangeable Word of God has to say about the final state of Christendom during Man's Day.

And, for those believing what the Word of God has to say on the subject, this has to be *the end of the matter*.

This is *NOT* something open to discussion or debate. This is a *settled matter*, clearly revealed by Christ at two different places in Scripture where a history of Christendom is given. *And this revealed history of Christendom is recorded these two times, in two different ways, for all to see.*

In the second of these two times — in Revelation chapters two and three — as previously seen, the Lord revealed this final state of Christendom through referring to conditions in the Church in Laodicea, a Church which had become completely corrupted even before the end of the first century.

And, if one desires to study about the Church of today (whether fundamental or liberal), he need only turn to Rev. 3:14-21. This is a description given by Christ Himself; and this description, in complete keeping with that seen in the parable of the leaven in Matt. 13:33, *vividly depicts the true nature of the Church at the end of the dispensation — “wretched, and miserable, and poor, and blind, and naked”* (v. 17b).

But, again, bear one thing in mind. This does not picture Christendom *in a general sense* at the end of the dispensation. *Rather, something SPECIFIC is in view.*

This presents Christendom at the end of the dispensation in relation to *an outlook on a PARTICULAR facet of Biblical doctrine* — the attitude of Christians throughout the Churches toward that which very few of them seem to know anything whatsoever about, *the Word of the Kingdom, that upon which the leaven is seen to have centered its attack.*

And this whole overall thought of the leaven centering its attack at this point is something easily seen throughout the seven epistles to the seven Churches in Rev. 2, 3. Each epistle is structured *EXACTLY the same way, centering around works, with a view to overcoming.*

Thus, the statement to each Church is twofold in this respect:

- 1) "I know thy works..." (2:2, 9, 13, 19; 3:1, 8, 15).
- 2) "To him that overcometh..." (2:7, 11, 17, 26-28; 3:5, 12, 21).

These are the two inseparable and interrelated things around which the Word of the Kingdom centers — *works, with a view to overcoming.*

And all of the overcomer's promises project matters out into *the Messianic Era.*

And when the Lord called attention to the Laodicean Church as being "wretched, and miserable, and poor, and blind, and naked," He was presenting a picture of the Church at the end of the dispensation in relation to that which was in view — *works, with a view to overcoming.*

And the counsel which the Lord gave the Church in this condition was quite clear:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

Thus, the Church near the end of the dispensation, in relation to teachings surrounding the Word of the Kingdom, will be in the condition depicted by the Laodicean Church.

It will be *completely corrupted.*

And *ALL* one needs to do to see the truth of the matter is go into practically any Church throughout the country today — fundamental or liberal, *it makes NO difference* — and listen for *ANY* reference to teachings surrounding the Word of the Kingdom.

One will listen in VAIN, for the message is simply NOT being taught. The leaven has done its damaging work too well.

If Any Man...

So, what is the Christian who understands the Word of the Kingdom to do in surroundings of this nature today? He finds himself in the midst of Christians who know little to nothing about the subject; he finds himself in the midst of Christians who reject, or make light of the Word of the Kingdom. And he can't really leave and go elsewhere, for the leaven, working for almost two millenniums, has brought the whole of Christendom into this same state.

The answer concerning that which he is to do is given at the end of the short epistle to the Church in Laodicea.

The Lord knew exactly how conditions would exist at the end of this leavening process. And, with this in view, those in the Laodicean Church were exhorted to follow a particular course of action within this Church.

Note Christ's closing words to these Christians:

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh...” (vv. 19-21a).

In relation to *the central message* which Christians are to hear throughout the dispensation, Christ, at the end of the dispensation, is pictured *outside the Church, knocking, seeking*

admission to those inside. And the invitation which Christ extends at this time is *to individual Christians* rather than to the Church as a whole, for the Church will have been permeated through and through with a leavening substance which can only continue its deteriorating work.

The invitation, seen in this passage, extends to *ANY individual* in the Church: "If *ANY man* hear my voice, and open the door..."

The person is not told to leave the Church, for, again, *there is NO place for him to go; the WHOLE will have become leavened.*

Rather, the person is to remain where he is and heed the Lord's message. *THEN*, the Lord will come *inside*, to that *individual, with fellowship in the Word following.*

There will be fellowship between Christ and that individual ("...and will sup with him"), and there will be fellowship between that individual and Christ ("...and he with me" [v. 20b; cf. I John 1:3]).

BUT, for the other Christians in the Church, Christ will remain *outside the door, though the invitation will remain open.*

And one need only look at *Christianity in the world today* to see the Church in the condition set forth by the end result of the progression of that depicted in the first four parables in Matthew chapter thirteen or in the seven Churches in Revelation chapters two and three.

The Church today, in relation to *the proclamation of the Word of the Kingdom*, finds itself in a *completely leavened state, with Christ outside the door, exhorting individual Christians to heed the truth of that which Satan has fought so hard to destroy.*

Conclusion

*The Direction Toward Which ALL Scripture Moves
Olam, Aion, Aionios — “Time,” Not Eternity*

Part I

(According to the parable of the leaven, the message surrounding the proffered kingdom during the present dispensation would, near the end of the dispensation, become COMPLETELY leavened.

Corruption introduced at the beginning of the dispensation would progressively permeate the whole of Christendom UNTIL that having to do with the proffered kingdom would become COMPLETELY corrupted.

The preceding two-paragraph statement was taken from Chapter IV of this book, and this conclusion to the book will deal with the totality referenced by the last two words in each paragraph — COMPLETELY leavened and COMPLETELY corrupted.

The leaven, resulting in corruption, centered on *the Word of the Kingdom*, BUT, corruption didn't stop there. Corruption, because of the intrinsic nature of Scripture, *could ONLY have gradually made its way through ALL Biblical doctrine.*

And that is what this conclusion will deal with and show.)

Scripture has to do with events during “time,” 7,000 years of “time,” *extending FROM the restoration of the earth and the creation of man TO the end of the Messianic Kingdom.*

Scripture has very little to say about that which occurred preceding this time, and it has very little to say about that which will occur following this time. Only enough has been revealed to allow man to place and understand events occurring during the 7,000 years in their proper perspective.

Both Testaments begin with a septenary arrangement of time, showing at the outset of each Testament what Scripture is about — God’s restorative work, occurring over six days, 6,000 years, with a view to the seventh day, with a view to 1,000 subsequent years of rest.

That is to say, God is going to work for six days, for 6,000 years, and then rest a seventh day, for 1,000 years.

And *THIS* is what the whole of Scripture is about, *NOT* about “time” either before or after *THESE* seven days, *THESE* 7,000 years.

Further, the Bible is about *REGALITY and this present EARTH*; and, in a larger respect, this extends *FROM* the day of the earth’s creation *TO* the day of its destruction.

The Bible though, as previously stated, aside from isolated instances, is about the last 7,000 years of this time — *FROM* the beginning of Man’s Day (which lasts 6,000 years) *TO* the end of the Lord’s Day (which lasts 1,000 subsequent years).

The Bible *is NOT* about regality and the earth preceding the restoration account and man’s creation in Gen. 1:2b-28, though these events during this time are sparingly dealt with (Gen. 1:1, 2a; Isa. 14:12-14; Ezek. 28:12-15).

NOR is the Bible about the Day of God and the new heavens and the new earth, following the present heavens earth’s destruction at the end of the Lord’s Day, though this time and events during this time are sparingly dealt with as well (more so than time and events preceding the 7,000 years, with Rev. 21, 22, ending Scripture, being the most extensive).

Then, associated with the preceding, *NEITHER the Hebrew text of the Old Testament NOR the Greek text of the New Testament contains a word for “eternal.”* And this would be in *COMPLETE* keeping with the fact that Scripture deals with “time,” 7,000 years of time, *NOT* with the ages beyond.

BUT, despite the preceding, the words “eternal,” “forever,” and “everlasting” are found throughout English translations of Scripture, both Testaments. And this could *ONLY* reflect negatively upon the subject and structure of Scripture, having to do with events during “time,” *NOT* eternity.

The words mistranslated after this fashion are *olam* (Heb., O.T.), *aion*, and *aionios* (Gk., N.T.).

Aionios is the adjective form of the noun, *aion*, meaning exactly the same as the noun. And all three words have to do with “time,” *NOT* with eternity.

There are ways in which *olam* (O.T.) and *aion* (N.T.) can be used to express “eternal,” but *NOT* in the singular, standing-alone form in which they are almost always found.

(Relative to material in the preceding several paragraphs, refer to Appendixes III, IV in this book.)

The remainder of this first part of the conclusion, Part I, dealing with what has previously been stated, will be divided into two parts:

- 1) Showing that *ALL Scripture* moves toward a seventh day, a seventh millennium, *NOT* toward the eternal ages beyond.
- 2) Showing the proper understanding and use of *olam*, *aion*, and *aionios* in Scripture.

And, as will be seen, the direction toward which *ALL Scripture* moves and the correct understanding of *olam*, *aion*, and *aionios* are completely in line with one another, *BOTH having to do with “time,” NOT with eternity.*

The Direction Toward Which ALL Scripture Moves

ALL Scripture moves *FROM* Man's 6,000-year Day *TO* the Lord's 1,000-year Day, *NOT FROM* Man's Day *TO* the Day of God, *TO* the eternal ages beyond the Lord's Day.

ALL Scripture moves toward a coming Sabbath, the seventh millennium, the Lord's Day, the time when Christ will take the sceptre and, with His co-heirs, rule the earth for 1,000 years.

This is the way matters have been unchangeably set in a foundational, septenary structure beginning both Testaments, relating in succinct, skeletal form at the outset what each Testament is about.

And *ALL* Scripture following these beginning, foundational structures simply form sinews, flesh, and skin, to clothe these structures, *ALL* dealing with events during the 7,000 years, *NOT* beyond.

The preceding can easily be shown different ways.

1) The Types

ALL of the Old Testament types deal with events during Man's 6,000-year Day, with a view to the Lord's 1,000-year day.

NONE moves into the eternal ages beyond the Messianic Era. *NONE CAN*, for they are governed in this respect by the septenary foundation beginning each Testament.

Types, in this respect, *CAN*, however, cover events during time preceding the septenary structure in the opening thirty-four verses of Genesis or the opening sixty-two verses of John, for reference to this time is seen introducing each of these two septenary structures (Gen. 1:1, 2a; John 1:1-3).

BUT, again, the septenary structure in both Genesis and John end with events of the seventh day, the seventh 1,000 year period.

NOTHING is seen beyond the seventh day in the septenary structure; thus, *NOTHING* can be seen beyond the seventh day in the types as well.

To illustrate the point, note a classic example covering a complete panorama of the preceding, seen in the Books of I, II Samuel, dealing with Saul and David, typifying Satan and Christ:

(Samuel, following the Lord's instructions, anointed Saul as Israel's first king. But Saul failed to follow the Lord's command concerning Amalek. And, as a result, the Lord rejected Saul as His anointed king.

The Lord *THEN* had Samuel anoint another king to rule in the stead of Saul. Samuel anointed David king over Israel. *BUT*, Saul wasn't immediately deposed. Rather, *Saul CONTINUED to reign*.

David, at the time he was anointed king over Israel, was *NOT* ready to ascend the throne. Among other things, David lacked a contingent of faithful men to reign with him.

BUT, over time, once God had brought necessary matters to pass and David had acquired his contingent of rulers, *Saul was put down, his crown was taken and given to David, and David, with his faithful men, THEN moved in and took over the government*.

THAT is the type, and *EXACTLY* the same thing is seen in the antitype.

At a time following the earth's creation, the Lord placed Satan as king over the earth [Ezek. 28:12-15].

But Satan, in an overt and defiant manner, sought regal power above his appointed position [Isa. 14:13, 14]. And, as a result, the Lord rejected Satan and anointed another [His Son] as King over the earth [Ps. 45:7; Matt. 2:1, 2; Heb. 1:9].

Satan though wasn't immediately deposed. Rather, *Satan, like Saul, CONTINUED to reign*.

God's Son, at the time He was anointed King over the earth, *EXACTLY* like David at the time he was anointed king over Israel, lacked a contingent of faithful men to reign with Him.

And that is what the present dispensation is about. It is during this time, during the present 2,000-year dispensation, that events are fulfilling the antitype of Gen. 24 — typified by David living out in the hills, with certain faithful men joining themselves to him during this time.

Certain faithful men allied themselves with David, remaining in a place of rejection, *remaining with him out in the hills, separate from the existing kingdom under Saul.*

And certain faithful men have allied and continue to ally themselves with God's Son, *in a place of rejection, separate from this world and the existing kingdom under Satan.*

And *THAT* is where matters presently stand in the type-antitype structure of these sections of Scripture.

BUT, note what occurred next in the type, *which is EXACTLY what WILL occur NEXT in the antitype.*

In the type, the day came when David had acquired his contingent of faithful followers. *THEN*, Saul was put down, his crown was taken and given to David, *and David, with his faithful men, moved in and took over the government of Israel.*

And the antitype can ONLY follow the type in EXACT detail.

The day is coming, and it *can ONLY* be near at hand, when God's Son will have acquired His contingent of faithful followers [through the present work of the Spirit, sent on the Day of Pentecost 2,000 years ago for this express purpose (*ref. again the type in Gen. 24*)].

THEN, EXACTLY as in the type, Satan will be put down, his crown will be taken and given to God's Son, and God's Son, with His faithful followers, will move in and take over the government of the earth.)

The type-antitype structure of the preceding account ends with the government of *THIS* earth changing hands; and, *AFTER* 1,000 years under this new government, the present heavens and earth, will be destroyed *BEFORE* the new heavens and the new earth have been brought into existence.

And *EXACTLY* the same thing is true of *ANY* of the types. They simply *CANNOT* go into time seen beyond the foundational structure opening both Testaments. They *CANNOT* go beyond God's dealing with Satan, man, and *THIS* present EARTH, as it has to do with REGALITY.

