



“The Parable of the Fig Tree”
“Signs for the End Time Generation”

The Parable Of The Fig Tree - Is Ours The Last Generation?

From [Prophecy in the News.Com](#)

We are approaching the year 2018, which will mark 70 years from Israeli statehood on May 14th, 1948. Jewish sages have remarked that modern Israel's years should be reckoned in the same way as the man mentioned in [Psalm 90:10](#): "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

They have written that the formative generation of Israel is nearing 70 years and is therefore, almost at an end; after that, they say, world events will usher in Messiah and the Kingdom.

Christians, reading the New Testament's Olivet Discourse, remember what Jesus said about this idea, which holds a very special place in the hearts of Christians everywhere. Its setting on the Mount of Olives invokes a dramatic vista in the mind of the reader, as Jesus answered

His disciples' questions concerning the future. In His reply to them, He made a remark that has stimulated a number of conjectures over the years. He said, "This generation shall not pass, till all these things be fulfilled" ([Matthew 24:34](#)) His pronouncement refers to what has been called "the last generation." This is the generation that witnesses events leading up to the Great Tribulation. Is ours the generation that Jesus spoke of? To answer this question, we shall examine several biblical expressions that use the term.

There is a Hebrew phrase that is usually translated in the Old Testament as, "the generation to come." This idiom is taken from some form of [ha dor ha acharon](#). The most direct translation of this phrase is, "the last generation."

As we shall see, the meaning of Jesus' prophecy to His disciples is greatly clarified by an understanding of this phrase and its common use in the Old Testament. A bit later, we will return to this expression to show how it points forward to the period of the latter days.

As He spoke to them, Jesus was well aware that the meaning of a "generation" would be something of a mystery to his hearers. But He spoke in a context that had meaning to them. One imagines them seated in the shade of an ancient olive tree, as they gazed across the Kidron Valley toward the magnificent complex of concourses, stairways, porticos, palaces and courtyards. The centerpiece of their attention was the Temple, itself. Construction on this huge project - considered one of the wonders of the ancient world - had begun some fifty years earlier! At the time Jesus spoke, it would still be almost twenty years before the completion of the whole Temple complex.

As Jesus addressed the inner circle of His followers, He spoke of future world wars, famines and diseases. In this context, He mentioned the latter-day rebirth of Israel, something the disciples could not have understood at the time.

He commented upon Daniel's prophecy of the antichrist in the Temple. He used the term, "great tribulation," to describe the events surrounding Israel's regathering. He even spoke of His Second Coming in the clouds of glory.

It was at this point, that He spoke one of his most famous parables:

“Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:32-34)

It's safe to say that from the day He made this pronouncement, right down to the present day, men have not ceased trying to understand precisely what He was saying. What Did Jesus Say?

Today, those of preterist persuasion teach that He was referring to the generation then alive. The longest-lived among His disciples was John, who survived until the end of the 1st century. With this premise, one could stretch Jesus' prophetic words to that time. So the wars, abomination, famine, earthquakes & great tribulation all took place in that time period. Instead of interpreting His prophecy as a future world event, they make all His prophecies fit into the local setting of 1st Century Jerusalem.

Even as Israel is the centerpiece of Bible prophecy: the context must agree with all other New Testament prophecy, especially the book of Revelation which was not written until 95 AD, clearly after the destruction of the Temple in 70 AD.

Jesus' clear reference to the key prophetic generation of the entire Bible is given in the image of a fig tree. This tree, symbolic of national Israel, is depicted “putting forth leaves,” as it would in the spring, when getting ready to bear fruit. The point is, the prophetic tree Israel is planted, growing, and not diminishing. So, “this generation,” is the “fig tree” generation, and often goes by that name.

The Prophet Jeremiah describes Israel as the Fig Tree

“Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart” (Jeremiah 24:5-7).

Here, the good figs are the leaders of Israel. Their wholehearted return to the land of Israel is not the near fulfillment witnessed in the Israelite return from Babylonian captivity. It is their final return, when they shall receive a new heart and revival in the Spirit of the Lord.

Jeremiah says that they will be planted and not pulled down. They were, in fact, pulled down in A.D. 70, and again in A.D. 135, following the revolt led by Simeon Bar Kochba. In the final regathering, they will be permanently replanted. And what do you get when you plant a fig? You get a fig tree!

This is the generation to which Jesus undoubtedly referred.

When Was the Fig Tree Planted?

The dark years following Israel's first-century diaspora finally began to brighten in the year 1882, when a few Russian Jews pioneered efforts to "make aliyah" (go up to the Land), and establish settlements in the stark deserts and swamps of a then-desolate Israel.

Their efforts, and the work of those who followed them, raised the consciousness of world Jewry. In 1897, the first World Zionist Congress was held in Basle, Switzerland. Plans were laid out to win back Israel, then held by the Ottoman Turks.

World War One brought Israel into the sights of British politicians and generals. The Balfour Declaration of 1917 promised Israel access to their Land. But before that could happen, Jews of the diaspora were forced to bear the torture of World War Two, the Holocaust and the ravages of international anti-Semitism.

Following the United Nations Mandate of 1947, Israel's David Ben-Gurion declared statehood on May 14, 1948.

Metaphorically speaking, Jeremiah's description of the planting of figs corresponds with Israel's laborious restoration of the Land. Through many difficulties, wars, pogroms and the enormous obstacles of weather, drought and financial need, the Jews converted the barren Land to remarkable fertility.

The first half of the twentieth century saw the first planting of trees come to fruition. By the year 1948, the leaves of the tree began to shoot forth. Expressed differently, the tree of national Israel had grown to the point that it was recognized as viable and strong.

Israel is placed in an international context in Luke's account of the Olivet Discourse:

"And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:29-32)

Who are all the Other Trees?

Here, the text adds an additional note of clarification. Not only are we to watch the "fig tree" (national Israel), but we are to watch other trees, as well. If Israel is represented by the fig tree, the other trees would be the nations that rise up at roughly the same time Israel became a nation. Recent history reveals precisely this kind of development. At the midpoint of the 20th century, most of the current "nations" were third-world enclaves of tribal illiteracy.

In the last 50 years or so, they have rapidly grown (both in numbers and capability) to become important players on the world scene. The following brief look at U.N. membership roster shows just how rapidly they have grown. On April 25, 1945, representatives from 50 nations met in San Francisco at "The United Nations Conference on International Organization." They agreed upon a charter, which was signed on June 26. By 1948, it had grown to 58. The following year, Israel became a member, bringing the total number to 59. By 1960, membership had grown to 99.

