

THE FATHERS HAVE EATEN SOUR GRAPES

There is a proverb that is used commonly in the land of Israel which actually is applicable to the world as a whole, that is, the Gentile world as it were. Unfortunately, many are ignorant of the source and commencement of this proverb as concerning mankind; for it was decreed of God concerning the whole world of humanity following the Fall of Adam and his eviction from the garden of Eden into the world.

What is the proverb in Idrael? Where was it derived from at the initial? What did it translate into concerning Israel? What did God put in place to deal with it eventually? These and many more questions we look at answering in this literature.

Ezek 18:1 The word of the LORD came unto me again, saying, **Vr.2** What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

As we opine, the origin of this proverb can be traced back all the way to the Fall, whereby the sin of Adam was visited upon his offspring in the world that did not transgress as he did in Eden. The Sin imputed upon all of Adam's offspring through the Woman is called iniquity at heart. This is also referred to as the Sin of the world. The proverb has to do with the imputation of iniquity from father to sons.

Adam ate of the forbidden fruit of the garden of Eden, the tree of knowledge of good and of evil, in disobedience to the commandment of God, while his offspring through Eve, the whole of mankind, inherited iniquity and death as a result in the world.

Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. **Vr.17** And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; **Vr.19** In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art , and unto dust shalt thou return. **Vr.20** And Adam called his wife' name Eve; because she was the mother of all living.

This was decreed by God as punishment for the race or generation of the sons of Adam, they that bear his image and likeness, not that of God any longer. The proverb is only applicable to the former and not the latter, to those that have fallen short of the glory of God.

Gen 5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; **Vr.2** Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. **Vr.3** And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: **Vr.13** (For until the law sin was in the world: but sin is not imputed when there is no law. **Vr.14** Nevertheless death reigned from Adam to Moses [*even when the Law was not yet given*], even over them that had not sinned after the similitude of Adam's transgression,

Therefore, under the reign and operation of the God of our fathers, the fathers eat sour grapes and their children teeth had to be set on edge always.

Jer. 32:17 Ah Lord GOD! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: **Vr.18** Thou shewest lovingkindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them:

THE PROVERB ENJOINED TO THE PROMISED LAND CANAAN

We can also trace or tie the proverb where the land of Israel, the Promised land of Canaan, was concerned. In the time of Noah after the flood, Ham, his younger son, sinned against Noah, but Noah pronounced punishment upon Ham's offspring, Canaan, instead of Ham himself. And the land of Canaan was later given to the nation of Israel for an inheritance by God wherein the proverb continued to subsist till date.

Gen 9:20 And Noah began to be an husbandman, and He planted a vineyard: **Vr.21** And He drank of the wine, and was drunken; and He was uncovered within his tent. **Vr.22** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. **Vr.24** And Noah awoke from his wine, and knew what his younger son had done unto him. **Vr.25** And He said, Cursed be Canaan; a servant of servants shall He be unto his brethren. **Vr.26** And He said, Blessed be the LORD God of Shem; and Canaan shall be his servant. **Vr.27** God shall enlarge Japheth, and He shall dwell in the tents of Shem; and Canaan shall be his servant.

Gen 10:5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations. **Vr.6** And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan. **Vr.32** These are the families of the sons of Noah,

after their generations, in their nations: and by these were the nations divided in the earth after the flood.

God promised the land of Canaan to Abram in his time. And Abraham's offspring through Jacob ended up inheriting Canaan as their Promised land. And having this proverb subsist in their lives in the land of Israel.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father' house, unto a land that I will shew thee: **Vr.2** And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: **Vr.3** And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. **Vr.5** And Abram took Sarai his wife, and Lot his brother' son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. **Vr.6** And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. **Vr.7** And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

THE PROVERB ENTRENCHED AND FULFILLED IN THE LAW

The Law that God gave Moses by which the children of Israel were to live by in the Promised land of Canaan established the proverb over Israel. The Old Covenant between the God of their fathers, Abraham, Issac and Jacob with the nation of Israel established the proverb over them forever as it were.