(In Gen. 2-4, the overall typology has to do centrally *with death and shed blood, introducing that which is necessary for redemption*, ultimately bringing man back into the position for which he had been created, from which he had fallen. And, according to the context, *THAT position has to do with REGALITY and THIS present EARTH on the SEVENTH day* [2:1-3].

In Gen. 5-11a, the overall typology has to do with events yet future today, *ending in the Messianic Era* — the removal of the Church [ch. 5], Israel going through the Tribulation [chs. 6-8], and the restoration of Israel and the destruction of Gentile world power [chs. 9-11a]).

In Gen. 11b-19, more information is provided concerning Israel's restoration and the destruction of Gentile world power, ending in the Messianic Era.

In Gen. 21-25, a complete sequence of events is given beginning with the supernatural birth of Christ [ch. 21] to the restoration of Israel in the Messianic Era [ch. 25].

And the same thing could be seen continuing with Jacob and Joseph in Genesis.

The overall typology of Exodus begins with Israel in the Tribulation and ends with Israel in the Messianic Era, providing numerous details for previous types. And this type, in an overall respect, extends into Joshua, where *EXACTLY* the same end is in view — Israel in the Messianic Kingdom.

Or, an individual can turn to books such as Ruth, Esther, or Jonah, where *EXACTLY* the same thing is seen in an overall respect. *Events NEVER go BEYOND the Messianic Kingdom.*

And *EXACTLY* the same thing can be seen in *ANY* of the other types. *NOTHING is dealt with beyond the Messianic Era.*

EVERYTHING ends at THIS point. It HAS to end at THIS point, for THIS is where the foundation ends.

All of the previously mentioned types are dealt with in different books that the author has written over the past forty years.)

And *EXACTLY* the same thing seen relative to the types *can ONLY* be true relative to the signs, the Jewish festivals, the Psalms, and the Prophets.

2) *The Signs (O.T., N.T.)*

The sign of the Sabbath, the sign of Jonah, and signs in the four gospels and Acts will be briefly dealt with and discussed.

a) *The Sign of the Sabbath*

The Sabbath, introduced in Gen. 2:1-3, *forms the CAPSTONE to the foundation upon which ALL Scripture rests. It is the GOAL toward which EVERYTHING in Scripture moves.*

In Ex. 20:8-11, the Sabbath is seen as the fourth and longest of the ten commandments which God gave to Israel through Moses at Sinai.

Then, in Ex. 31:13-17, the Sabbath is seen as “a sign” and “a perpetual covenant,” to be kept by the Jewish people “throughout their generations.”

And the Sabbath was given to Israel in this dual respect for a particular, revealed purpose.

Note these five verses in Ex. 31:

“Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.

Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.”

Both the fourth of the ten commandments in Ex. 20 and the sign of the Sabbath in Ex. 31 refer back to the restoration of the earth over a six-day period and God resting on the seventh day in Gen. 1:2b-2:3. In that respect, references to the sabbath in the latter two places *could ONLY foreshadow EXACTLY the same thing seen in the former.*

Keeping the fourth commandment *NOT ONLY* had to do with the Jewish People's obedience to "a perpetual covenant" *BUT this act formed a visible sign, pointing to past, present, and future events which the Jewish people, in effect, were recognizing and acknowledging every time that they kept the Sabbath.*

The Jewish people, *working six days, then keeping the Sabbath,* were recognizing and acknowledging, whether they knew it or not, *that God was performing a subsequent restorative work lasting six days, 6,000 years; and He would then, at the completion of His work, rest the seventh day, the seventh 1,000 year period.*

And God thought enough of this entire matter that He set the penalty for any violation of the Sabbath to be "DEATH" (vv. 14, 15).

b) *The Sign of Jonah*

The experiences of Jonah in the belly of the fish for "three days and three nights" are seen as "a sign" that Christ would, in like manner, be in the heart of the earth for the same length of time.

Note how this reads in Matt. 12:38-40:

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah:

For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (cf. Matt. 16:4).

Jesus had been traveling about the country proclaiming a message to the Jewish people, accompanied by signs. And the Scribes and Pharisees had been doing everything within their power to subvert the message and cast reproach on the messenger.

Matters at this time, because of the rejection manifested by Israel's religious leaders, with the Jewish people influenced by their leaders, were moving more toward the cross than the crown.

And, correspondingly, as well, matters were moving more toward the proffered kingdom being taken from Israel and all that appertained thereunto (which began to be seen by Jesus' actions later that same day [Matt. 13:1ff]).

BUT, even the way Christ responded to the demands of these religious leaders moves beyond the cross to the crown.

Neither Jonah nor Christ stayed in the place of death. Both were raised after two days, on the third day. And the typology seen in Jonah following his being raised, occurring on the third day, foreshadows that which will occur relative to both of God's firstborn Sons — both Christ and Israel — on the third day, the third 1,000-year period.

(The three days in this account, of course, correspond to the last three days in the septenary structure of days beginning Genesis and John. The complete septenary structure dates from creation, though beginning with restoration following ruin; the three days in the account of Jonah — “the sign of Jonah” — contextually, date from Christ's crucifixion.

Christ, 2,000 years ago, was raised after two days, on the third day; and Christ, in time just ahead, will be raised after two days, after 2,000 years, on the third day, on the third 1,000-year period [or, if taken back to Adam, on the seventh day, the seventh 1,000-year period].

For information on the Book of Jonah, particularly the “three days and three nights,” which seem to bother

some individuals [trying to understand how both Jonah and Christ could have been in the place of the dead “three days and three nights,” yet be raised on “the third day”], refer to the author’s book, “*O Sleeper! Arise, Call!*”)

Very little was said in the preceding about the message which accompanied the signs. This will be dealt with in the following part.

c) *Signs in the Gospels and Acts*

The kingdom of the heavens was proclaimed and offered to the Jewish people by Christ, the Twelve, and the Seventy during time covered by the gospel accounts (30-33 A.D.). And this message was accompanied by a supernatural manifestation of signs, unlike anything heretofore seen in the history of the nation (Matt. 3:1ff; 4:17ff; 10:1ff; Luke 10:1ff).

The message was ultimately rejected, the kingdom was taken from Israel, and a new entity (the Church) was called into existence to be the recipient of that which Israel had rejected (Matt. 21:18ff).

Following this, during time covered by the Book of Acts, there was a re-offer of the kingdom to Israel by the one now in possession of the kingdom, the new entity, *the one new man* “in Christ,” the Church.

This re-offer began in Jerusalem on the day of Pentecost in 33 A.D., fifty days following Christ’s resurrection, ten days following His ascension.

The re-offer began through the ministry of the one hundred twenty initially forming the Church, and believing Jews (still part of the nation) proclaimed the message as well during the twenty-nine years that the re-offer remained open (from 33 to about 62 A.D. [Acts 2:1ff-28:28]).

And throughout this time an abundant manifestation of supernatural signs continued, accompanying the same message continued from the gospels.

During the gospels, the message was to the Jewish people *ALONE*, to the old creation in Jacob (Isa. 43:1; Matt. 10:1ff).

During the Acts period, the message was to two groups of individuals, but to one of the two first. The message was to *BOTH* the old creation in Jacob and the new creation “in Christ,” *BUT* to the old creation in Jacob *FIRST* (Rom. 1:17; 2:9, 10).

THEN, beyond the Acts period until today, the message has been *SOLELY* to the one new man “in Christ, *BUT NOT* accompanied by signs. It is the Jew alone who requires a sign (I Cor. 1:22).

And the different things concerning this message form the central subject of the epistles, and the realization of that dealt with in the message is the goal toward which everything in the epistles moves.

Time during an entire dispensation — 2,000 years — has been set aside, during which the Spirit is calling out a bride for God’s Son (taken mainly from the Gentiles), to reign with Him as co-heir in the kingdom presently being offered.

But, back to the Gospels and the Acts period, when supernatural “signs” accompanied the offer of the kingdom to Israel...

Note In John 20:30, 31 the clearly stated purpose which John gave for recording the eight “signs” in his gospel:

“And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

The purpose for recording these signs *could ONLY* have been the *SAME* as the purpose for the manifestation of these signs during Christ’s previous earthly ministry. Or, it could *ONLY* have been the *SAME* as the purpose for *ANY* of the

past manifestation of signs recorded in the gospels, or the manifestation of signs occurring during the Acts period at the time John penned his gospel.

ALL of the signs — in the four gospels, and Acts — can ONLY have to do with the SAME thing.

Three of the eight signs in John's gospel are found in the synoptics as well, prohibiting any thought (proposed by some) that John's gospel had been written for a different purpose than the synoptics and Acts, with the signs in John having to do with that different purpose.

SIGNS, as set forth and unchangeably established in foundational material in Moses, are ALWAYS directed to ONLY ONE people, for ONE purpose, surrounding ONE subject.

SIGNS are ALWAYS directed to the Jewish people to effect belief in the message being proclaimed. And that message, accompanied by signs, ALWAYS had to do with the kingdom, whether Old Testament or New Testament.

This is clearly seen through the introduction of signs of this nature in Exodus chapter four (Moses empowered to perform supernatural signs before Israel's elders, with a view to the Israelites being led out of Egypt and placed in the land covenanted to Abraham, Isaac, and Jacob, in a theocracy).

And this is *EXACTLY* what can be seen in the gospels and Acts throughout both the offer and the re-offer of the kingdom to Israel. The manifested signs throughout this time were associated with a message having to do with deliverance from Gentile rule and being established in a theocracy.

(For more information on the preceding, refer to the author's article, *Signs, Wonders, Miracles.*)

And John's gospel — recorded during the Acts period as part of an all-out effort to effect belief among the Jewish

people relative to the message being proclaimed — beginning the New Testament, would be the logical place to state the purpose for signs, with this purpose *THEN* being properly understood throughout the synoptics and Acts.

3) *The Jewish Festivals*

The seven festivals in Leviticus chapter twenty-three constitute what could be called, “The Prophetic Calendar of Israel.”

These seven festivals are *JEWISH, NOT* Christian. They were given *to Israel, through Moses*, and have to do with *the Jewish people ALONE*. They foreshadow *a chronological sequence of events which began to occur in the camp of Israel at the time of Christ’s first coming, which will be continued and concluded at the time of Christ’s return*.

And though there was a beginning fulfillment at the time of Christ’s first coming, *ALL SEVEN FESTIVALS remain unfulfilled, awaiting a continued and complete fulfillment at the time of Christ’s return*.

A secondary application of that seen in these festivals — that foreshadowed by these events, along with the sequence in which these events occurred — can be seen in the history of the Church, but that is neither here nor there. *These festivals are JEWISH, they have to do with THE JEWISH PEOPLE, and this MUST be recognized*.

The complete fulfillment of Israel’s national Passover (the first of the seven festivals, which began to be fulfilled at Christ’s first coming), in the antitype of Exodus chapter twelve, is yet future, as are events in the other six festivals. Concluding events surrounding the Passover *MUST occur FIRST*, and this feast of the Lord *will not be fulfilled until Israel’s Messiah returns, following the Tribulation*.

Thus, the continued progression of events in these seven festivals reveal a continued progression, to completion, of events which will occur in the camp of Israel *following Christ's return as the great King-Priest after the order of Melchizedek to deliver His covenant people.*

Following Christ's return at the end of the Tribulation there will be a seventy-five-day period between the end of the last seven years of Daniel's prophecy and the beginning of the Millennium (Dan. 12:11-13). And Scripture clearly reveals that the events set forth in the first six feasts of the Lord, leading up to events in the terminal festival, the feast of Tabernacles, will, of necessity (Dan. 12:12), have to transpire during this time.

Then the feast of Tabernacles itself will be fulfilled during the ensuing millennial reign.

a) *Passover*

This festival has to do with *the national conversion of Israel*, when the nation looks upon the Pierced One. The Lamb has already died, Israel has slain the Lamb (Acts 2:23, 36; 7:52), the blood has been shed (Ex. 12:6), but Israel has yet to apply the blood (Ex. 12:7).

In this respect, the festival was partially fulfilled almost 2,000 years ago, *BUT* the complete fulfillment awaits a future date.

Israel today dwells between the statement ending Ex. 12:6 and the statement beginning Ex. 12:7, and this festival can be fulfilled *ONLY* when the nation acts in accordance with that stated in verse seven:

“...the whole assembly of the congregation of Israel shall kill it [the paschal lamb, foreshadowing the Paschal Lamb which Israel slew 1,500 years later] in the evening [*lit.*, ‘between the evenings,’ which has been understood different ways over the years, though almost all view it as referencing

time within a range extending from 3 P.M. until darkness].

And they shall take of the blood [that which Israel has yet to do]..." (Ex. 12:6b, 7a).

Note in the type that the Passover occurred while Israel was still in Egypt.

In the antitype Israel will have her national Passover while the nation is still scattered throughout the Gentile world ("Egypt" is always a type of *the world* in Scripture). This is the time when "they [the Jewish people] will look upon" their Messiah, and a nation will be "born at once" (Zech. 12:10; Isa. 66:8).

As well, bear something in mind about Israel in relation to the Passover. When time once again begins in Daniel's Seventy-Week prophecy, Israel will find herself, time-wise, in the position of having just crucified the nation's Messiah.

The passage of generations in this respect is *meaningless*. Every generation of Jews both before and since that time has shared *EXACTLY the same guilt* in which the generation committing the act found itself guilty of in 33 A.D. (*cf.* Matt. 23:35-39; 27:25; Luke 13:33-35).

If this were not true, the nation would have to be divided in this respect, with part of the nation *unclean* through contact with the dead body of their Messiah and part not unclean.

Scripture though presents *THE ENTIRE NATION as unclean* (Num. 19). *THE ENTIRE NATION, not just part of the nation, will one day avail herself of the ransom* (translated "satisfaction" KJV) in Num. 35:31, 32.