Growth continued at a rapid rate. By 1970, 127 nations were included. In 1980 the number had risen to 154. In 1990, the number was 159. The year 2000 saw 189 nations in the roster. Currently – and remaining nearly stable since 2002 – U. N. membership now encompasses 193 nations. *On Nov. 29th 2012, these “other trees” clearly voted against “the fig tree” Israel in order to establish the State of Palestine.*

Their rapid growth meets the biblical prediction that they would “shoot forth.” Trees that had languished under the long winter of the dark ages, feudalism and colonialism are now realizing modernization through international banking and high-tech telecommunications. Real-time satellite transmission and the Internet have brought them into the cultural medium of the twenty-first century. As the angel told the prophet Daniel, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4)

Just as Luke’s Olivet text predicted, we have now seen the latter-day multiplication of nations erupting with unprecedented speed. He added that when this phenomenon was observed, “summer is now nigh at hand.” *Harvest Time is NEAR!*

Summer, of course, is the time of harvesting the fruit of the trees. And Jesus, Himself, said, “... the harvest is the end of the world.” Here, He refers to the completion of the “age,” from the Greek word *aion*. In context, He is speaking of the grain harvest as a metaphor of the final judgment. It should be remembered that summer is the season when both grain and fruit are harvested:

“The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world” (Matt 13:38-40)

There are many expressions of the harvest as judgment in the Day of the Lord. One of the clearest is found in Micah, Chapter 7: 1 “Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit” (Micah 7:1)

Here, Micah expresses the same thought as did Jesus in His famous discourse. He speaks as the plaintive voice of national Israel at the time of judgment, when the tiny nation faces the persecution of a massive world system during the Great Tribulation. When the nations spring forth as trees, the harvest judgment is near. This is the generation of which Jesus spoke.

“Ha Dor Ha Acharon”

This brings us back to the Hebrew expression we mentioned at the beginning of this article. It is *ha dor ha acharon*. It is first found in the book of Deuteronomy 29, in a prophecy that foretells the dispersion of the Jews, as they are scattered to the 4 corners of the world. This phrase is found in the following passage, where it is translated, “the generation to come:”

“So that the generation to come of your children that shall rise up after you, & the stranger that shall come from a far land shall say, when they see the plagues (*makkah*) of that land & the sicknesses (*tack alah*) which the LORD has laid upon it;

And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath: Even all nations shall say, Wherefore hath the LORD done thus unto this land? What means the heat of this great anger?" (Deuteronomy 29:22-24)

Here, we have a prophecy of latter-day Israel, ravaged by sin and time, its people dispersed and despised. The generation mentioned here is the generation that will come back to restore the Land. As we have seen, the first stage of this regathering has already begun. This passage must be referring to "the last generation." It is most important to understand that "ha dor ha acharon" can just as easily be translated as, "the last generation," since the word *acharon* means, "hindmost, last in order, last of a series" or simply, "last." It is clear that this prophecy is referring to the last generation – the one that comes back to prepare Israel to bring in the Kingdom Age.

Other variations of this expression are also found within the framework of Israel's latter-day regathering. Psalm 48 offers an excellent example of the placement of the "last generation" into a prophetic context. This Psalm is focused upon Mount Zion, the Temple Mount. It opens upon a chorus of praise for Jerusalem and the Holy Mountain: Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Psalm 48:1,2).

In these words, there can be no doubt that Jerusalem and the Temple Mount are the focus of the Lord's long-term redemptive plan. This Psalm opens with praise for the City of God, then closes with a command to Israel. It uses a variation of the "last generation" phrase found in Deuteronomy 29:

"Let Mt. Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion & go round about her: tell the towers thereof. Mark well her bulwarks, consider her palaces; that you may tell it to the generation following. For this God is our God forever & ever: He will be our guide even unto death" Psalm 48:11-14

Here, Israel's leaders are urged to survey the Holy Mountain, marking its chief features and foundations. This is exactly what modern Israelis have done, since the earliest days that Israel was replanted in the Land. But note the closing reference, which we have highlighted above.

Here, the phrase, "to the generation following" is a translation of the Hebrew idiom "l'dor acharon" Again, we find the term "*acharon*" meaning "last of an order," or simply, "last." This is a reference to the generation that would return to Israel, there to be charged with the responsibility of surveying and restoring the ancient Temple Mount. It is the "last generation."

The political obstacles to their task are formidable, yet they have made a great deal of progress toward the establishment of the Temple. (Not too long ago, the newly re-established Sanhedrin (2005) even called for the preparation of a prefabricated Temple that could be quickly assembled on the Mount).

Psalm 78 offers another reference to "the last generation." Here, it is given in the context of Israel's latter-day spiritual condition, The Spirit of the Lord is shown giving them guidance, in spite of their continued unbelief:

“Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us.

We will not hide them from their children, showing to the generation to come the praises of the LORD, and his strength, and his wonderful works that He has done.

For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children” (Psalm 78:1-6)

In the verses above, we find 2 occurrences of the phrase *l'dor acharon* that we have identified as referring to “the last generation.” Note that the Lord is making an impassioned appeal to this last generation. He asks them to listen and understand the ancient words of Scripture. There, they will find “dark sayings.” That is, they are to search the Scriptures for the hidden, inner meanings that will illuminate God’s plan for them. Chiefly, these would be Messianic prophecies, which have been hidden to Israel for many generations. Now, in this “last generation,” they are urged to look deeply, so that they will be prepared for that which is shortly to come.

The Restoration of Zion – The Fig Tree Generation

There is yet another reference to *the last generation*, using the same Hebrew term. Found in Psalm 102, it refers to the restoration of Zion. Note that it speaks of the very building blocks (“stones”) in the ancient architecture of Zion. The rebuilding of Zion is the heart of this prophecy:

“But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof.

So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the LORD shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer.

This shall be written for the generation to come: and the people which shall be created shall praise the LORD” (Psalm 102:12-18)

It would be hard to find a prophecy as distinct and specific as this one. The rebuilding of Zion is the destiny set out “for the generation to come,” in other words, the last generation. When Jesus told His disciples, “This generation shall not pass away, till all these things be fulfilled,” He was speaking of the generation of the “fig tree,” and “all the trees.” If the leaves of the fig tree can be said to have sprung forth in 1948, then the generation is now sixty-five years old. Of course, no one can be certain about the actual birth date of the last generation. On the other hand, there is hardly any doubt that we are witnessing the conditions surrounding the initial restoration of Zion. We must, therefore, be in the last generation, and it is a mere five years until Israel reaches the grand old age of 70 ... the years of a man

“The Mystery of the Fig Tree Generation”

The Rebirth of Modern State of Israel
The Return of the Jews to the Land

Jesus Gives Signs of the Final Generation

Matthew 24:34 – Jesus Declares a future Generation will see all
these things come to pass

“Ha Dor Ha Acharon”