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law. **Vr.14** Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression,

Ps 94:19 In the multitude of my thoughts within me thy comforts delight my soul. **Vr.20** Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Jn 1:17 For the law was given by Moses,

Exo 20:1 And God spake all these words, saying, **Vr.2** I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. **Vr.5** Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me [*the enactment of the proverb as a law*];

Exo 34:7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

The proverb was fulfilled in Israel until their cup of iniquity was full and the turnaround came into focus.

Lev 18:24 Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: **Vr.25** And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. **Vr.26** Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: **Vr.27** (For all these abominations have the men of the land done, which were before you, and the land is defiled;) **Vr.28** That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. **Vr.29** For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Jer 32:21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror; **Vr.22** And hast given them this land, which thou didst swear to their fathers to give them, a land flowing with milk and honey; **Vr.23** And they came in, and possessed it; but they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore thou hast caused all this evil to come upon them:

THE END OF THE PROVERB IN ISRAEL AND IN THE WORLD

The termination of this proverb is tied to the dealing of the issue of iniquity at heart in the souls of men as it were. As God hath decreed imputation of iniquity so also He hath determined the time that iniquity must have an end. And the time for the ushering in of righteousness and its imputation also on all that are redeemed of Him in Christ Jesus.

Ezek 35:5 Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

Dan 9:23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee ; for thou art greatly beloved: therefore understand the matter, and consider the vision. **Vr.24** Seventy weeks are determined upon thy

people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **Vr.25** Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Therefore, the provision for ending the proverb in Israel by God was through the abolishing of the Old Covenant which established it by the Law. That Law had to be abolished through Christ Jesus in order that the curse might be lifted and a new Covenant of blessings might be ushered in thereafter.

Prov 16:6 By mercy and truth iniquity is purged:

Jn 1:17 but grace and truth came by Jesus Christ.

Ps 32:1 Blessed is he whose transgression is forgiven, whose sin is covered. **Vr.2** Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. **Vr.5** I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. **Vr.6** For this shall every one that is godly pray unto thee in a time when thou mayest be found:

The same way that the seed of Abraham, Isaac, was the object of the fulfillment of the proverb even so it is through the seed of Abraham, Jesus Christ, the proverb was truncated too.

Isa 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. **Vr.5** But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. **Vr.6** All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. **Vr.11** He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; **Vr.14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

TAKE AWAY THE OLD THAT THE NEW MIGHT BE ESTABLISHED

The end of the proverb in Israel was to come by the abolishing of the Old Covenant and Old Testament. And the introduction of the New Covenant and enactment of the New Testament after Christ was glorified as it were.

Ezek 18:3 As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. **Vr.4** Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. **Vr.20** The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. **Vr.23** Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? **Vr.30** Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. **Vr.31** Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?

Jer 31:28 And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD. **Vr.29** In those days they shall say no more, The fathers have eaten a sour grape, and the children' teeth are set on edge. **Vr.30** But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. **Vr.31** Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: **Vr.32** Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: **Vr.33** But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. **Vr.34** And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Hebr 8:13 In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebr 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: **Vr.6** In burnt offerings and sacrifices for sin thou hast had no pleasure. **Vr.7** Then said I, Lo, I come (in the

volume of the book it is written of me,) to do thy will, O God. **Vr.8** Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; **Vr.9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? **Vr.6** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, **Vr.7** Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. **Vr.8** Blessed is the man to whom the Lord will not impute sin. **Vr.13** For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Acts 3:22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. **Vr.23** And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. **Vr.25** Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. **Vr.26** Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Collective iniquity by imputation at the initial, but individual righteousness by imputation also through belief in the truth that came by the faith of Jesus Christ at the ending. Imputation of iniquity by the disobedience cum fall of the first man, Adam versus imputation of righteousness by the obedience cum glorification of the second man, the last Adam.

2 Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. **Vr.18** And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; **Vr.19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. **Vr.21** For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

The actualization of the proverb is over the children of the world, sinners that are fallen short of the glory of God. It has no power over those that have been translated from the kingdom of darkness to the kingdom of His dear Son, the children of the kingdom, who are redeemed and found in the glory of His only begotten Son, Jesus Christ. Amen.