In short, *every Jew alive today — or at any time in history, past or future during Man's Day — is just as guilty, in God's eyes, as those comprising the generation committing this act in 33 A.D.* (note that those slaying Christ were

also guilty of slaying *the Prophets, among others, hundreds of years earlier* [Matt. 23:35-37]; and, accordingly, as previously stated, *so are ALL Jews throughout ALL time*).

Israel has slain the Lamb (for the paschal lamb was given to Israel, and they are *the only nation* that could slay this lamb [Acts 2:23, 36; 7:52]).

But, the Jewish people have yet to apply the blood of the Paschal Lamb which they slew in 33 A.D.

And the festivals in Lev. 23 *MUST be fulfilled, relative to Israel, in chronological order*.

Before any of the other six festivals can be fulfilled, *the blood of the Paschal Lamb MUST be applied (through belief, when they look upon the One Whom THEY pierced [Zech. 12:10 — NOT the generation in 33 A.D. BUT the generation alive in that coming day])*.

b) *Unleavened Bread*

This festival has to do with *the removal of sin from the house (house of Israel) AFTER the Passover*.

Of what sin (or sins) is Israel guilty? Israel is guilty of unbelief, resulting in disobedience over centuries of time, with an apex of this disobedience seen in Israel's harlotry out among the nations.

Then the Jewish people climaxed their unbelief, disobedience, by crucifying their Messiah when He appeared to the nation.

And, because of this climactic act, as previously seen, Israel is presently unclean through contact with the dead body of the nation's Messiah, and the Jewish people will remain unclean for two days (2,000 years [Num. 19:11, 12]).

After two days, on the third day (on the third 1,000-year period [after the Tribulation, which will end the two days]), the Jewish people are going to acknowledge their sin in the presence of the very One Whom the nation crucified (*cf.*

Gen. 44:16). Israel will then put sin out of the house (out of the house of Israel).

c) *First Fruits*

This festival has to do with *resurrection*. Christ was raised from the dead on this day, and Old Testament saints will be raised from the dead at this time, fulfilling this festival.

The first fruits of the resurrection of Old Testament saints occurred after Christ was raised (Matt. 27:52, 53).

The main harvest will follow.

d) *Pentecost*

Note what began to occur on the day of Pentecost, 33 A.D. (Acts 2:1ff). Joel's prophecy began to be fulfilled, and this prophecy would have been completely fulfilled had Israel done what Peter told the Jews to do in Acts 2:38 — national repentance, followed by national baptism.

However, Israel did not repent, the nation was subsequently set aside for a dispensation, and any fulfillment of Joel's prophecy has also been set aside with Israel for a dispensation.

Joel's prophecy CANNOT be fulfilled today, even in part. But it will be fulfilled immediately after the resurrection of Old Testament saints (Joel 2:27-32).

e) *Trumpets*

This festival has to do with *the regathering of Israel*.

Christians await a trumpet calling them into the heavens before the Tribulation.

Israel awaits a trumpet calling the nation back into the land after the Tribulation, following Christ's return (Matt. 24:29-31; I Thess. 4:16-18).

(Note that this restoration, seen in Ezek. 37:1-10, among numerous other places, *follows NOT ONLY Israel's national*

conversion [following their applying, through belief, the blood of the Passover Lamb Whom the nation slew in 33 A.D.] *BUT also the resurrection of O.T. saints.*

The dead [raised] return with the living [cf. Ex 12:40, 41; 13:19]; and, *together*, they will comprise “the *WHOLE* house of Israel” [Ezek. 37:11-14] *in that day* [ref. the author’s articles, “In That Day” and “The Whole House of Israel”].)

f) *Atonement*

This festival has to do with *a cleansing from sin for a people who will have already availed themselves of the blood of the Passover Lamb*. Activities on this day have to do with blood on the mercy seat and cleansing from sin (sins previously acknowledged and put out of the house [the house of Israel], fulfilling the festival of unleavened bread).

Atonement (the *ransom* [Num. 35:31, 32] is from a cognate form of the word for “atonement” in the Hebrew text) is to be provided for Israel’s sin of crucifying her Messiah (the same blood shed at Calvary, now on the mercy seat). Note the order in Ezek. 36:24, 25 — a regathering before cleansing from sin.

g) *Tabernacles*

This is the last of the festivals and has to do with *offerings made unto the Lord and a time of rest at the conclusion of the preceding feasts of the Lord*. This festival points forward to the millennial offerings (Ezek. 45:15ff; 46:2ff) and a time of rest in the coming age after the conclusion of events surrounding the first six feasts of the Lord.

This festival lasted for seven days — a complete period of time — pointing forward to the complete duration of the Millennium, with time and events beyond this *UNSEEN*.

4) *The Psalms*

Numerous Psalms deal with Israel’s Messiah and the

Jewish people relative to that coming seventh day, the seventh millennium.

And, as anyplace else in the Old Testament, the Psalms, in complete keeping with the septenary structure of Scripture, *DO NOT* deal with time beyond the seventh day, time beyond the Lord's Day, time during the Day of God, time during the endless ages beyond the Messianic Era.

Note three Messianic Psalms (Ps. 2, 83, and 110), which could be looked upon as representative of that seen in any of the other numerous Messianic Psalms in this book.

Because of their similar content, Ps. 2 and 110 will be viewed together. Then, comments on Ps. 83, a different type Messianic Psalm, will follow.

In Ps. 2, it matters not what the nations say or do. With *ALL* things under God's sovereign control, He is going to one day (on the seventh day) place His Son upon His "holy hill of Zion." And, in that day, from the "holy hill of Zion" (from David's throne in Jerusalem) He is going to rule the nations with "a rod of iron."

Then, in Ps. 110, preceding that time, God has told His Son, "Sit thou at my right hand, until I make thine enemies thy footstool." And after this is accomplished, as in the second Psalm, God is going to place His Son upon His "holy hill of Zion."

God's Son, in that coming seventh day, is going to rule "in the midst" of those who have been made His footstool. And He is going to reign for 1,000 years, "after the order of Melchizedek."

Then note Ps. 83.

A ten-kingdom federation of nations, allied against Israel seeking to destroy the Jewish nation, will say, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (v. 4).

This could *ONLY* foreshadow Antichrist's ten-kingdom

federation of nations during the Tribulation, seeking to destroy and completely do away with Israel, after the same fashion that God destroyed and did away with Amalek in Jewish history —blotting out any remembrance of Amalek from under heaven (Ex. 17:14).

But, as seen in the remainder of the Psalms, or anyplace else in Scripture dealing with the subject, God will turn matters completely around, with deliverance occurring for Israel and destruction occurring for those having sought Israel's destruction.

Again, when the future is dealt with in the Psalms, *EVERYTHING is Messianic. EVERYTHING has to do with the seventh day. NOTHING moves beyond.*

5) The Prophets

The Prophets deal with Israel and the nations during Man's 6,000-year Day, with a view to the Lord's 1,000-year Day. And the Prophets deal with Israel and the nations in relation to this earth, *NOT* beyond in relation to the new heavens and new earth.

The Prophets deal with Israel's entire history, *BUT* more particularly with Israel's covenantal disobedience, harlotry, the nation's subsequent repentance, cleansing, and ultimate restoration to the position for which the nation had originally been called.

And, though the emphasis may be different in the various prophetic books, the matter is always seen within the parameters of that stated in the preceding paragraph.

Note the way Isaiah, the first of the prophetic books, begins his prophecy in this respect.

In the first part of the opening chapter, Israel is pictured as sick, "from the sole of the foot even unto the head." And because of the nation's condition, the land in the Abrahamic covenant lay desolate as well (vv. 1-15).

Then, the remainder of this chapter has to do with a call for repentance and the healing that would occur for both the people and the land when Israel did repent (vv. 16-31).

And the first five verses of chapter two describe conditions in the land and the Gentile nations' relationship to Israel following the nation's repentance — that which will be brought to pass at the end of Man's 6,000-year Day and exist during the Lord's 1,000-year Day.

And material throughout any of the prophetic books is the same, though details and the emphasis may be different, *with different parts of each book providing more and more material for the complete word-picture which is being developed.*

(This would be similar to and go hand-in-hand with the types, with the numerous types providing different material for a developing word-picture as well.

And the developing word-picture provided by each would complement one another, with a more complete, single word-picture beginning to develop.)

Viewing the structure and emphasis of three prophetic books — Ezekiel, Daniel, and Jonah — should suffice to show how the different prophets handled different parts of the same subject, handling them different ways but *STILL* dealing with the same subject the *SAME* way.

Ezekiel chapters thirty-four through forty-eight provide one of the most complete and detailed pictures in Scripture of Israel's future restoration, the destruction of Gentile world power, and the Messianic Era. And a great deal of information is found in these chapters that cannot be found in any of the other prophets on the same subject.

Both Daniel and Jonah are structured in a typical manner; and though the emphasis and overall structure of each is different, both still deal in a uniform manner with *the SAME overall subject.*

Daniel deals with the history and future destruction of Gentile world power, covering the complete Time of the Gentiles, extending from the days of Nebuchadnezzar to the days of Antichrist (some 2,600 years). And though everything is in complete keeping with material in all of the other prophetic books, none of them covers the Time of the Gentiles in this same extensive manner.

And Jonah stands alone after another fashion, covering a complete history of Israel — from the time of the nation's calling to that future day when the nation finds itself in the Messianic Kingdom realizing her calling. And the book does this solely in a typical manner.

The complete prophecy, like Daniel, is in complete keeping with all things found in any of the other prophetic books. And, like Daniel as well, there is information in Jonah not found in any of the other prophetic books.

Thus, *ALL* of the prophetic books are *EXACTLY* like the types seen throughout the historic books, or the signs, or the Jewish festivals, or anything else in Scripture.

ALL things are built upon the septenary structured foundation seen beginning each Testament and move toward ONE "time" and ONE "goal."

ALL move toward the seventh day, the Messianic Era; and ALL move toward man, in THAT day, realizing the purpose for his creation/salvation/restoration.

Olam, Aion, Aionios.

To begin comments on the words mistranslated "eternal," "forever," or "everlasting" in Scripture, note Ps. 110:4, where both *olam* (O.T.) and *aion* (N.T.) can be dealt with together.

"The Lord hath sworn and will not repent, Thou art a priest forever [*olam*] after the order of Melchizedek."

The latter part of this verse — “Thou art a priest forever after the order of Melchizedek” — is quoted four times in the Book of Hebrews (5:6; 6:20; 7:17, 21).

The word translated “forever” in the Hebrew text of Ps. 110, as seen, is *olam*; and *aion* (*eis ton aiona*) is used in the Greek text of Heb. 5-7, using “eternal” in the English translation as well. And the two words, through their use in this manner, are shown to be corresponding words in their respective languages.

BUT, are the words translated correctly? Is Christ, or will Christ be, a priest “forever” after the order of Melchizedek?

(References to Melchizedek only appear in three sections of Scripture — Gen. 14; Ps. 110; Heb. 5-7.

Both references in the O.T. appear in Messianic settings, governing *HOW* references to Melchizedek could *ONLY* be understood in Heb. 5-7.)

Christ is *NOT*, He *CANNOT* be, exercising the Melchizedek priesthood today. Rather, *He WILL* exercise this priesthood during the 1,000-year Messianic Era, *BUT NOT* after that. During the eternal ages which follow the Millennium, *there will be NO sin, NO temple, and NO need for a priest* (Rev. 21:4, 22).

Thus, these two corresponding words in this verse (*olam* and *aion*) have to do with “time,” not “eternity”; *and they should be so translated.*

And this would be true *NOT ONLY* in these passages *BUT* in *ALL* other passages where these words appear and are erroneously translated “forever,” “eternal,” or “everlasting” (e.g., the expression *eis ton aiona* in passages such as John 6:51, 58; 8:35, 51, 52; 10:28; 11:26).

The expression, *eis ton aiona*, incorrectly translated in an “eternal” respect in these passages should literally be translated, “with respect to the age,” referring to the seventh day, Christ’s coming 1,000-year reign.

As well, several of these passages have to do with fruit-bearing, which *can ONLY* have to do with the seventh day, *NOT* with the eternal ages beyond. And this same thing would also be true relative to the numerous other related usages of *aion* in the New Testament

Then the adjective form of *aion*, *aionios*, *can ONLY* be understood *EXACTLY* the *SAME* way. The noun (*aion*) *CAN'T* be understood one way and the adjective (*aionios*) another way.

Note *aionios* used by itself and then both *aion* and *aionios* used together in passages such as Mark 10:17-30 and Luke 18:18-30.

These two passages have to do with the account of the rich, young ruler coming to Christ, asking what he must do to realize an inheritance in the proffered kingdom. And the words which he used, referring to this inheritance in the kingdom, were "...inherit *aionios* life," translated "...inherit eternal life."

An individual can know at least four different ways that translating *aionios* in these passages as "eternal" *CAN'T* possibly be correct.

1) First, *aionios* *DOESN'T* mean "eternal." This word has to do with "time," *NOT* with eternal verities.

2) Then, eternal life *is NOT inherited*; rather, eternal life is a free gift (Eph. 2:8, 9). Aside from that, one has to be a child of the Owner *BEFORE* "inheritance" can enter into the matter (Rom. 8:17 ["... if children, then heirs"]).

3) Matters *in ALL Scripture* move in the direction set by the foundation beginning each Testament, toward a seventh day, a seventh millennium, *NOT* toward the eternal ages.

4) The message being proclaimed, which prompted the question, had to do with the proffered kingdom, *NOT* with the ages beyond.

Then note the closing verse in each of these two sections (Mark 10:30 and Luke 18:30) — “...in the *aion* to come, *aionios* life,” translated “...in the world [*aion*] to come, eternal [*aionios*] life.”