Deuteronomy 29:22 – Spiritual Apostasy

Psalms 48:13 – The Importance of the Temple Mt

Psalms 78:4 – Declaring His Wonderful Works

Psalms 78:6 – Declaring His Covenant

Psalms 102:18 – Tribulation for the Jews

Messiah will Return in Glory

Psalms 109:6 – Final Destruction of Anti-Christ

Isaiah 30:8 – A Refusal to Hear God’s Warning –

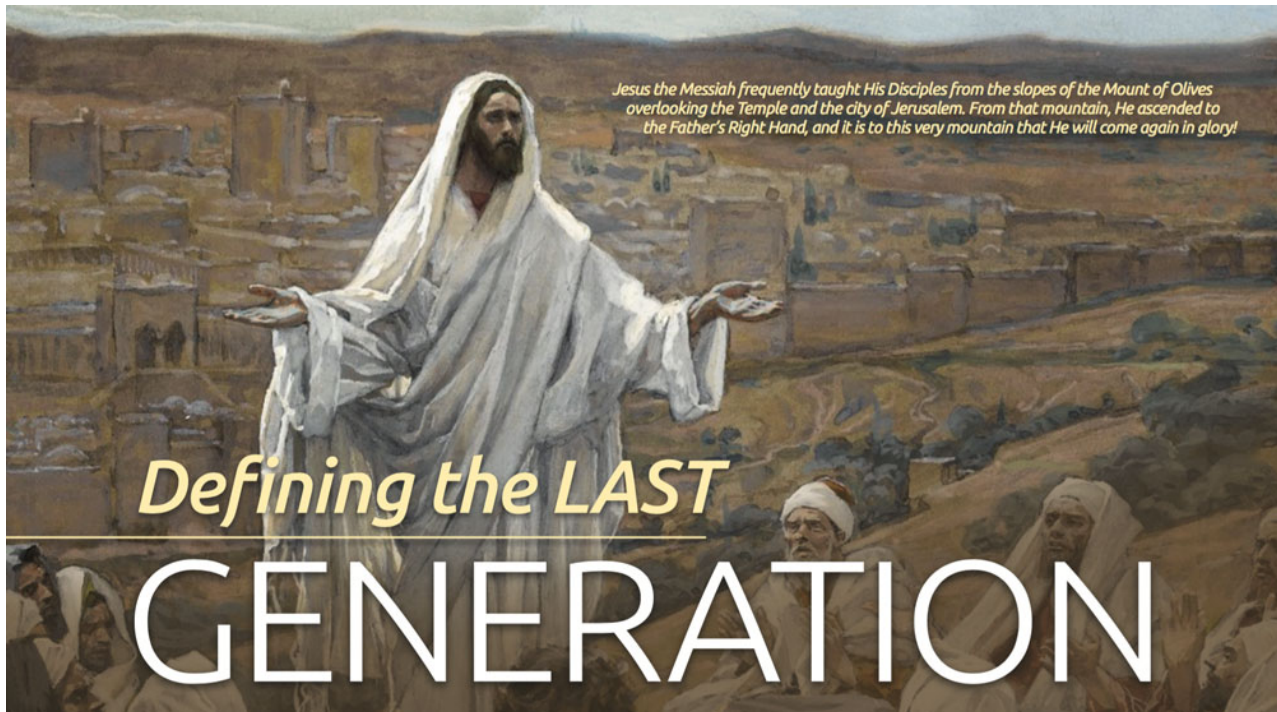
Apostasy – Listening to false prophets

Refusing to obey His Word

Defining the Last Generation

Gary Stearman on July 24, 2018

Edited by :Cathy Bentley



The New Testament's Olivet Discourse holds a very special place in the hearts of Christians everywhere. Its setting on the Mount of Olives places a dramatic vista in the mind of the reader, as Jesus answered His disciples' questions about the future. They were seated across the Kidron Valley from the Temple Mount complex ... considered to be a world-class architectural triumph. In Matthew 23, Jesus had lamented the grief that would befall His own generation. Of His own people, He said, "Verily I say unto you, All these things shall come upon this generation" (Matt. 23:36). He made it clear to His disciples that their beautiful Jerusalem was about to be destroyed. They knew that He had come to bring about the Kingdom, and they now had learned that this event was to be delayed. This raised two major questions in their minds:

1. "When will these things be?"
2. "What is the sign of Your coming and the end of the age?"

He answered, telling them of future global wars, famines, pestilences and earthquakes. These, He called the "beginning of birth pangs." He told them of the Great Tribulation, and of His Second Coming. Finally, he spoke of the Fig Tree, sprouting forth as a sign that all these things were about to come to pass. He referred to it as a "generation." He went on to say that the conditions experienced by this generation would be similar to those witnessed by Noah and his family, when the whole earth was immersed in divine judgment.

As He spoke, He concluded with a remark that has stimulated a number of conjectures over the years. He said, "This generation shall not pass, till all these things be fulfilled" (Matt 24:34)

His proclamation refers to what has been called "the last generation." The context of His prophecy is critically important. He is speaking to a Jewish audience, addressing His remarks to members of the "fig tree" nation. These would be Jews of the generation that witnesses events leading up to the Great Tribulation, then moving forward to actually experience it.

Are the Jews of our generation the people that Jesus spoke of? To answer this question, we shall examine several biblical expressions that actually use the term, "generation."

There is a Hebrew expression found in the Old Testament that is usually translated as, "the generation to come." This idiom is taken from some form of **Ha Dor Ha Acharon**. The most direct translation of this phrase is, "the last and final generation."

As He spoke to His disciples, Jesus was well aware that the meaning of a "generation" would be something of a mystery to his hearers. One imagines them seated in the shade of an ancient olive tree, as they gazed across the Kidron Valley toward the magnificent complex of concourses, stairways, porticos, palaces and courtyards. The centerpiece of their attention was the Temple, itself. Construction on this huge project – considered one of the 7 wonders of the ancient world – had begun some 50 years earlier! At the time Jesus spoke, it would still be almost 20 years before the completion of the whole Temple complex. Tragically, the completed development would last only about a year before being completely destroyed by the Roman forces of Titus and Vespasian in A.D. 70.

As Jesus addressed the inner 4 of His followers, He spoke of future world wars, famines and diseases. In this context, He mentioned the latter-day rebirth of Israel, something the disciples could not have understood at the time. He commented upon Daniel's prophecy of the antichrist in the Temple. He used the term, "great Tribulation," to describe the events surrounding Israel's re-gathering. He even spoke of His 2nd Coming in the clouds of glory.

It was at this point, that He spoke one of his most famous parables: Matthew 24:32-35:

" Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away."

What did Jesus Mean?

Today, some (preterists) are convinced that He was referring to the generation then alive. The longest-lived among His disciples was John, who died at the end of the first century. So the wars, abomination, famine, earthquakes and great Tribulation could have all taken place in that time period. Instead of interpreting His prophecy as a global phenomenon, they make all His prophecies into the local setting of 1st Century Jerusalem. A glaring problem with preterism is that the Book of Revelation was written in 95 AD – well after the 70AD Preterist viewpoint. All the events of the Great Tribulation described in Revelation are yet future.

Israel is the Fig Tree

The key prophetic generation of the entire Bible is given in the image of a fig tree. This tree is depicted "putting forth leaves," as it would in the spring, when getting ready to bear fruit. Israel is the fig tree. Jeremiah 24:5-7 defines the nation of Israel as the fig tree for us:

"5. Thus says the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7 And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart"

Here, the good figs are the leaders of Israel. Their wholehearted return to the land of Israel is not the near fulfillment witnessed in the Israelite return from Babylonian captivity. This Scripture predicts their final return, when they shall receive a new heart and revival in the Spirit of the Lord. Jeremiah says that they will be planted and not pulled down. So this can not refer to: Israel pulled down in A.D. 70, and again in A.D. 135, following the revolt led by Simeon Bar Kochba. In the final re-gathering, they will be permanently replanted..

When Was The Fig Tree Planted

The dark years following Israel's first-century diaspora really began to brighten in the year 1878, when a few Russian Jews pioneered efforts to "make aliyah" (go up to the Land), and establish settlements in the stark deserts and swamps of a then-desolate Israel. Their efforts, and the work of those who followed them, raised the consciousness of world Jewry. In 1897, the first World Zionist Congress was held in Basle, Switzerland." Plans were laid out to win back Israel, then held by the Muslim Turks.

WW1 brought Israel into the domain of British politicians and generals. The Balfour Declaration of 1917 promised Israel access to their Land. But before that could happen, Jews of the diaspora were forced to bear the genocide of WW2, the Holocaust, and the ravages of international anti-Semitism.

Following the United Nations Mandate of 1947, Israel declared statehood on May 14, 1948. The fig tree was reborn. Jeremiah's description of the planting of fig trees corresponds with the restoration of the Land. Through many difficulties, wars, pogroms and the enormous obstacles of weather, drought and financial need, the Jews converted the barren Land to remarkable fertility. The first half of the 20th century saw the first planting of Jesus' prophecy come to fruition. By the year 1948, the leaves of the tree began to shoot forth. Expressed differently, the tree of national Israel had grown to the point that it was recognized as viable and strong.

This Generation According to Luke 21:29-32

" And He spoke to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, you see and know of your own selves that summer is now nigh at hand. So likewise, when ye see these things come to pass, know you that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled"

Not only are we to watch the "fig tree" (national Israel), but we are to watch other trees, as well. If Israel represents the fig tree, the other trees would be the nations that rise up at roughly the same time Israel became a nation...the surrounding Arab and Islamic nations!

Ha Dor ha Acharon

This Hebrew expression is first found in the book of Deuteronomy, in a prophecy that foretells the dispersion of the Jews, as they are scattered to the four corners of the world. This phrase is found in the following passage, where it is translated, "the generation to come,"

Deuteronomy Chapter 29:21-29

"21. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: 22 So that *the generation to come* of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; 23 And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor bears, nor any grass grows therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in His anger, and in His wrath: 24 Even all nations shall say, Wherefore has the LORD done thus unto this land? What means the heat of this great anger? 25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which He made with them when He brought them forth out of the land of Egypt: 26 For they went and served other gods, and worshipped them, gods whom they knew not, and whom He had not given unto them: 27 And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: 28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. 29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law."

This is the prophecy of Israel's complete dispersion. After years of disobedience, their covenant with the Lord through Abraham finally catches up with them. The generation addressed here is the one that we are most familiar with, beginning with the desolations and deportations in 70AD and continuing almost 2,000 years. . The land of Israel became a treeless, swampy, drought-ridden desert as a testimony to Jewish disobedience. Many thought that they were through forever ... set aside to see others take charge of the ancient Kingdom promises made to the 12 tribes. It was generally believed that their forsaking of that covenant meant permanent exile.

Here, we have a prophecy of latter-day Israel, ravaged by sin and time, its people dispersed and despised. The generation mentioned here is the generation that is now in the process of returning to restore the Land. As we have seen, the first stage of this re-gathering has already begun. This passage clearly refers to what it calls "the generation to come."

It is most important to understand that "ha dor ha acharon" can just as easily be translated as, "the last generation," since the word acharon means, "hindmost, last in order, last of a series" or simply, "last." It is clear that this prophecy is referring to the last generation – the one that comes back to prepare Israel to bring in the Kingdom Age.

The Generation Following – Psalm 48

Other variations of this expression are also found within the framework of Israel's latter-day re-gathering. Psalm 48 offers an excellent example of the placement of the "last generation" into a prophetic context. This Psalm focuses on the End Time importance of the Temple. Mount

"1 Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness. 2 Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the City of the great King. 3 God is known in her palaces for a refuge. 4 For, lo, the kings were assembled, they passed by together. 5 They saw it, and so they marvelled; they were troubled, and hasted away. 6 Fear took hold upon them there, and pain, as of a woman in travail. 7 You broke the ships of Tarshish with an east wind. 8 As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it forever. Selah. 9 We have thought of Your loving-kindness, O God, in the midst of Your temple. 10 According to Your name, O God, so is Your praise unto the ends of the earth: Your right hand is full of righteousness. 11 Let Mt. Zion rejoice, let the daughters of Judah be glad, because of Your judgments. 12 Walk about Zion, and go round about her: tell the towers thereof. 13 Mark ywell her bulwarks, consider her palaces; that you may tell it *to the generation following*. 14 For this God is our God forever and ever: He will be our guide even unto death" (Ps 48:1-14).

Here, Israel's leaders are urged to survey the Holy Mountain, called "Zion," marking its chief features and foundations. This is exactly what modern Israelis have done, since the earliest days that Israel was replanted in the Land. The political obstacles to their task are formidable, yet they have made slow but significant progress toward the establishment of the Temple. In June 2005, the newly-restored Sanhedrin even called for the preparation of a prefabricated Temple that could be quickly assembled on the Mount

Dark Sayings Psalm 78

Psalm 78 offers another reference to the last generation. "1 Give ear, O my people, to my law: incline your ears to the words of my mouth. 2 I will open my mouth in a parable: I will utter dark sayings of old: 3 Which we have heard and known, and our fathers have told us. 4 We will not hide them from their children, showing *to the generation to come* the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: 6 That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: 7 That they might set their hope in God, and not forget the works of God, but keep his commandments: 8 And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God. (Psa. 78:1-8).

In the verses above, we have highlighted two occurrences of the phrase, "the generation to come." In Hebrew, these two phrases are identical. They are again translated from l'dor acharon. We have identified this phrase, as referring to "the last generation." Note that the Lord is making an impassioned appeal to this last generation. He asks them to listen and understand the ancient words of Scripture. There, they will find "dark sayings." That is, they are to search the Scriptures for the hidden, inner meanings that will illuminate God's plan for them. Chiefly, these would be Messianic prophecies, which have been hidden to Israel for many generations.