The *aion* to come, the *aionios* time in which the inheritance will be realized, is the time in which the proffered kingdom will be realized — during this earth’s seventh and last millennium, *NOT* during the eternal ages following the destruction of the present heavens and earth.

Or note John 3:15, 16, where *aionios* would have to be understood the *SAME* way, though is almost *NEVER* understood correctly in these two verses.

These verses are part of Jesus’ response to Nicodemus’ opening statement and subsequent questions (vv. 2, 4, 9). And everything in this entire discourse (vv. 2-21) *MUST* be understood relative to the message being proclaimed, the recipients of this message, and the use and understanding of *aionios* throughout the New Testament.

The message being proclaimed, accompanied by “signs” which Nicodemus inquired about, had to do with the proffered kingdom, which would be realized on the seventh day.

And, in line with this, verses fifteen and sixteen are introduced in a Messianic setting — “the Son of man” in verses thirteen and fourteen, a Messianic reference to Christ, taken from Ps. 8:4 and Dan. 7:13, 14.

Again, the message *had to do with REGALITY, the present EARTH, and a 1,000-year SEVENTH day, NOT with salvation by grace and the eternal ages.*

And the accounts of Jesus’ conversations with both the rich, young ruler and Nicodemus — which have been briefly discussed in connection with the translation of *aion* and *aionios* — are from two different parts of Christ’s ministry to Israel during this time and *MUST* be understood accordingly.

And, in the same manner, *aion* and *aionios* should be translated after this same fashion ALL other places that they appear in the gospels, or elsewhere in the New Testament.

Note, for example, sections of three verses out of II Timothy and Titus, where *aionios* is mistranslated “eternal”:

“Fight the good fight of faith, lay hold on eternal [*aionios*] life, whereunto thou art also called...” (I Tim. 6:12a).

“In hope of eternal [*aionios*] life, which God, that cannot lie, promised before the world [*aionios*] began” (Titus 1:2).

“That being justified by his grace, we should be made heirs according to the hope of eternal [*aionios*] life” (Titus 3:7).

Little to no comment would be necessary on the preceding to show that *aionios* CANNOT possibly be translated and understood as “eternal” in these verses. The verses are directed to those who are already saved and have to do with a present struggle (overcoming), with a view to an inheritance out ahead.

“Eternity,” actually, *endless ages*, can be shown through a plural use of *aion* — either alone, or a double use. Both appear a scattering of times in the New Testament, the latter more so than the former.

The plural use of *aion* would be properly translated “ages,” and the double use of *aion* (both words articular and plural) would be properly translated, “the ages of the ages” (“forever and ever,” KJV) — both referencing endless ages.

The plural use of *aion* can be seen in places such as Luke 1:33 and Heb. 13:8.

Note Luke 1:32, 33 in this respect:

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever [plural of *aion*]; and of his kingdom there shall be no end.”

The singular use of *aion*, with its adjective *aionios*, *CANNOT* be used in the sense of unending ages, eternal. The plural use of *aion* (by itself, or a double use) serves that purpose.

And the plural and double use of *aion* are *NOT* widely-seen in the New Testament, for the whole of Scripture deals with “time,” *NOT* with eternity, *NOT* with the endless ages associated with the new heavens and the new earth.

But Luke 1:32, 33 forms one of those places in Scripture that moves beyond the seventh day, the seventh 1,000-year period, allowing man to look out and see into this time and these ages and piece matters together (*cf.* Rev. 11:15).

One thing of interest in this particular reference is Christ reigning over the house of Jacob [the natural man] throughout these endless ages. That would be to say, Christ is *NOT ONLY* going to reign over a house comprised of individuals in bodies of flesh, blood, and bones throughout the Millennium *BUT* throughout all the subsequent ages as well.

(The two preceding sections —“The Direction Toward Which All Scripture Moves” and “Olam, Aion, Aionios” — will form a base for material developed in Part II of this conclusion.

Suffice it to say about these two sections developed in Part I, *in the light of ALL Scripture moving toward ONE revealed GOAL* —the seventh day, the seventh 1,000-year-period in a septenary structure, the Messianic Era — *SOLELY* from a Biblical standpoint, it would be *IMPOSSIBLE* to understand and translate *olam*, *aion*, or *aionios* as “eternal.”

The revealed goal — *the direction toward which ALL Scripture moves, the Messianic Era, one age* — associated with “*TIME*,” which has an *END*, simply *CANNOT* somehow be changed into eras, into ages, associated with “*eternity*,” which has *NO END*.

The incorrect translation of *olam*, *aion*, and *aionios* in almost any English Bible has resulted in all types of confusion.)

Conclusion

Death of the Firstborn, Fruit-bearing, Inheritance A Completely Leavened Christendom

Part II

(The second part of this conclusion 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.)

As previously seen in the four chapters of this book, the complete history of the Church, in relation to the Word of the Kingdom and Satanic opposition to the message, was made known at a time before the Church was even brought into existence.

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 the information in Matthew chapter thirteen and Revelation chapters two and three, *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 conclusion 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, could ONLY rest on the previously established base, the foundation.*

BUT, ALL of this has been ignored, thrown to the winds, so to speak. 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 unrecognized.

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

Fruit-Bearing — Adam, Israel, Christians

Approaching the matter from the standpoint of that seen in the parable of the Sower in Matt. 13:3-9, 18-23, from the standpoint of "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 the past 6,000 years 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.*

THAT was clearly seen in particularly the first two chapters of this book — *Christ, sowing Christians different places in the world, with a view to their bringing forth fruit.*

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 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.”

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

And fruit-bearing — actually, the lack thereof — lies 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 third and second 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 will 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 that 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 previously 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, 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 take the sceptre, subdue, and 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, 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 ETERNITY.

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).

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.*

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.

q) *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*).

(*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, 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 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 conclusion (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 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 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 two parts to this conclusion, 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 unchangeable* 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 subject at hand — a completely leavened Christendom at the end of the dispensation, which *can ONLY be* Christendom 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 conclusion (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 toward a seventh day, 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 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 book 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 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. 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.

d) *The Final Analysis*

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

Are you tired of what's happened and continues to happen? If so, *BIDE your time, NOT to worry!*

Soon the One Whose right it is to rule, the second Man, the last Adam, is going to appear and straighten it all out.

Appendix I

The Earth's Government

*The Rule of Satan and His Angels
From the Heavens Over the Earth*

Part I

From what realm do Satan and his angels presently rule?
It is clear from both Old and New Testament Scriptures that they rule *from a heavenly realm over the earth.*

Through the Gentile Nations

Satan and his angels have access *to the earth and rule through the Gentile nations on the earth* (Gen. 6:2-4; Job 1:7; 2:2; Dan. 10:12-21; I Peter 5:8; Jude 6), *BUT they themselves do NOT rule on the earth.*

Daniel chapter ten presents certain insights into *HOW* the present kingdom of Satan is structured, along with the *LOCATION* of those administering power and authority in this kingdom.

In Daniel chapter ten, a heavenly messenger who had been dispatched to Daniel on the earth from that part of the heavens where God resides and rules (“the uttermost parts of the north [a superlative in the Hebrew text]” — the northernmost point in the universe in relation to the earth [Isa. 14:13, ASV]) was detained at a point en route. This messenger was detained *in the heavens above the earth* by “*the prince of the kingdom of Persia.*”

Then Michael was dispatched from heaven, and the messenger remained there with “the kings of Persia” while Michael fought with the prince of Persia for his release (v. 13).

The picture presented is that of *powerful angels in the kingdom of Satan ruling the earth from a heavenly realm (a heavenly realm in relation to the earth) through counterparts in the human race on earth.*

There was a prince (ruler) of Persia in the heavens, and there was a prince (ruler) of Persia on the earth. Then, in the heavens, there were lesser rulers associated with Persia (the kings of Persia); and the same would have been true in the earthly kingdom (*cf.* Dan. 2:39; 5:28-31; 7:5; 8:3-6, 20).

Then beyond that “the prince of Greece” is mentioned — another heavenly ruler, the angelic heavenly ruler over the Grecian kingdom on earth (v. 20).

And the reason why attention is called to this heavenly ruler is easy to see and understand. Daniel, throughout his book, deals with the kingdom of Babylon, from the days of Nebuchadnezzar to the days of Antichrist; and Dan. 10:20, “...the prince of Greece shall come,” anticipated that day when Alexander the Great in the Grecian kingdom on earth would conquer the kingdom of Babylon under the Medes and the Persians (*cf.* Dan. 2:39; 7:6; 8:7, 8, 21, 22).

Thus, *there is NOT ONLY* a breakdown of powers in the heavenly kingdom under Satan corresponding to a breakdown of powers in various earthly kingdoms under fallen man *BUT* there is also a shifting of powers in the heavenly kingdom corresponding to a shifting of powers in the earthly kingdoms.

In the preceding respect, *ANY person* occupying a position of power *in ANY* Gentile earthly kingdom during the present age, during Man’s 6,000-year Day, is merely occupying a position of power under Satan and his angels, as they rule from the heavens through counterparts on the earth.

Through the Nation of Israel

The nation of Israel is the lone exception among nations on earth whose rulers presently hold positions of power and authority under fallen angels in the kingdom of Satan.

The prince over Israel is *Michael* (Dan. 10:21), an angelic prince in the heavens *who is NOT numbered among those ruling in Satan's kingdom, as Israel is NOT numbered among the nations* (Num. 23:9).

And Michael, undoubtedly, has a great host of angels ruling with and under him, as Satan has a great host of angels ruling with and under him.

The whole of the matter is *a rule by angels from two places in the heavens through individuals from the human race on earth* — one is by Satan and his angels through *ALL of the Gentile nations, and the other is by Michael and his angels through the nation of Israel.*

The Earth's Government

*Existing Powers, Heavenly, Earthly
Proper Attitude Toward Existing Powers*

Part II

“Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, ‘The Lord rebuke thee.’

But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves” (Jude 8-10).

The message throughout the Epistle of Jude is twofold:

- 1) Christians are exhorted *to earnestly strive* “for [with respect to] the faith.”
- 2) Christians are warned concerning apostasy manifested in the lives of those who, instead, *stand away* “from the faith.”

Verses three and four introduce this message, verses five through seven form examples to illustrate that which has been introduced, and verse eight continues within the framework of teachings set forth in verses three through seven:

“Likewise [in like manner to the individuals previously mentioned in the examples (vv. 5-7)] also these filthy dreamers [those in v. 4] defile the flesh [*cf.* v. 7], despise dominion [*cf.* v. 6], and speak evil of dignities [*cf.* v. 5].”

Proper and improper attitudes toward dignitaries are then given in verses nine and ten.

A basic teaching throughout the entire passage, beginning with verse three, has to do with the governmental administration of the earth and with apostasy in relation to this administration.

Christians are *to earnestly strive with respect to the faith in view of attaining the goal of their faith, the salvation of their souls* (I Peter 1:9).

The realization of this salvation will follow the issues of the judgment seat of Christ and involves the placement of Christians in positions of power and authority as joint-heirs with Christ in His coming kingdom.

Thus, Christians earnestly striving with respect to the faith *is with a view to their occupying positions in the coming governmental administration of the earth following that time when "the kingdom of the world" has become "the kingdom of our Lord, and of his Christ"* (Rev. 11:15, ASV).

Despising Dominion (v. 8)

Despising dominion refers back to the sin of the angels in verse six.

The word "despise" is from a Greek word meaning to "set aside," "disregard."

Angels in the kingdom of Satan had "set aside," "disregarded" their positions of power in the heavens and had come to earth in the form of man for the specific purpose of cohabiting with members of the human race.

These angels set aside the positions for which they had been created and involved themselves in something completely alien to their very existence.

This account has been recorded in Jude, allowing the Spirit of God to draw spiritual lessons from Jude, showing how Christians can, *in like manner*, despise dominion; and this dominion is the very same dominion which the angels despised.

The Church has been brought into existence *to occupy heavenly places, to fill positions of power and authority in the*

heavens as God's firstborn son during the coming age; and these positions are the SAME positions presently being occupied by angels ruling from heavenly places in Satan's kingdom.

Angels holding positions of power and authority under Satan in the present kingdom of the heavens will continue to rule from this heavenly sphere UNTIL that day when they, along with Satan, are cast out of the heavens onto the earth.

The Church will THEN be brought to the goal of its calling, and, as the bride of Christ, be placed in this heavenly realm and occupy these positions.

Christians have been saved with a view to their replacing the incumbent rulers in the heavens, and the warning in this passage concerns the present existing danger of Christians "setting aside" or "disregarding" their calling.

Angels apostatized in the past by standing away from the position for which they had been brought into existence; and Christians can, in like manner, apostatize during the present time by standing away from the position for which they have been brought into existence.

Corruption, followed by judgment, was the inevitable outcome of this apostasy by angels; and corruption, followed by judgment, will also be the inevitable outcome of the same apostasy by Christians today.

(The English word "apostasy" is derived from, transliterated from, the Greek word *apostasia*.

This is a compound word [*apo*, "from," and *stasis*, "to stand"]. Thus, the word simply means "to stand away from." And a person can ONLY "stand away from" a position which he had previously occupied.)

Speaking Evil of Dignitaries (vv. 8-10)

Speaking evil of dignitaries in verse eight refers back to verse five and moves forward into verses nine and ten.

The same word translated "speak evil" in the Greek text of verse eight is also used in verses nine and ten (*blasphemo*,

the verb form, appears in vv. 8, 10; and *blasphemia*, the noun form, appears in v. 9). The word is translated “railing accusation” in verse nine and rendered, once again, as “speak evil” in verse ten.

This is the Greek word from which the English word “blasphemy” is derived; and the translation, “railing accusation,” in verse nine actually captures the thought expressed by the word somewhat better than the translation, “speak evil,” in verses eight and ten.