The Restoration of Zion - Psalm 102

There is yet another reference to **the last generation**, using the same Hebrew term. Psalm 102 refers to the restoration of Zion. Note that it speaks of the very building blocks ("stones") in the ancient architecture of Zion. In fact, the rebuilding of Zion is the heart of this prophecy. It begins as the prayer of a saint, overwhelmed by seemingly unconquerable difficulties.:

Psalm 102 – From The Holocaust Ashes to the Rebirth of Israel Re-gathering the Exiles and The Importance of the Temple Mount

1 Hear my prayer, O LORD, and let my cry come to You. 2 Hide not Your face from me in the day when I am in trouble; incline Your ear unto me: in the day when I call answer me speedily. 3 For my days are consumed like smoke, and my bones are burned as an hearth. 4 My heart is smitten, and withered like grass; so that I forget to eat my bread. 5 By reason of the voice of my groaning my bones cleave to my skin. 6 I am like a pelican of the wilderness: I am like an owl of the desert. 7 I watch, and am as a sparrow alone upon the housetop. 8 My enemies reproach me all the day; and they that are mad against me are sworn against me. 9 For I have eaten ashes like bread, and mingled my drink with weeping, 10 Because of Your indignation and Your wrath: for thou hast lifted me up, and cast me down. 11 My days are like a shadow that declines; and I am withered like grass. 12 But You, O LORD, shall endure forever; and Your remembrance unto all generations. 13 Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. 14 For Your servants take pleasure in her stones, and favor the dust thereof. 15. So the heathen shall fear the name of the LORD, and all the kings of the earth Your glory. 16 When the LORD shall build up Zion, He shall appear in His glory. 17 He will regard the prayer of the destitute, and not despise their prayer. 18 This shall be written for **the generation to come**: and the people which shall be created shall praise the LORD"

Downfall of the Antichrist - Psalm 109

1 Hold not thy peace, O God of my praise; 2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred; and fought against me without a cause. 4 For my love they are my adversaries: but I give myself unto prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 Set thou a wicked man over him: and let Satan stand at his right hand. 7 When he shall be judged, let him be condemned: and let his prayer become sin. 8 Let his days be few; and let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. 11 Let the extortioner catch all that he hath; and let the strangers spoil his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. 13 Let his posterity be cut off; and in the generation following let their name be blotted out.

Virtually every prophecy of the Antichrist against this “wicked man” is clearly directed toward the End times and against the House of David. He will get his power from Satan. This prophecy also parallels Revelation, showing that he will be completely defeated and even his followers or spiritual seed will be cut off/ cursed. Their names will be removed from the Book of Life “in the generation following.”

Ha Dor Ha Acharon

The 7 occurrences of the Hebrew phrase meaning the “last generation” tell a specific story, in the order of their appearance: referred to by Moses, by David, and finally by Jesus.

#1 **Deuteronomy 29:22**. Israel’s return to a barren land ravaged by “plagues, sicknesses, brimstone, salt and burning.” This is exactly what the Jews found when they returned to the land in the 19th Century – all because of apostasy!

#2 **Psalm 48:13** Israel is seen surveying ancient roads and ruins of Israel, and probing the buried archaeological treasures prove the Bible account.

#3. **Psalm 78:4** speaks of the returning Israelis, who are learning ancient Scriptures and reading Hebrew again.

#4 **Psalm 78:6** a generation who will arise to defend the land and declare their hope in God.

#5 **Psalm 102:18**, Sounds like the Holocaust survivors... “For my days are consumed like smoke, and my bones burned as an hearth.

#6 **Psalm 109:6** The Defeat of the Antichrist: “Set thou a wicked man over him: and let Satan stand at his right hand” “Let his posterity be cut off; and in the generation following let their name be blotted out.” All of his followers will be cursed and cut off.

#7. **Isaiah 30:6** - a rebellious people who will not heed the Word, but love false prophets. – Apostasy in action! Can easily be seen of so many Church goer’s today!

These prophetic markers are recognizable events. The last generation is the NOW generation.

God's End Time Truth for Israel and for The Church

When we study **Ha Dor Ha Acharon** – The Signs of Fig Tree Generation that will see the Messiah Return, is the warning only to the Chosen People of Israel, or is there also a warning today to The Church? The first place we see '**ha dor ha acharon**' is in Deuteronomy 29 and it details Israel's apostasy, spiritual idolatry with pagan practices. God turned His face away from them, because they turned their faces away from Him. This is not only a warning to Israel. Amazingly we find so many chapters in the New Testament written to the Believers that detail false prophets, false teachers, and false doctrines ...in the Church!

It is the very same warning! **Apostasy, then Anti-Christ**

2 Thessalonians Chapter 2

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means: for that day shall not come, except there come **a falling away first**, and **that man of sin be revealed**, the son of perdition;

⁴ Who opposes and exalts himself above all that is called God, or that is worshipped; so that he as God sits in the temple of God, showing himself that he is God.

⁵ Remember ye not, that, when I was yet with you, I told you these things?

⁶ And now ye know what withholds that he might be revealed in his time.

⁷ For the mystery of iniquity doth already work: only he who now lets will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

¹⁰ **And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.**

¹¹ **And for this cause God shall send them strong delusion, that they should believe a lie:**

¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

¹³ But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

¹⁴ Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

¹⁵ Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

¹⁶ Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

¹⁷ Comfort your hearts, and establish you in every good word and work.

2 Timothy Chapter 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof: from such turn away.

⁶ For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

⁷ Ever learning, and never able to come to the knowledge of the truth.

⁸ Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

⁹ But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.

¹⁰ But you hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

¹¹ Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

¹² Yea, and all that will live godly in Christ Jesus shall suffer persecution.

¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

¹⁴ But continue you in the things which thou hast learned and hast been assured of, knowing of whom you hast learned them;

¹⁵ And that from a child you hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy Chapter 4:1-5

1. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and His kingdom;

² Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine.

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

⁵ But watch you in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

⁶ For I am now ready to be offered, and the time of my departure is at hand.

⁷ I have fought a good fight, I have finished my course, I have kept the faith:

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

⁹ Do thy diligence to come shortly unto me:

¹⁰ For Demas has forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

2 Peter

Preparing for
The Final Chapter.....

Living for God
In the Last Days!

For the Beloved
By Cathy Bentley
August 2012

Beloved,

2 Peter is Peter's last exhortation to the Beloved believers in Christ before he was martyred for the glorious gospel of Jesus.....of which he was a first hand, intimate witness! This book was written around 66 AD to a generation who had probably seen Jesus! The New Testament Church was under great persecution during this time from Rome's Emperor Nero. Wisdom belongs to the Beloved!

Strong Holy Ghost wisdom for us from Peter:

1. Days are coming where false teachers and false prophets will overflow the land, the news media, even the Bible schools, Christian books, television, radio and pulpits. True Knowledge of the Word is our safety!
2. Deception in the Church is a key signal before the 2nd Coming of the Lord.
3. Our preparation for End Time events will parallel our revelation in the Word, coupled with our sensitivity in the Spirit through prayer.
4. Peter points out God's perfect judgment over evil in every age. He promised to deliver the godly! GLORY!
5. Scorn & apathy toward Bible prophecy will rob us of spiritual discernment. We can know the signs of the times!

Key Verse: "We have also a more sure Word of prophecy; whereunto you do well that you take heed, as unto a light that shines in a dark place, until the Day dawn and the Day Star arise in your heart." 2 Pet. 1:19

Key Theme: "The Lord knows how to deliver the godly out of temptations, & to reserve the unjust to the Day of Judgment to be punished." 2 Pet.2:9

2 Peter 1 *“Preparing for the Final Chapter”*

1. Simon Peter, a servant & an apostle of Jesus Christ,
through the righteousness of God & our Savior Jesus Christ:
2. Grace & peace be multiplied unto you through the knowledge of God, & of Jesus our Lord,
3. According as His divine power has given to us all things that pertain to life & godliness
through the knowledge of Him that has called us to glory & virtue: *“given us all things”*
4. Whereby are given to us exceeding great & precious promises: *“great & precious promises”*
that by these you might be partakers of the divine nature, *“partakers of Christ’ nature”*
having escaped the corruption that is in the world through lust.
5. Beside this, giving all diligence, add to your faith virtue; & to virtue knowledge; *“you must add”*
6. And to knowledge temperance; & to temperance patience; & to patience godliness;
7. And to godliness brotherly kindness; & to brotherly kindness charity.
8. For if these things be in you, & abound,
they make you that you shall neither be barren
nor unfruitful in the knowledge of our Lord Jesus Christ.
9. But he that lacks these things is blind, & can’t see afar off, *“spiritually blind”*
& has forgotten that he was purged from his old sins. *“purged from old sins”*
10. Wherefore the rather, brethren, give diligence to make your calling & election sure:
for if you do these things, you shall never fall: *“if you do these things”*
11. For so an entrance shall be ministered to you abundantly
into the everlasting kingdom of our Lord & Savior Jesus Christ.
12. Wherefore I will not be negligent to put you always in remembrance of these things,
though you know them, & be established in the present truth.
13. Yes, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;
“you need to be put in remembrance”

14. Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has shown me.
15. Moreover I will endeavor that you may be able after my decease
to have these things always in remembrance.
16. For we have not followed cunningly devised fables,
when we made known to you the power & coming of our Lord Jesus Christ,
but were eyewitnesses of His majesty.
17. For He received from God the Father honor and glory,
when there came such a Voice to Him from the excellent glory,
“This is my beloved Son, in whom I am well pleased.”
18. And this Voice which came from Heaven we heard, when we were with Him in the Holy Mount.
19. We have also a more sure word of prophecy;
whereunto you do well that you take heed, as unto a light that shines in a dark place,
until the day dawn, & the day star arise in your hearts: “*until the Day Star arise*”
20. Knowing this first, that no prophecy of the scripture is of any private interpretation.
21. For the prophecy came not in old time by the will of man: “*by unction of the Holy Ghost*”
but holy men of God spoke as they were moved by the Holy Ghost.

Faith

Barren

Virtue

Unfruitful

Knowledge

Blind

Temperance

Fallen

Patience

In a Dark Place

Godliness

Following cunningly devised lies

Brotherly Kindness

Charity(love)

When the Day Star Arises, The Day Dawns

2 Peter 2 “Time of Evil Deception”

1. But there were **false prophets** also among the people, even as there shall be **false teachers among you**, who privily shall bring in **damnable heresies**, even denying the Lord that bought them, & bring upon themselves swift destruction. *“false prophets/false teachers among”*

“damnable heresies = swift destruction”

2. Many shall follow their **pernicious ways**;

by reason of whom the way of Truth shall be evil spoken of.

3. And **through covetousness** shall they with **feigned words make merchandise of you**: whose **judgment** now of a long time lingers not, and **their damnation** slumbers not.

“make merchandise of you” ‘judged by God/damnation”

4. For if God spared not the angels that sinned, but cast them down to hell,

“God judged the angels who sinned” “delivered to darkness/judgment”

and delivered them into chains of darkness, to be reserved unto judgment;

5. And spared not the old world, but saved Noah the 8th person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

“God saved the righteous / judged the ungodly”

6. And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly;

“God judged Sodom & Gomorrah”

7. And delivered just Lot, vexed with the filthy conversation of the wicked:

“God saved Lot’s family”

8. (For that righteous man dwelling among them, in seeing and hearing,

vexed his righteous soul from day to day with their unlawful deeds; *“against Torah”*

*** 9. **The Lord knows how to deliver the godly out of temptations,**

and to reserve the unjust unto the Day of Judgment to be punished:

10. But chiefly them that walk after the flesh in the **lust of uncleanness**, & despise government.

Presumptuous are they, **self-willed**, they are not afraid to speak evil of dignities

11. Whereas angels, which are greater in power and might,

bring not railing accusation against them before the Lord.

12. But these, as natural brute beasts, made to be taken and destroyed,

speak evil of the things that they understand not;

& shall utterly perish in their own **corruption**;

13 And shall receive the reward of unrighteousness,

as they that count it pleasure to riot in the daytime.

Spots they are and blemishes, "*spots & blemishes/rioters/ sporting themselves*"

sporting themselves with their own **deceptions** while they feast with you;

14 Having eyes **full of adultery**, and that **cannot cease from sin**;

beguiling unstable souls: "*adulterers, unstable, covetous, cursed*"

a heart they have exercised with covetous practices; cursed children:

15. Which have forsaken the right way, and are **gone astray**, "

following the way of Balaam the son of Besor, "*just like Balaam/mad prophet*"

who **loved the wages of unrighteousness**; "*a prophet for hire*"

16. But was rebuked for his iniquity:

the dumb ass speaking with man's voice forbad the madness of the prophet.

17. These are wells without water, clouds that are carried with a tempest;

to whom the mist of darkness is reserved forever.

18. 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.

19. 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.

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

21. For it had been better for them not to have known the way of righteousness,
than after they have known it, to turn from the holy commandment delivered unto them.

22. But it is happened unto them according to the true proverb,
The dog is turned to his own vomit again;
and the sow that was washed to her wallowing in the mire.

Falling away /entangled again/ brought back into bondage

Balaam, son of Bosor:

- Numbers 22 & 23;
- Num.24:1,2,3,10, 12,15;
- Num. 31:8,16;
- Deut. 23:4-5;
- Joshua 13:22;
- Joshua 24:9-10;
- Nehemiah 13:2
- Micah 6:5
- 2 Peter 2:15
- Jude 11
- Revelation 2:16

False Prophets/false teachers

*Damnabale heresies
Earn themselves swift destruction
Pernicious Ways
Cause Truth to be considered evil
Use fake words to exploit believers for \$\$
Deserve judgment & damnation
Living ungodly, riot in daytime
Unlawful deeds
Walk after the flesh
Lust of uncleanness,
Despise government (authority)
presumptuous,
self-willed,
speak evil of good,
Spots & blemishes
corrupt,
adulterers,
covetous,
beguilers,
cursed,
vain,
wanton*

2 Peter 3 *“Live Your Life like Jesus is Coming Again”*

1. This 2nd epistle, Beloved, I now write to you;

in both I stir up your pure minds by way of remembrance:

2. That you may be mindful of the words that were spoken before by the holy prophets,

and of the commandment of us the apostles of the Lord and Savior:

3. Knowing this first, that there shall come *in the last days* scoffers, walking after their own lusts,

4. Saying, Where is the promise of His coming? For since our fathers fell asleep,

all things continue as they were from the beginning of the creation. *“Bible prophecy scoffers”*

5. For this they willingly are ignorant of, that by the word of God the heavens were of old,

and the earth standing out of the water and in the water:

6. Whereby the world that then was, being overflowed with water, perished:

7. But the heavens and the earth, which are now, by the same word are kept in store,

reserved unto fire against the Day of judgment and perdition of ungodly men.

8. But, Beloved, be not ignorant of this one thing,

that one day is with the Lord as 1000 years, and 1000 years as one day.