Railing accusations, emanating from unbelief on the part of the people of Israel in the historical account covered by verse five, were directed against *Moses*. However, by so doing, *the people were actually directing these railing accusations against God Himself*.

Moses was the one whom God had chosen to lead the Israelites out of Egypt and into the land covenanted to Abraham and his posterity through Isaac and Jacob. *His power and authority were of Divine origin*; and, consequently, accusations leveled against the leadership of Moses were, in actuality, *accusations leveled against God Himself*.

The people of Israel who questioned Moses’ authority, seeking to appoint a new leader and return to Egypt, *were questioning the very authority of God vested in Moses* (cf. Num. 14:2, 27).

This sin was the end result of unbelief concerning the nation’s ability to go into the land as God had commanded, with judgment then befalling the people of Israel.

They could no longer enter the land under Moses and realize the purpose for their salvation from Egypt.

They had fallen away, apostatized, in such a manner that it was impossible to renew them again unto repentance (cf. Heb. 6:4-6).

As a result, during the next thirty-eight and one-half years, the entire generation — murmuring against Moses, and thus against the Lord — *perished in the wilderness*.

Korah, Dathan, Abiram, and those who followed them constitute another similar example (Num. 16:1ff).

They rose up against Moses and Aaron in matters concerning their authority — Moses as leader of the people, and Aaron as high priest in the camp. When this occurred, Moses “fell upon his face” (v. 4). Moses knew that Korah and those with him were questioning, *NOT JUST his and Aaron’s authority, BUT the authority of God.*

This rebellion against authority led to unacceptable incense being offered upon the altar at the door of the tabernacle by two hundred fifty prominent men who had sided with Korah, Dathan, and Abiram against Moses. This, in turn, led to God’s judgment on the entire group.

God exhibited his wrath upon Korah, Dathan, and Abiram by opening a chasm in the earth and causing them, along with “all that appertained unto them [their wives, children (save Korah’s sons; *cf.* Num. 26:11, 58)],” to go down into *Sheol* alive:

“And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They, and all that appertained unto them, went down alive into the pit [‘into *Sheol*’], and the earth closed upon them: and they perished from among the congregation” (Num. 16:32, 33).

A fire then came out from the Lord and consumed the two hundred fifty men which had offered the incense upon the altar (v. 35).

Immediately after the destruction of Korah and those following him, the people of Israel again murmured against Moses and Aaron, saying, “Ye have killed the people of the Lord.” *Again, as before, this was a murmuring NOT ONLY against Moses and Aaron BUT against God.*

God was the One Who had performed the execution of Korah, Dathan, Abiram, their families, and the two hundred fifty men offering incense. *And because of this same sin of murmuring against Divinely established authority, God sent a*

plague into the camp of Israel.

This was done so speedily that before Aaron had time to make an “atonement for the people,” standing “between the dead and the living,” fourteen thousand seven hundred Israelites perished (vv. 41-50).

According to Scripture, *it is a serious thing to murmur against, bring railing accusations against, those whom God has placed in positions of power and authority. Any rebellion against Divinely established authority is a rebellion against the Lord. It was so during Moses' day, and it is no different during the present day.*

“The powers that be are ordained of God,” whether during Moses' day or today. *ALL positions of power and authority are by Divine appointment. And whosoever “resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [‘judgment’]” (Rom. 13:1, 2).*

God rules in the kingdom of men and gives it “to whomsoever he will.” God is the One Who establishes rulers, and He is also the One Who removes rulers (Dan. 4:17, 25-32). “There is no power but of God” (Rom. 13:1), which today, in view of the coming age, is vested in His Son.

Jesus told His disciples, “All power is given unto me in heaven and in earth” (Matt. 28:18).

In view of this, any rebellion against existing ordained powers — whether in the heavens or upon the earth — is a rebellion against the power vested in God's Son, which is simply a rebellion against Christ Himself.

Note the example given in Jude 9: Michael, the archangel, *WOULD NOT* bring a railing accusation against even Satan. He, knowing that *Satan held his position by Divine appointment and that Satan possessed NO power BUT that which emanated from God*, would go no further than to simply say, “The Lord rebuke thee.”

Michael knew that *any accusation against Satan would be an accusation against the One Who had appointed him to this position, the One in whom ALL power and authority reside.*

(The parallel section in II Peter 2:11 is expanded to include other angels and other dignitaries as well: “Whereas angels, which are greater in power and might, bring not railing accusation against them [dignitaries] before the Lord.”

Again, note the typology of Saul and David, Satan and Christ, in this whole overall respect {*Ref.* particularly to I Sam. 24:8-10; II Sam. 1:2-16}.

This typology is dealt with in Part I of the conclusion to this book.)

Now, with all this in mind, *the particular apostate element existing in Christendom in the latter days — with its parallel drawn from experiences of individuals during the days of Moses — should be clear.*

Bringing railing accusations against those whom God has placed in positions of power and authority is a form of *apostasy*. It is that simple.

Such reviling or railing against Divinely established authority is *NOT ONLY standing away from the God-ordained position which a Christian is to occupy, BUT, as well, it is moving into a position wherein the apostate, in actuality, brings these accusations against the Lord Himself.* And through such accusations, these apostates, as “brute beasts...corrupt themselves” (Jude 10; *cf.* II Peter 2:12).

Appendix II

Christians and Politics

*Christians Possess a Heavenly Calling, Inheritance
Israel Possesses an Earthly Calling, Inheritance*

(Christians are being urged on practically every hand to *involve themselves in the political structure of this present world system.*

Politicians single out and make appeals to particular groups of Christians, sometimes speaking in Churches and Christian colleges; and numerous Churches and Christian ministers throughout the land often urge their people to become involved.

What is this all about? Are Christians to involve themselves in the political structure of this present world system?

If so, *WHY?*

If not, *WHY NOT?*

Answers to these questions are dealt with in the two parts of this appendix article.

As well, this appendix article will supply material not dealt with in the conclusion to this book on the third of the first four parables in Matthew chapter thirteen, the parable of the mustard seed.

In the conclusion, this third parable was briefly dealt with in connection with Satan's efforts to stop fruit-bearing, as seen in the previous parable. This appendix article will enlarge upon the subject and provide necessary information to better understand this part of the conclusion.

Now, the question, dealt with in this article:

CAN Christians produce fruit for the coming kingdom of Christ while, at the SAME TIME, having a mind for and being involved in the present kingdom under Satan.?)

Part I

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Having predestinated us unto the adoption of children [sons] by Jesus Christ to himself, according to the good pleasure of his will...

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. 1:3-5, 9-11).

Christians have *a heavenly calling, a heavenly hope, a heavenly inheritance, a heavenly citizenship, heavenly blessings, and they are confronted with an ever-present heavenly battle* against the present rulers who occupy the heavenly land to which they have been called (Eph. 1:3; 6:11-18; Phil. 3:20; Col. 1:5; Heb. 3:1; I Peter 1:4).

The one book in the New Testament which, in its overall structure, possibly sets forth that facet of truth dealing with the Christians’ relationship to *this heavenly land* better than any other is Paul’s epistle to the Ephesians.

Paul used the expression “in heavenly places [*lit.*, ‘in the heavenlies’]” five different times in this epistle.

Two of these times, *the Christians' position in the heavenlies* is in view (1:3; 2:6).

Two other times, *the position of Satan and his angels in the heavenlies* comes into view (3:10; 6:12).

And the one other time, *the position of Christ at the right hand of God, also in a heavenly place*, is in view (1:20).

The Christians' Position — in the Heavens

Revelation in Paul's letter to the Ephesians begins by revealing *blessings awaiting Christians* "in heavenly places ['in the heavenlies'] in Christ," and terminates by revealing *a present warfare confronting Christians* against "spiritual wickedness in high places ['the spirit forces of wickedness in the heavenlies']" (1:3; 6:12).

The heavenlies, wherein blessings are to be realized in chapter one, and *the heavenlies* in which the enemy presently resides in chapters three and six, *MUST be looked upon as ONE and the SAME*.

The Christians' positional standing is "in Christ" *in the heavens where God Himself dwells*; but, contextually, the spiritual blessings in view are to be realized by Christians as *they move in, conquer, and dwell in the heavenly land held by the enemy in chapter six*.

In this respect, there are heavenly blessings for present victorious engagements of the enemy, and there are heavenly blessings awaiting victorious Christians in that coming day when the enemy will finally be dislodged from the land.

Contextually, *the blessings* in chapter one are associated with the "adoption" (v. 5), the "dispensation of the fulness of times" (v. 10), the "inheritance" (vv. 11, 14, 18), and the "wisdom and revelation in the knowledge [Gk., *epignosis*, 'mature knowledge'] of him" (v. 17). Such blessings to be realized by Christians are, thus, intimately associated with

the heavenly land to which they have been called; and the entire matter is projected out into the coming age, but not to the exclusion of the present dispensation.

The present spiritual warfare in the heavenlies is with a view to *the coming age*, but spiritual blessings await the victors during both *present* and *future* time. *There can be NO future occupation of the land APART FROM a present warfare against the enemy; and the blessings extend throughout BOTH eras.*

Ephesians moves progressively from chapter one into things relative to the proffered salvation and the revelation of the mystery in chapters two and three.

Believing Gentiles have been placed together in the same body with believing Jews. God has broken down the “middle wall of partition” by creating *one new man*, where there is neither “Jew nor Greek” (2:8-16; cf. Gal. 3:28).

Believing Jews and believing Gentiles, together in the same body, forming *the one new man*, become “fellowheirs” of *the heavenly* promises and blessings in view (Eph. 3:6; cf. Gal. 3:29).

The very purpose for an individual’s salvation is to be realized through the reception of the inheritance introduced in chapter one and continued in chapters two and three.

The Christians’ association with *the heavenlies* is presently being made known to the “principalities and powers in heavenly places [‘in the heavenlies’]” “by [‘through’] the church” (3:9, 10).

God is making known to the incumbent rulers in the heavenlies that *they are about to be replaced; and He is making this known through the ones who are destined to occupy these positions, the ones presently engaging the enemy in the heavenlies.*

(Note that a making known through the Church to the principalities and powers in the heavens that a change in the government is about to occur was directed to a first century Church, *with the Christians in that Church realizing their calling.*

The vast majority of Christians today find themselves knowing more about and more involved in the things having to do with Satan's present kingdom than they know about and find themselves involved in the things having to do with Christ's coming kingdom.

In this respect, though the Church remains the Church, *LITTLE* could be shown to the principalities and powers in heavenly places by the vast majority of Christians filling the Churches today.)

Ephesians then continues by exhorting Christians to walk worthy of their high calling (4:1ff) and revealing the need for pastor-teachers in the Church (4:11-16).

Pastor-teachers have been placed in the Church to lead Christians into a mature knowledge of, contextually, *their CALLING in relation to the heavenlies*.

Christians are to know about the blessings awaiting them in the heavenlies, the coming dispensation, the inheritance, the mystery, etc.

And to make this known, in the strict Biblical sense, is the PRIMARY task of pastor-teachers.

The latter part of chapter four and the first part of chapter five continue with thoughts and exhortations concerning walking worthy of one's high calling;

And this is followed by related material in the latter part of chapter five and the first part of chapter six concerning the relationship of husbands and wives, children and parents, and servants and masters.

THEN, at the conclusion of the epistle, in the latter part of chapter six, *the CRUX* of the entire matter comes into view.

Beginning in 6:10, the Apostle Paul says, "*Finally, my brethren, be strong in the Lord, and in the power of his might.*"

The engagement with the enemy now comes to the *forefront* in the epistle. *The enemy is fully revealed, and the proper armor with which the Christian is to clothe himself is given* (vv. 12-17).

The Christians' Warfare — In the Heavens

There is *a battle* to be fought, and there is *a victory* to be won.

THIS battle *NOT ONLY* requires *extensive preparation* *BUT ALSO* the *correct armor*; and pastor-teachers in the Churches are to see that Christians placed under their care become properly equipped to engage the enemy in the battle at hand (cf. 3:10, 11; 4:11-16; 6:11-18).

Going forth to battle, one's loins are to be *girded with truth* (showing truthfulness, earnestness, and sincerity in the conflict).

A person is to have on *the breastplate of righteousness* (showing a righteous manner of living).

His feet are to be shod with *the preparation of the gospel of peace* (showing that the messenger properly understands and is able to proclaim both present and future aspects of salvation).

He is to take *the shield of faith* (showing faithfulness to act in the realm God has commanded).

He is to put on *the helmet of salvation* (showing a hope relative to a future salvation [the salvation of the soul]).

And he is to take *the sword of the Spirit* (showing an acquisition of the Word of God).

ONLY in this fashion can a Christian stand in a victorious manner against "the wiles of the devil."

(Ref. Chapter IV in the author's book, *Judgment Seat of Christ*, for a fuller discussion of Eph. 6:14-17.)

One's *faithfulness* in the entire realm of proper preparation is the primary prerequisite. As in Jude 3, one is to "earnestly contend for the faith [i.e., 'earnestly strive for

(with reference to, in the good contest of) the faith’].” He, according to the parallel passage in I Tim. 6:12, is to “Fight the good fight of faith [*lit.*, ‘Strive in the good contest of the faith’]”; and, in this manner he is to “lay hold on eternal life [*lit.*, ‘lay hold on life for the age’ (a future salvation, to be realized during the Messianic Era, associated in the text with *his calling*)].”

The words translated “contend” in Jude 3 and “fight” in I Tim. 6:12 are from *epagonizomai* and *agonizomai* respectively in the Greek text.

Note that the only difference in these two words is the prefix “*ep*” in Jude (this is the preposition *epi* [‘upon’] prefixed to the word [the “*i*” is dropped when *epi* is prefixed to a word beginning with a vowel]). *Epi*, used in this manner, intensifies the meaning of the word, providing the translation, “earnestly contend [‘earnestly strive’].”