“God’s Prophecy Time Clock = 6000 years”

9. The Lord is not slack concerning His promise, as some men count slackness;

but is longsuffering to us-ward, not willing that any should perish,

but that all should come to repentance.

10. But the Day of the Lord will come as a thief in the night; *“thief in the night”*

in which the heavens shall pass away with a great noise,

& the elements shall melt with fervent heat,

the earth also & the works that are therein shall be burned up. *“Destruction by fire”*

11. Seeing then that all these things shall be dissolved,

what manner of persons ought you to be in all holy conversation and godliness,

“call to holiness”

12. Looking for and hasting unto the coming of the day of God,
wherein the heavens being on fire shall be dissolved,
and the elements shall melt with fervent heat?
13. Nevertheless we, according to His promise, look for new heavens and a new earth, “*Rev. 22*”
wherein dwells Righteousness. “*New Heavens, new earth*”
14. Wherefore, Beloved, seeing that you look for such things, “*without spot & blameless*”
be diligent that you may be found of Him in peace, without spot, & blameless.
15. And account that the longsuffering of our Lord is salvation;
even as our beloved brother Paul also according to the wisdom given to him has written to you;
16. As also in all his epistles, speaking in them of these things;
in which are some things hard to be understood,
which they that are unlearned and unstable wrestle,
as they do also the other scriptures, unto their own destruction.
17. You therefore, Beloved, seeing you know these things before, beware lest you also,
being led away with the error of the wicked, fall from your own steadfastness. “*End Time error*”
18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.
To Him be glory both now and for ever. Amen.

The Day of the Lord

Like a Thief in the Night

Bible Prophecy Scoffers

1000 year Time Table

Destruction by Fire

New Heavens/ New Earth

Without Spot & Blameless

Falling Away from Truth

Contrast & Compare

2 Peter

Jude

Jude

1 Jude, the servant of Jesus Christ, and brother of James,

to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied. *'grace and peace'*

3 Beloved, when I gave all diligence to write to you of the common salvation,

it was needful for me to write you, and exhort you that you should earnestly contend

for the faith which was once delivered to the saints. *"earnestly contend for the faith"*

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation,

ungodly men, turning the grace of our God into lasciviousness,

and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you *in remembrance*, though you once knew this, how that the Lord,

having saved the people out of the land of Egypt, afterward *destroyed them that believed not.*

6 And the angels which kept not their 1st estate (heaven), but left their own habitation,

He has reserved in everlasting chains under darkness to the judgment of the Great Day.

7 Even as Sodom and Gomorrah, and the cities about them in like manner,

giving themselves over *to fornication*, and going after *strange flesh*,

they are set forth as *an example*, suffering the vengeance of eternal fire.

8 *Likewise also* these filthy dreamers defile the flesh, despise dominion, & speak evil of dignities.

9 Yet *Michael the archangel*, when contending with the devil he disputed about *the body of Moses*,

dared not bring against him a railing accusation, but said, The Lord rebuke you.

10 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.

11 Woe unto them! for they have gone in the way of Cain, *"the way of Cain"*

and ran greedily after the error of Balaam for reward, *'the error of Balaam for \$\$'*

and perished in the gainsaying of Core (Korah). *"the gainsaying of Korah"*

- 12 These are **spots** in your love feasts when they feast with you, feeding themselves without fear:
clouds they are without water, carried about of winds; trees whose fruit withers, without fruit,
twice dead, plucked up by the roots; *“Clouds without water/ trees without fruit”*
- 13 Raging waves of the sea, foaming out their own shame; *“raging waves/wandering stars”*
wandering stars, to whom is reserved the blackness of darkness for ever.
- 14 And Enoch also, 7th from Adam, prophesied of these, saying, *“Enoch prophesied”*
Behold, the Lord cometh with ten thousands of His saints,
- 15 To execute judgment upon all, and to convince all that are *ungodly* among them
of all their *ungodly deeds* which they have *ungodly* committed, *“judgment of ungodly”*
and of all their hard speeches which *ungodly* sinners have spoken against Him.
- 16 These are *murmurers, complainers*, walking after their own lusts;
and their mouth *speaking great swelling words*,
having men's persons in *admiration because of advantage*.
- 17 But, beloved, *remember the words* which were spoken before of our Lord Jesus Christ's apostles,
- 18 How that they told you there should be *mockers* in the last time,
who should walk after their own ungodly lusts.
- 19 These be they who separate themselves, sensual, *having not the Spirit*.
- 20 But you, beloved, *building up yourselves* on your most holy faith, *praying in the Holy Ghost*,
- 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.
- 22 And of some have compassion, making a difference:
- 23 Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.
- 24 Now unto Him that is able to keep you from falling,
& to present you faultless before the presence of His glory with exceeding joy,
- 25 To the only wise God our Savior, be glory & majesty, dominion & power, both now & ever. Amen

The Mystery of the Fig Tree Parable

The Tree of the Knowledge
of Good and Evil

Israel in the End Times

Lovingly Prepared
End Times Study
Cathy Bentley
January 2015

The Mystery of the Fig Tree in The End Times

To understand the End Time Mysteries, we first study the Beginning!

1. The Law of First Mention – Wherever we first find the Fig tree, fig leaves or fruit mentioned in the Bible, we discover the foundation verses to give us understanding. Adam and Eve covered their sin with fig leaves, and it is very likely the fruit was not an apple, but a came from the fig tree...not an APPLE but a fig! Apples are not the fruit of Middle East: figs, grapes and olives are!

[Gen. 3:6-7](#) "And when the woman saw that the tree was good for food & that it was pleasant to the eyes, and that the tree was desired to make one wise, she took of the fruit thereof and ate; and gave also to her husband with her and he ate. And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and make themselves aprons (loin coverings).



Remember this is the fruit of the Tree of the knowledge of good and evil. This one action opened the door for sin to enter in and the glorious light of God's presence to leave. Adam and Eve were clothed in God's light. They didn't know shame, nakedness or separation from God until after they disobeyed.

Even today we have these sayings, "to offer up an olive branch" means to offer peace: so to offer up a fig leaf" is to give excuses that cover up guilt. Amazing pinciples from the Word!

God Judges the Fruit of His Covenant People

Learning a little about fig trees and their fruit will help us understand the parables to come!

Fig trees come in different varieties and produce 2 crops of fruit a year. The leaf is very wide, bright green and grows up to a foot, completely covering the fruit growing underneath.

Fig trees can grow from 30' to 50' and offer great shade with wonderful horizontally spreading branches.

No wonder the Old Testament picture of personal blessing and prosperity in the Kingdom is having your own fig tree!

[Zechariah 3:10](#) "In that Day," declares the Lord of Hosts, "everyone of you will invite his neighbor to sit under his vine and under his fig tree."



But fig trees can have some bad traits. The tropical "strangler fig" tree wraps around other tree trunks. Their root system invade the neighboring tree, using its trunk and branches, thereby strangling them. These fig trees also drop hanging vines, which embed as new roots on the ground, rapidly overtaking every other good tree. What a perfect picture of how evil can overtake and strangle good, and dwell as neighbors. False Religion will strangle everything good in its way!