(*Agonizomai* is the Greek word from which our English word “agonize” is derived. The word could more properly be translated “strive,” as in Luke 13:24 and I Cor. 9:25.

Every muscle is to be strained, every effort is to be expended, in the “good contest of the faith.”)

In Jude 3-5 this contest is associated with entrance into the land to which Christians have been called, drawing from the type of the Israelites under Moses; and the false teachers in these verses are seeking, through that which they are teaching, to mislead and thus prevent Christians from entering this land (*ref.* the ten unfaithful spies during Moses’ day and the results of their message).

However, Christians following the admonition in Jude 3 *need NOT* fear the false teachers in Jude 4, *NOR* fear being numbered among the unfaithful in Jude 5.

Such Christians will experience victory after victory in the battle and partake of rich spiritual blessings which the

Lord has reserved for His conquerors, both now and in the coming age.

Seated on the Throne — In the Heavens

Dare to be a Caleb!

Dare to be a Joshua!

Rewards for those who so govern their lives will be the same as Caleb and Joshua's — *present victory, and the ultimate possession of one's inheritance* (Joshua 13:7-14; 19:48-50).

As Christ is today seated with His Father on His Father's throne, He is inviting Christians to one day sit with Him on His Own throne (Ps. 110:1; Rev. 3:21), which will be located *in the heavens* — located in the place from which Satan and his angels rule today, with Christ and His co-heirs replacing Satan and his angels in that day.

Christ, having a reign both *from the heavens and upon earth* in that day, will rule from *His Own throne with His co-heirs in the heavens and from David's throne in Israel's midst on earth* (Joel 2:27-32; Luke 1:31-33; Rev. 3:21).

And these two thrones should NEVER be confused, one with the other.

Israel's calling is *EARTHLY, connected with David's throne*; the Church's calling is *HEAVENLY, connected with Christ's Own throne*.

And overcoming Christians will sit with Christ on His throne in the heavens, NOT with Him on David's throne on earth.

Christians and Politics

Christian Involvement in the Affairs of this World Defiling One's High Calling

Part II

“And he brought us out from thence [the Israelites under Moses, brought out of Egypt, in the type; Christians under Christ, brought out from this world, in the antitype], that he might bring us in, to give us the land which he sware unto our fathers [brought into an earthly land in the type; brought into a heavenly land in the antitype]” (Deut. 6:23).

In the central Old Testament type, alluded to in the preceding reference, having to do with the Israelites under Moses, *earthly Gentile nations dwelling in an earthly land were in view.*

The antitype though, as it pertains to Christians under Christ, has to do with *a heavenly land and the rulers therein.* Rather than Gentile nations in an earthly land, it has to do with *Satan and his angels in a heavenly land — the incumbent rulers over the Gentile nations on the earth, ruling from a heavenly realm.*

Christians have been called to a heavenly land presently occupied by Satan and his angels. And their warfare is *THERE*, against Satan and his angels, *NOT HERE* against the earthly rulers.

AS Israel's warfare was against those dwelling in the land to which the nation had been called (*an earthly land*), *SO* is the Christians' warfare against those dwelling in the land to which they have been called (*a heavenly land*).

That's why Eph. 6:12 states:

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [‘against spirit forces of the evil one in heavenly places’].”

This is *a spiritual battle which is specifically stated to NOT be against “flesh and blood” opponents, BUT against the spirit forces of Satan in heavenly places.*

And Christians concentrating their efforts in the spiritual warfare against the correct enemy in the correct realm, apart from distraction, is *EXACTLY what Paul had in mind in II Tim. 2:4, 5:*

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully [i.e., according to the manner which God has revealed in His Word].”

Lawful, Unlawful Warfare

A Christian expending his time and energy in the wrong realm — which often involves a warfare against the wrong enemy in this realm (i.e., a warfare against “flesh and blood” opponents *on the earth* rather than against “spirit forces” *in the heavens*) — is *NOT striving lawfully.*

It is impossible to overcome in the warfare in which Christians are to be engaged IF one becomes wrapped up in “the affairs of this life.”

That's why Christians *will NOT* be crowned apart from striving lawfully. They will have separated themselves from *the ONLY place* where one can overcome and gain the victory — *the spiritual warfare.*

And if any warfare was carried on at all in their lives, *it could ONLY have been* against the wrong enemy in the wrong realm (again, separate from the only enemy and realm where one can overcome and gain the victory).

And warring against the wrong enemy in the wrong realm is something being carried out among Christians today on a scale which encompasses, after some fashion, almost the whole of Christendom.

It is quite common in today's world to see Christians allying with or opposing governmental leaders among the nations, who all hold positions under Satan and his angels in the present kingdom of the heavens (*cf.* Dan. 10:12-20).

(Note Appendix I in this book for an overview of Satan's present rule among the Gentile nations and what involvement in the political structure of the present kingdom under Satan would actually involve.)

Christians, *NOT* understanding the true nature of the spiritual warfare have turned things completely around; and, through so doing, they have found themselves warring against "flesh and blood" opponents, placing their crowns in jeopardy.

Why is this the case? Why is something of this nature — completely contrary to the clear teaching of Scripture — so prevalent within Christian activity today?

The answer can be seen through viewing what has happened, *in the antitype*, relative to the commission which Moses gave the twelve elders from the twelve tribes before they were sent into the land of Canaan.

That is, the answer can be derived through:

- 1) Understanding how the elders under Moses were supposed to heed his commission during a past dispensation, *in the type*.

2) Then, seeing what has happened when this same commission is supposed to be heeded *after EXACTLY the same fashion* by elders under Christ during the present dispensation, *in the antitype*.

In the type, the twelve elders which Moses sent into the land were told to go *up a CERTAIN WAY*, and that way would lead them *up into the mountain* (Num. 13:17 [“a mountain” signifying a kingdom — Isa. 2:1-4; Dan. 2:34, 35, 45]).

THEN, while in the mountain, they were to learn EVERYTHING that they could about the land and the inhabitants therein. And, after learning ALL these things, they were to bring back word concerning their findings to the people in the twelve tribes.

The message of the twelve was to involve the strength of the people dwelling in the land, how the Israelites could move in and overcome them, all the various things about the land itself, etc.

In other words, *they were to find out EVERYTHING that they could about the kingdom* — both the present kingdom under Satan and the anticipated future kingdom under God — and they were to proclaim these things to the people of Israel upon their return.

This message would provide knowledge about the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein.

And this knowledge would *NOT ONLY* provide them with an incentive to move out and be victorious over the inhabitants in the land, *BUT* it would also provide them with information concerning how this was to be accomplished.

THEN, bringing this over into the antitype, the elders, the pastor-teachers, those whom God has called to lead and feed His flock, ALL have a central commission. They have been commissioned by the Lord to *look to the land and go up a certain way, which will lead up into the mountain.*

And, once on the mountain, they are to find out *EVERYTHING* that they can about the things of the mountain and then proclaim these things to those under their ministry.

THIS is *CENTRAL!*

EVERYTHING in the pastor-teachers' ministry should revolve around *THIS*, for it involves the hope set before every Christian, which centers around the very reason for their salvation.

And the *ONLY* place which God has provided for those whom He has called to go up into the mountain and learn these things for this particular purpose is *His Word*.

Looking to the land and going up a certain way, which will lead up into the mountain, is looking to and delving into those things in the Word having to do with the kingdom.

And, so doing, the person is to traverse the Word from one end to the other, learning ALL that he can about the complete scope of the kingdom.

THEN he is to take this message to the people, providing them with a knowledge of the hope set before them — that of going into the land, conquering the inhabitants, and realizing an inheritance therein.

And this knowledge will NOT ONLY provide them with an incentive to move out and be victorious over the inhabitants of the land, BUT it will also provide them with information concerning how this is to be accomplished.

But...

BUT a *MAJOR* problem exists. The elders under Christ — the leaders whom God has placed among His people, the pastor-teachers — *have NOT followed the command in Num. 13:17. They have NOT looked toward the land and gone up a certain way, which leads up into the mountain.*

They, *NOT* having followed the Lord's command, *DON'T* understand the true nature of the spiritual warfare, *HOW*

it is to be fought, *WHAT* is at stake in the fight, and *ALL* the various things about the kingdom — both present and future.

NOT having been there themselves and *NOT* understanding these things, they *CAN'T* bring back a message to those under their ministry concerning that which is there, the hope set before Christians, *ALL* the various things about victory over the enemy, etc.

SUCH would be impossible!

And the pastor-teachers' failure to heed the Lord's commission after this fashion has produced far-reaching ramifications seen throughout Christendom.

Christians, because of the failure of pastor-teachers in this realm, *are NOT* knowledgeable concerning the various facets of the Word of the Kingdom.

And THIS is the reason so many Christians find themselves wrapped up in "the affairs of this life" and, within such actions, often also find themselves engaged in a battle against the wrong enemy in the wrong realm.

THIS is the reason that numerous Christians find themselves involved in the political structure of this present world system, often encouraged by their religious leaders to do so — that is, they find themselves involved in Satan's present kingdom rather than looking to the Lord and His coming kingdom.

Or, referencing the overall typology of I, II Samuel, involvement of this nature would be comparable to David's faithful men during his time of exile (19:1ff; 22:1, 2) *leaving their place with David, going back to Saul's kingdom, and involving themselves in his kingdom.*

(Again, note Part I in the conclusion to this book for a succinct overview of the typology of Saul and David in I, II Samuel.)

And what will be the end result of the present state of Christendom (which is not far removed, though after a different fashion, from that of the Israelites at Christ's first coming *after* the Scribes and Pharisees had finished their work)?

This end result was given by Christ Himself, almost 2,000 years ago, before the Church had even been brought into existence.

Because of the working of the leaven which the woman placed in the “three measures of meal” (apparently very early in the dispensation) — which will work *UNTIL* “the whole” has been leavened (Matt. 13:33; *cf.* Matt. 16:6), resulting in the “lukewarm” condition in Christendom at the end of the dispensation (Rev. 3:14-21) — Christ asked:

“Nevertheless when the Son of man cometh, shall he find faith [‘the faith’] on the earth?” (Luke 18:8).

The expression, “the faith,” is peculiarly related to the Word of the Kingdom (*cf.* I Tim. 6:12-15, 19; II Tim. 4:7, 8; Jude 3); and the way in which the question is worded in the Greek text indicates that a negative response is anticipated.

“The Son of man” (a Messianic title) is *NOT going to find “the faith” on the earth at the time of His return. He will NOT find the true message surrounding things pertaining to the kingdom being taught among Christians in the Churches at this time.*

WHY?

Again, because the pastor-teachers *have NOT heeded* the Lord’s commission. *They have NOT looked toward the land and gone up a certain way, which leads up into the mountain.*

They know little to nothing about the land and its inhabitants; and, resultingly, the people under their ministry know little to nothing about these things either (cf. Matt. 23:13).

And *THAT’S* where we are. *THAT’S* the way matters surrounding the Word of the Kingdom exist during the closing days of the present dispensation.

WILL conditions improve?

NOT according to Scripture!

According to Scripture, deterioration will continue. Matters will ONLY become worse, for “the whole” is to be leavened!

Appendix III

Biblical Subject and Structure

Each Testament Begins and Continues the Same Way

“Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me,

Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:9, 10).

“In the beginning God created the heaven [‘heavens’] and the earth...” (Gen. 1:1ff).

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made...” (John 1:1-3ff).

In Genesis, beginning Scripture, the first thirty-four verses (1:1-2:3) relate the complete story in initial, skeletal form, showing the end (2:1-3) from the beginning (1:1).

In John’s gospel, which should begin the New Testament, NOT Matthew’s gospel, the first sixty-two verses (1:1-2:11) again relate the complete story in initial, skeletal form, showing the end (2:1-11) from the beginning (1:1-3).

Both Genesis and John — showing the end from the beginning — deal with *creation* (Gen. 1:1; John 1:1-3), *a ruin of the creation* (Gen. 1:2a; John 1:4, 5), *six days of restorative work* (Gen. 1:2b-25; John 1:6-2:1), followed by *a seventh day of rest* (Gen. 2:1-3; John 2:1-11).

A skeletal framework of events is set forth at the beginning of Genesis, *showing the subject matter of the Old Testament*; and the same thing is seen at the beginning of John, showing *the continuing subject matter of the New Testament*.

The whole of Scripture has been established *in a septenary structure of this nature, clearly shown at the beginning of each Testament* (Gen. 1:1-2:3; John 1:29, 35, 43; 2:1).

Beginning Genesis, God is seen working six days to restore a ruined material creation, with man created at the conclusion of God's work on the sixth day, created to rule the restored creation (the man and woman together).

THEN, God rested the seventh day.

BUT, Satan brought about man's fall, with a ruined condition again befalling the restored creation (cursed).

Thus, man, following the fall, *NOT ONLY* found himself disqualified to rule the earth *BUT* the creation itself *could NOT* be ruled by man in its resulting cursed condition.

Thus, *NOT ONLY* did man have to be redeemed *BUT* the creation (once again) as well.

Beginning John's gospel, the entire matter is again seen.

God is again seen working six days to restore a ruined creation, *BUT this time it is ruined man being restored (a ruined creation), with a view to the seventh day once again.*

(The pattern concerning how God restores a ruined creation, along with that which follows [the reason, purpose for the restoration], was *UNCHANGEBLY SET in a PERFECT MANNER in God's restoration of the ruined material creation in the opening verses of Genesis [1:2b-25].*

Thus, EXACTLY the same pattern can ONLY be followed — it MUST be followed — in man's restoration.

God, relative to ruined man, would work six days restoring man, with a view to a seventh-day rest. And, as clearly seen *in BOTH Genesis and John, this seventh-day rest would be the time when man would hold the scepter and rule a restored earth.*

And God gave *the Sabbath* to Israel as a "sign," referencing Gen. 1:2b-2:3, *in order to keep His complete redemptive plans and purposes ever before His people* [Ex. 31:12-17; cf. Ex. 20:8-11].

Then, note Heb. 4:1-9 relative to Christians.)

THEN, in Rev. 5-19, at the end of God's six days of work restoring man, He is seen restoring the earth once again, with a view to restored man ruling the restored material creation, in complete keeping with the reason/purpose for man's creation in the beginning, in Gen. 1:26-28.

And *ALL* of this comes together on the seventh day, which is the direction toward which *ALL* Scripture moves.

(For information on the importance and place of John's gospel in the N.T., refer to the first five chapters in the author's book, *Signs in John's Gospel*; also see Chapter V in the author's book, *The Acts Period*, along with the foreword and introduction in the author's book, *Message in the Gospels, Acts, Epistles*.)

For information on the restoration of the earth, both in Gen. 1 [past] and Rev. 5 [future], refer to Part II ["In the Loins of Abraham"] in the author's article, "Salvation Is of the Jews.")

From the Beginning to the End From the End to the Beginning

It was ALL set forth at the beginning, the end seen from the beginning. And this is easy to see from the opening thirty-four verses of Genesis or the opening sixty-two verses of John.

Note that this *CANNOT* be seen *UNLESS* a person correctly understands how each Testament opens, revealing the structure and following content of each.

(For example, this *CANNOT* be seen in the teaching that Genesis chapter one has to do with six days of creation.)

NOR can it be seen in the teaching that Gen. 1:1 has to do with the beginning of the restoration of a prior [unseen] ruined creation [a view held by many, though less widely taught than the former].

The first of the two preceding views [creation only], *has a beginning, BUT NO end [NO end to show the end from the beginning].*

The second of the two views [restoration only] *has an end BUT NO beginning* [disallowing the end to be seen from the beginning, for *NO* beginning exists].

And *NOTHING* really needs to be said about the opening verses in John's gospel in the preceding respect, for matters have been taken awry preceding John, in Genesis.)

Knowing things about the preceding — *HOW* God has structured His Word, *SHOWING* the end from the beginning — is simply *ONE* way that the correct interpretation of the opening verses in both Genesis and John can unquestionably be correctly ascertained and understood.

There are *OTHER* ways, mainly the way that the *WHOLE* of subsequent Scripture is structured and the direction toward which *ALL* things move.

As well, the complete gospel message (salvation past, present, and future) is seen *ONLY* in the correct view of *Gen. 1:1-2:3, or in John 1:1-2:11*. And with these opening verses in both Genesis and John either little understood or misunderstood throughout Christendom, is it any wonder that the salvation message itself is, as well, little understood or misunderstood today?

(Note that the complete salvation message has its basis in the septenary structure opening Genesis [opening the O.T.], set forth again opening John [opening the N.T.].

Refer to the author's article, "Salvation in the O.T., N.T.")

Time, or Eternity?

As previously seen, the Bible deals *with "time,"* six and seven days, foreshadowing six and seven thousand years. Scripture has very little to say about that which occurred before this time, and Scripture has very little to say about that which will occur after this time.

God has revealed *ONLY* enough to allow man to see and understand the place which His dealings with man and the earth during a septenary period of time (7,000 years) occupy in relation to revealed events both preceding and following this time.

Contrary to common belief, Scripture deals sparingly with “eternity.” Rather, as seen, Scripture deals with “time,” seven thousand years of time, which is made quite clear at the beginning of each Testament.

A structured seven-thousand-year period permeates the whole of Scripture, NOT the eternal ages beyond.

Viewing the whole of Scripture with respect to foundations and building on the foundations (*which is the ONLY correct way to view matters and study Scripture*), the superstructure resting on the foundation would have Gen. 2:4ff resting on Gen. 1:1-2:3, or John 2:12ff resting on John 1:1-2:11 (*the SAME superstructure resting on the SAME foundation, seen from DIFFERENT perspectives*).

And “time” in the superstructure *MUST* remain in complete keeping with “time” in the foundation, *among ALL other things*. Since the foundation deals with events during a revealed period of “time” (seven days, 7,000 years), so *MUST the superstructure*.

In other words, the whole of Scripture is about that set forth in a septenary arrangement of events beginning both Testaments.

There is simply NO way that matters could be seen and understood after ANY other fashion.

And, other than a limited number of widely scattered references to events during “time” preceding and beyond the seven thousand years (“time” beyond the 7,000 years is dealt with in the next section [including Rev. 21, 22, closing Scripture]), *EVERYTHING* in the superstructure remains in complete keeping *with EVERYTHING* in the foundation.

(And the widely scattered references to events during “time” either preceding or following the 7, 000 years, along with Rev. 21, 22, are, as previously stated, undoubtedly given so that man can place and better understand revealed events during the 7,000 years in their proper perspective.)

Thus, the complete seven days, the complete seven thousand years, are seen beginning both Testaments, with God revealing the end from the beginning each place.

Olam, Aion, Aionios

Since the whole of Scripture in both Testaments deals with events during “time” (six and seven thousand years of time [6,000 years of restorative work, followed by a 1,000-year day of rest]) *WHY* does practically the whole of Christendom read and see Scripture dealing with events during “time” (present) in relation to “eternity” (future)?

And, in a respect, that is a rather easy question to answer, though, at the same time, it is a very difficult question to deal with.

The simple answer is threefold:

1) Problems with the English translation, mainly with three words — *olam* (O.T.) *aion, aionios* (N.T.).

2) How individuals understand Gen. 1:1-2:3 and John 1:1-2:11 and the relationship these sections have to all subsequent Scripture.

3) The resulting central message *seen throughout ALL Scripture*.

Olam is the main Hebrew word translated “eternal” throughout the Old Testament, and *aion* or *aionios* (the adjective form of *aion*) are the two Greek words translated “eternal” throughout the New Testament.

Question: *HOW* can the superstructure deal with “eternity” when the foundation deals *ONLY* with “time,” limited to seven thousand years?

And the answer is quite simple:

It CAN'T!

The foundation, so to speak, *is the SET standard*. And “time” in the superstructure *MUST remain in COMPLETE keeping with “time” in the foundation, the SET standard*.

The matter is similar to the relationship between the timepiece in Greenwich and the celestial chronometer.

The timepiece in Greenwich *is ALWAYS set by the unchangeable, celestial chronometer, NEVER the other way around*.

And, in like manner, that which follows Gen. 1:1-2:3 and John 1:1-2:11 *MUST ALWAYS remain in complete accord with that SET in these foundational passages, the SET, unchangeable standard*.

1) No Word for “Eternal”

Something little understood is the fact that *NEITHER* the Hebrew text of the Old Testament *NOR* the Greek text of the New Testament has a word for “eternal.”

Olam in the Hebrew text of the Old Testament is the main word translated “eternal.” This word has to do, *NOT* with “eternity,” *BUT* with “a long period of time,” which would be “time” related to the subject at hand.

And though the word is used of God numerous times, it would still relate, first and foremost, to time in the foundational structure. True, God transcends “time,” *BUT*, it would also be true that Scripture deals with events during “time,” *NOT* during “eternity.”

Aion and *aionios* in the Greek text of the New Testament are associated with “time” the same way that *olam* is associated with “time” in the Hebrew text of the Old Testament.

(For a comprehensive understanding of the way *aion* and *aionios* are used in the Greek text of the New Testament, refer to Appendix IV, “Aion, Aionios,” in this book.

The contents of this appendix article were taken from Marvin R. Vincent’s *Word Studies in the New Testament* [a widely recognized four-volume Greek word study, edited over one hundred years ago, still a standard work today].)

The Greek philosophers, preceding the writing of the New Testament, used *aion* to reference “time,” *NOT* “eternity,” with *aionios* used in their later writings after the same fashion.

And this is the type usage and understanding of these two words that continued through the time that the New Testament was written.

And, as well, this would be in complete keeping with that seen in the foundational material beginning each Testament. Understanding the use of *olam*, *aion*, or *aionios* as “eternal” — at any point from Moses to John — would *NOT ONLY* be out of line with this foundational material *BUT ALSO* with an understanding of *HOW* these words were understood and used at the time Scripture was written.

Thus, the understanding and use of *olam* throughout the approximately one-thousand-year period during which the Old Testament was written (abt. 1,400 to 400 B.C.) and of *aion* and *aionios* during the first century when the New Testament was written (during and shortly beyond the Acts period) would be in complete keeping with the thought of “time,” *NOT* “eternity,” as set forth in the foundational data beginning both Testaments.

In short, *it would be IMPOSSIBLE* to understand any one of these three words as “eternal” throughout this time and, at the same time, *remain in COMPLETE KEEPING with the foundational material.*

And *exactly* when and how *olam*, *aion*, and *aionios* subsequently came to be understood as “eternal,” is, in reality, a moot

point. The foundation (seen beginning both Genesis and John) simply will *NOT* permit the words to reference “eternity”: *NOR* will the use and understanding of these words throughout the period extending from Moses to John permit such.

(This departure, misusing these words, resulting in that which exists today, is often traced to Jerome’s particular choice and use of Latin words to translate *olam*, *aion*, and *aionios* in his *Latin Vulgate* [400 A.D.], a translation which became somewhat of a standard reference work for later translations.

However, again, that is neither here nor there. The foundation has been ignored, an understanding of the words has, accordingly, changed over the centuries, and Christians are left with the results today [existing translations, reflecting the way that the words have come to be understood, *NOT* *were understood*, with far-reaching, negative ramifications].)

2) Expressing “Eternal” in Scripture

Aion, as it is used in the Greek New Testament, often references “an age” (*ref.* the author’s article, “Ages and Dispensations”).

We derive our English word “aeon,” or “eon.” from *aion*. And, when the text does project matters out beyond the seven days, the seven thousand years, there is a double use of *aion*, or *aion* is used in a plural form (refer to the evident reason for this earlier in the article).

On the double use of *aion*, note verses such as Rev. 1:6; 4:9; 5:14, where the words, “forever and ever,” appear in the English text (KJV). These words are a translation of a double use of *aion*, with both words plural and articular. The more literal translation would be “the ages of the ages,” referencing the endless ages of eternity.

On the plural form of *aion*, note verses such as Luke 1:33 and Heb. 13:8. The plural form should literally be translated “ages,” referencing endless time, the endless ages of eternity.

And a similar double use of *olam* appears in the Hebrew text of the Old Testament (e.g., Ps. 103:17; Dan. 7:18).

3) A Question

An interesting question about the preceding, set forth by more than one Greek scholar from past years has to do with *HOW* to translate the double use, or particularly the plural, of *aion* *IF* the singular form is to be translated and understood as “eternal.”

Or, a related question could be asked as well. *WHY* should there even be a double use or plural of this word *IF* the singular is all-encompassing in relation to “time”?

BUT, all of that is neither here nor there anyway, for the word doesn’t mean “eternal,” evident from the foundation upon which Scripture rests (having to do with “time,” *NOT* with “eternity”) and its use at the time Scripture was written.

Age-Lasting and/or Eternal Salvation

As seen in this article, *SALVATION* in Scripture *has to do, FIRST and FOREMOST, with the seventh day, the earth’s coming Sabbath, the Messianic Era, set forth in the septenary foundation beginning Scripture. It would have to, for that seen in the subsequently revealed superstructure MUST remain in complete keeping with that first seen in the previously revealed foundation.*

Matters concerning regal power and authority over this earth *MUST* be dealt with *FIRST. The rights to and exercise of this regal power* are what Scripture is about, quite evident in both the foundation and the superstructure.

Scripture is simply *NOT* about the ages beyond the Messianic Era (*NOT* about eternity), though enough has been revealed to show that man will continue in a regal capacity during these ages (note particularly Rev. 21, 22).

And THIS continued regal activity will have to do with a rule from the new earth, evidently throughout the universe.

The Kingdom, Seen in... Age(s) Past, Man's Day, the Lord's Day, Ages Future

There would be one or more ages in the past, preceding the restoration of the earth and man's creation. We're not told.

Man's Day, lasting six days, 6,000 years, comprises the subsequent age.

The Lord's Day, lasting one day, 1,000 years, will comprise the age following Man's Day.

And, following the end of the Lord's Day, the end of the seven days, the end of the 7,000 years, a new age will begin, with an evident endless array of ages following.

As shown in this article, Scripture, beginning in Genesis and ending in Revelation, is about God's work with man, during *one age* (Man's 6,000-year Day), with a view to *a subsequent age* (the Lord's 1,000-year Day), *NOT* about God's work with man relative to the eternal ages beyond; and *the WHOLE of the matter* is in relation to *a kingdom*.

EVERYTHING moves toward the Lord's Day and a kingdom realized in that day, NOT toward the eternal ages beyond.

The WHOLE of Scripture has to do with what some have termed "the angelic conflict," carrying the matter through to completion. And that has to do with Satan and his angels ultimately being put down, with Christ and His co-heirs *THEN* taking the kingdom and reigning for 1,000 years, *UNTIL that seen in I Cor. 15:24, 25 has been brought to pass:*

"Then cometh the end, 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."

ONLY THEN, can the ages beyond come into view, referenced briefly at the end of Scripture in Rev. 21, 22.

The Goal

The goal toward which *ALL things* in Scripture move, as previously seen, *is set forth at the beginning of each Testament.*

But note *that goal* as seen in three passages of Scripture, extending from Calvary to 2,000 years later when *the goal* is realized — the first having to do with the Son's outlook on matters as He paid redemption's price at Calvary, the second having to do with both the Father and Son's outlook from heaven today, and the third when *the goal* has been realized.

1) *The Son's Outlook at Calvary*

"...who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2b).

Christ, enduring the sufferings of Calvary, looked ahead to "the joy that was set before him," considering "the shame" of little consequence compared to "the joy" (thought set forth by the Greek word translated "despising").

"The joy" *can ONLY* have to do with events of the coming seventh day, the coming Lord's Day, the Messianic Era (compare the companion parables of the talents and pounds in Matt. 25:14-30 and Luke 19:11-27, with the word "joy" used this way in Matt. 25 [vv. 21, 23, using the same word in the Greek text as used in Heb. 12:2; cf. Eccl. 2:26]).

2) *The Father and Son's Outlook Today*

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies" (Ps. 110:1, 2; cf. Acts 7:55, 56).

Little needs to be said. The preceding is quite self-explanatory, without comment.

3) *That Toward Which All Scripture Moves Realized*

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (Dan. 7:13, 14).

“And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever.” (Rev. 11:15, ASV).

Again, little needs to be said. The preceding companion passages are quite self-explanatory.

The kingdom of this world under Satan will have been completely destroyed (Dan. 2, 7), and the Father will have given the kingdom to His Son.

And the Son’s reign (“forever and ever”) will extend throughout the last eon of the present earth and all the eons of eternity on the new earth.

Available Material, a Suggestion

There are several English translations — all edited well over one hundred years ago — which render *olam*, *aion*, and *aionios* in a manner other than “eternal.”

Three versions of this nature, covering both the Old and New Testaments, are readily available today:

Young’s Literal Translation
Rotherham’s Emphasized Bible
Concordant Literal Version

All three of these versions translate *Olam* (O.T.) and *aion*,

aiōnios (N.T.) either the same way or in a very similar fashion — “age,” “age-during,” “age-abiding,” “eon,” or “eonian.”

Then there is *The Emphatic Diaglott* — a Greek interlinear (N.T.) — translating *aion* and *aiōnios* as “age” and “age-lasting” in the interlinear part.

Then, in an English side column translation, case forms of *aion* and *aiōnios* are used in the text, untranslated.

(*The Emphatic Diaglott* was registered by the U.S. Congress in 1864, with work completed during the next several decades on the other three versions mentioned.)

And the preceding type translation work can easily be done when reading any English version. Simply understand all appearances of “eternal” in the English text as “age” or “age-lasting” (from the Hebrew and Greek texts) — referring to “time” during the 7,000 years dealt with by Scripture (during both the present age and the coming age, though mainly during the coming age (during the Lord’s 1,000-year Day).

You will be far more accurate both textually and contextually if you see and understand English translations in the preceding manner.

This is *NOT* to undermine in any way the thought of man’s presently possessed salvation being “eternal.” Rather, it is simply remaining with the way Scripture handles the matter — making a sharp distinction between two ages in connection with the present earth (Man’s 6,000-year Day, and the Lord’s 1,000-year Day) and the endless array of ages in connection with the new earth.

Scripture is about the former, NOT the latter. And man, studying Scripture, SHOULD deal with and remain within the confines of the subject matter in Scripture, which deals centrally with man in relation to the coming 1,000-year Lord’s Day, NOT in relation to the eternal ages beyond.

Appendix IV

Aion, Aionios

The Two Greek Words Translated "Eternal" in English New Testament Texts

(Material in this appendix article has been taken from Marvin R. Vincent's four-volume set, *Word Studies in the New Testament* [a standard word study which has been in use for well over 100 years].

Some editing of the original, printed text has been done to produce better clarity and easier reading, though no change alters any meaning in the original text [added paragraph divisions, transliterating Greek words to English lettering, some deletion of unneeded data, etc.].

This material comprises Vincent's comments on two Greek words, *aion* and *aionios*, which have to do with "time" — one a noun, the other an adjective, both meaning the same thing — often indiscriminately translated "age," "world," "forever," "eternal," or "everlasting" [depending on the English translation].

There is really no word for "eternal" or "everlasting" in the Greek text of the N.T. [nor is there one in the Hebrew text of the O.T., with *olam* the main word usually translated "eternal" or "everlasting"].

And, as will become evident from a correct understanding of *aion* and *aionios*, these two words have not only often been mistranslated, causing confusion, but a correct translation is, at times, quite difficult. The latter can only be true because there are no words in the English language which exactly correspond to these words in the Greek text.

Context must always be the determining factor in any translation of these words; and, many times in the N.T., since *ages* are often being dealt with, both words can often be understood in this respect.

For example, note the latter part of Luke 18:30 where both *aion* and *aionios* appear and where, contextually [vv. 18-29], an inheritance in the kingdom [to be realized in the coming age] is in view. Thus, this part of the verse should be properly translated, "...and in the age [*aion*] to come age-lasting [*aionios*] life."

And, in like manner, the question asked in the introductory verse of this passage [v. 18] should be translated, "Good Master, what shall I do to inherit age-lasting [*aionios*] life." "Eternal life," often used in translations of this verse, is *not* inherited; it is a *free gift* [Eph. 2:8, 9]. One must be a child of the Owner to be in line for the inheritance [Rom. 8:17].)

The Noun, Aion

Aion, transliterated "aeon," is a *period of time of longer or shorter duration, having a beginning and an end, and complete in itself.*

Aristotle said, "The period which includes the whole time of each one's life is called *the aeon of each one.*" Hence, it often means *the life of a man*, as in Homer, where one's life (*aion*) is said to leave him or to consume away.

It is not, however, limited to human life; it signifies *any period in the course of events*, as the period or age before Christ; the period of the Millennium; the period before the beginning of history.

The word does not have a stationary and mechanical value. It does not mean a period of fixed length for all cases. *There are as many aeons as entities*, the respective durations of which are fixed by the normal conditions of the several entities.

There is one aeon of a human life, another of the life of a nation. *The length of the aeon depends on the subject to which it is attached.*

Aion is sometimes translated "world," with "world" representing a *period or a series of periods of time* (cf. Matt. 12:32; 13:40, 49; I Cor. 1:20; 2:6; Eph. 1:21), having to do with the world's contents which are included in the duration of the world (I Cor. 2:7; 10:11; Heb. 1:2; 9:26; 11:3).

The word *always* carries the notion of *time*, and not of *eternity*. It *always* means a *period of time*. Otherwise, it would be impossible to account for the plural, or for such qualifying expressions as *this age*, or *the age to come*.

It does not mean something endless or everlasting.

To deduce that meaning from its relation to *aei* (a cognate word) is absurd; for, apart from the fact that the meaning of a

word is not definitely fixed by its derivation, *aei* (like *aion*) does not signify endless duration.

When the writer of the Pastoral Epistles quotes the saying that "the Cretians are always [*aei*] liars" (Titus 1:12), he surely does not mean that the Cretians will go on lying for all eternity (*cf.* Acts 7:51; II Cor. 4:11; 6:10; Heb. 3:10; I Peter 3:15). *Aei* means "habitually" or "continually" within the limit of the subject's life.

In our colloquial dialect "everlastingly" is used in the same way. "The boy is everlastingly tormenting me to buy him a drum."

In the New Testament, the history of the world is conceived as developed through a succession of aeons. A series of such aeons precedes the introduction of a new series inaugurated by the Christian dispensation, and the end of the world and the second coming of Christ are to mark the beginning of another series (*cf.* Eph. 3:11). Paul contemplates aeons before and after the Christian era (Eph. 1:21; 2:7; 3:9, 21; I Cor. 10:11; *cf.* Heb. 9:26).

He includes the series of aeons in one great aeon: *ho aion ton aionon*, "the aeon of the aeons" (Eph. 3:21); and the author of the Epistle to the Hebrews describes *the throne of God as enduring unto the aeon of the aeons* (Heb. 1:8).

The plural is also used, *aeons of the aeons*, signifying all the successive periods which make up the sum total of the ages collectively (Rom. 16:27; Gal. 1:5; Phil. 4:20, etc.). This plural phrase is applied by Paul to God only.

The Adjective, Aionios

The adjective *aionios*, in like manner, carries the idea of "time." Neither the noun nor the adjective, in themselves, carry the sense of *endless or everlasting*, though they may acquire that sense by their connotation. *Aionios* means "enduring through or pertaining to a period of time." Both the noun and the adjective are applied to limited periods.

Thus the phrase *eis ton aiona* (*lit.*, "with respect to the *aion*," appearing 29 times in the N.T. [*e.g.*, John 4:14; 6:51, 58; Heb. 5:6; 6:20; 7:17, 21, 24, 25]), habitually rendered "forever," is often used of duration which is limited in the very nature of the case.

Note a few out of many instances in the Septuagint (Greek translation of the O.T.) pertaining to *aion* (Ex. 21:6; 29:9; 32:13; Lev. 25:46; Deut. 15:17; Josh. 14:9; 1 Sam. 8:13; I Chron. 28:4; cf. Matt. 21:19; John 13:8; I Cor. 8:13).

The same is true of *aionios* in the Septuagint. Out of 150 instances in the Septuagint, four-fifths imply *limited duration* (cf. Gen. 48:4; Num. 10:8; 15:15; Prov. 22:28; Jonah 2:6; Hab. 3:6).

Words which are habitually applied to things temporal or material cannot carry, in themselves, the sense of endlessness. Even when applied to God, we are not forced to render *aionios* "everlasting." Of course the life of God is endless; but the question is whether, in describing God as *aionios*, it was intended to describe the duration of His being, or whether some different and larger idea was not contemplated.

That God lives everlastingly, and has lived everlastingly, are, no doubt, great and significant facts; yet they are not the dominant or the most impressive facts in *God's relations to time*. God's eternity does not stand merely or chiefly for a scale of length. It is not primarily a mathematical but a moral fact.

The relations of God to time include and imply far more than the bare fact of endless continuance. They carry with them the fact that *God transcends time*; God works on different principles and on a vaster scale than the wisdom of time provides; God oversteps the conditions and the motives of time; God marshals the successive aeons from a point outside of time, on lines which run out into His own measureless cycles, and for sublime moral ends which the creature of threescore and ten years cannot grasp and does not even suspect.

In Rom. 16:26 Paul speaks of the eternal God (*tou aioniou Theou*); but that he does not mean the everlasting God is perfectly clear from the context. He has said that "the mystery" has been kept in silence in times eternal (*chronois aionious*), which he does not mean everlasting times, but the successive aeons which elapsed before Christ was proclaimed. God therefore is described as *the God of the aeons*, the God who pervaded and controlled those periods before the incarnation.

To the same effect is the title, *ho basileus ton aionion*, "the

King of the aeons," applied to God in I Tim. 1:17. The phrase, *pro chronon aionion*, "before eternal times" (II Tim. 1:9; Titus 1:2), cannot mean before everlasting times. The meaning is of old. The grace and the promise were given in time, but far back in the ages, before the times of reckoning the aeons.

Zoe aionios, "eternal life," which occurs 42 times in the N. T., but not in the Septuagint, is not endless life, but *life pertaining to a certain age or aeon, or continuing during that aeon*.

I repeat, *life may be endless; the life in union with Christ is endless, but the fact is not expressed by aionios*.

Kolesis aionios, rendered "everlasting punishment" (Matt. 25:46), is the punishment peculiar to an aeon other than that in which Christ is speaking. In some cases, *zoe aionios* does not refer specifically to the life beyond time, but rather to the aeon or dispensation of Messiah, which succeeds the present dispensation (*cf.* Matt. 19:16; John 5:39).

John says that *zoe aionios* is the present possession of those who believe on the Son of God (3:36; 5:24; 6:47, 54). The Father's commandment is *zoe aionios* (12:50); to know the only true God and Jesus Christ is *zoe aionios* (17:3).

Thus, while *aionios* carries the idea of time, though not of endlessness, there belongs to it also, more or less, a sense of quality. Its character is ethical rather than mathematical. The deepest significance of the life beyond time lies, not in endlessness, but in the moral quality of the aeon into which the life passes.

Other Considerations

It is comparatively unimportant whether or not the rich fool, when his soul was required of him (Luke 12:20), entered upon a state that was endless. The principal, the tremendous fact, as Christ unmistakably puts it, was that, in the new aeon, the motives, the aims, the conditions, the successes and awards of time counted for nothing.

In this life, his barns and their contents were *everything*; the soul was *nothing*. In the new life the soul was *first and everything*; the barns and storehouses were *nothing*.

Note the verb, *apollumi* in a similar respect, meaning “to destroy,” “put an end to,” or in the middle voice, “to be lost, to perish.” Peter says, “the world being deluged with water, perished” (*apollumi* [II Peter 3:6]); but the world did not become extinct, it was renewed.

In Heb. 1:11, 12, quoted from Ps. 102:25-27, we read concerning the heavens and the earth as compared with the eternity of God, “they shall perish” (*apollumi*). But the perishing is only preparatory to change and renewal. “They shall be changed” (*apollumi* [cf. Isa. 51:6, 16; 65:17; 66:22; II Peter 3:13]). Similarly, “the Son of man came to save that which was lost” (*apollumi* [Luke 19:10]). Jesus charged His apostles to go to “the lost [*apollumi*] sheep of the house of Israel” (Matt. 10:6; cf. Matt. 15:24).

“He that shall lose [*apollumi*] his life for my sake shall find it” (Matt. 16:25; cf. Luke 15:6, 9, 32).

In this passage the word “destruction” is qualified. It is “destruction from the presence of the Lord and from the glory of his power” (Matt. 16:27-17:5; II Thess. 1:9), *at His second coming, in the new aeon.*

In other words, *it is the severance, at a given point in time, of those who obey not the gospel from the presence and the glory of Christ* (II Thess. 1:5-11).

Aionios may therefore describe this severance as continuing during the millennial aeon between Christ’s coming and the final judgment, as being for the wicked prolonged throughout that aeon and characteristic of it.

Or, *aionios* may describe the severance as characteristic of or enduring through a period or aeon succeeding the final judgment, the extent of which period is not defined.

In neither case is *aionios* to be interpreted as “everlasting” or “endless.”