Fig trees are male or female in gender. The male fig tree is called a caprifig & produces inedible fruit. It is home to a really bad fig wasp – a fruit invader that excretes its waste inside these figs, spoiling them completely. The female fig tree bears 2 edible crops a year and these are wonderful. Again good alongside bad is a perfect theme for the nature of fig trees.

The wood of the fig tree is weak and decays rapidly, and so it makes excellent firewood and was the preferred wood for the altar. Poor people brought fig tree wood as their gift for the Temple service.

Now with the themes of good and evil figs, the tree of the knowledge of good and evil, we can understand that God will judge the fruit of His People! Nebuchadnezzar has taken Jerusalem and deported the chief men to Babylon, fulfilling the 70 prophecy of punishment for Israel's disobedience of the Shemitah (Keeping the Sabbath of the Land). Those who obeyed and submitted to their punishment (good figs) would be protected in Babylon for 70 years and would return to their homeland. Those who rebelled (bad figs, rotten fruit) would suffer more judgment and destruction!

The Good and Bad Figs

[Jeremiah 24:1-8](#)

God's Judgment

Of Disobedient Israel



1. The LORD showed me, and, behold, 2 baskets of figs were set before the Temple of the LORD, after that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. 2. One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad. 3. Then said the LORD unto me, What do you see, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that can't be eaten, they are so evil.

4. Again the word of the LORD came unto me, saying, 5. Thus says the LORD, the God of Israel; Like these good figs, so will I acknowledge those that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their good*. 6. For I will set My eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up. 7. And I will give them a heart to know me, that I *am* the LORD: and they shall be My people, and I will be their God: for they shall return unto Me with their whole heart.

8. And as the evil figs, which cannot be eaten, they are so evil; surely thus says the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: 9. And I will deliver them to be removed into all the kingdoms of the earth for *their hurt*, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them. 10. And I will send the sword, the famine, & the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

The Good and the Bad Figs - Israel's Obedience and Rebellion

[Jeremiah 29:16-17](#) "Know that thus says the Lord – of the King that sits on the throne of David (idiom for Israel's King) and of all the people that dwell in this city (Jerusalem), & of your brethren that are NOT gone forth with you into captivity (Babylon) Thus says the Lord of Hosts; Behold, I will send upon them the sword, the famine, and the pestilence and will make them like vile figs, that can't be eaten they are so evil."

"First Ripe Figs, The Hasty Figs, & Unripe Figs" – Unbelief

More Interesting facts about FIGS. Healthy fig trees bear fruit 2 crops a year. The 1st crop in the spring is called the "breba" crop and grows from last season's branches. A strong wind can blow them off during the winter. These first ripe figs are starchy with little sweetness and in Israel are considered food only for the poor, widow or the stranger. The 2nd crop is the sweetest and main crop. This Fig harvest is always timed with Israel's fall Festivals: Trumpets, Yom Kippur and Tabernacles. When the Bible talks about the first ripe fig prior to the summer, it's the "breba" crop near Passover not the main delicious fig season. God calls unbelieving Israel the breba crop!

"When I found Israel, it was like finding grapes in the desert; when I saw your ancestors, it was like seeing the early fruit on the fig tree. But when they came to Baal Peor, [Hosea 9:10](#) they consecrated themselves to that shameful idol and became as vile as the thing they loved.

What misery is mine! I am like one who gathers summer fruit at the gleaning of the vineyard; there is no cluster of grapes to eat, none of the early figs that I crave. [Micah 7:1](#)

[Nahum 3:12](#) All your fortresses are like fig trees with their first ripe fruit; when they are shaken, the figs fall into the mouth of the eater.

Isaiah is prophesying against Israel under Ephraim's leadership, referring to them as drunkards who will soon reel to and fro from their wicked judgments. He is prophesying that their destruction is coming and they will eat the breba crops for the poor as strangers instead of enjoying God's covenant prosperity and blessing!

[Isaiah 28:3](#) "The crown of pride, the drunkards of Ephraim, shall be trodden under feet: and the glorious beauty, which is on the head of the fat valley, shall be as a fading flower, and as the hasty fruit before the summer; which when one looks upon it, seeing, while it is yet in his hand, eats it."

Amos is the prophet to Israel who actually grew fig trees (sycamores). He lived at the same time as Isaiah and proclaimed God's judgment over and over again against Israel's enemies (Damascus, Edom, Tyre, Ammon, Moab) and finally against Israel. Every judgment started with "for 3 transgressions...and for 4, I will not turn away the punishment thereof..."

Compare Amos' words now with Jesus' parable about the man with the fig tree and the vineyard Jesus says this to show Israel's hard heart and the hypocrisy of the synagogue leaders.

Jesus Parable of the Fig Tree in God's Vineyard

[Luke 13:6-8](#)

"And He began telling this parable, 'A certain man had a fig tree planted in his vineyard; and He came and sought fruit thereon, and found none. Then said he to the dresser (keeper) of his vineyard, Behold, these 3 years I came seeking fruit on this fig tree, and find none: cut it down why waste the ground? And the one answering him said, Lord, let it alone this year also, till I shall dig about, and dung it (fertilize): and if it bears fruit, well; and if not, thereafter You shall it down. "

Jesus' teaching is the same as Amos, after 3 years if there is no fruit watch until the 4th year, then destruction. God's mercy and judgment are not like ours. He will extend mercy when we will not. What we do need to see is that Jesus is teaching exactly the same as the prophets.

The Most Famous Bible Verses About the Fig Tree

Yes, the fig tree is used over and over in the Bible as a type and shadow of good and evil judgment. On the good side, we have sweet delicious fruit, shady cover, a symbol of peace and prosperity. On the evil side, we have rotten fruit, poverty, lack, a cover-up for sin, disobedience, and rebellion. Man is consistently incapable of making correct judgments without the redeeming power of Jesus' Blood, the cleansing filter of God's Word, and the sanctifying Presence of His Holy Spirit. This is why God warned Adam NOT to eat of the Tree of the Knowledge of Good and Evil.

Now we come to the famous prophetic passages concerning Jesus' final actions and teaching. Lazarus has been raised from the dead, the High Priests are plotting his death because the crowds have acknowledged Him as he rode into Jerusalem on a donkey, fulfilling prophecy of the Messiah. He is staying with Mary, Martha and Lazarus in Bethphage, and walking through the fig trees there every day to teach in the Temple. On His way back into Jerusalem in the morning, Jesus is hungry!

Jesus Curses the fig Tree

[Mark 11:12-14](#) and [Matthew 21:18-22](#)

'After seeing a fig tree afar off having leaves, he came, if haply He might find anything thereon, and when He came to it, He found nothing but leaves, for the time of the figs was not yet. And Jesus answered and said to it. 'No man can eat fruit of you hereafter forever.' And the disciples heard it."

Jesus then cleanses the Temple which was corrupted, drives out the money changers, & left the city. The next day the disciples are amazed that the fig tree which Jesus cursed is dried up from the roots.

This passages troubles everyone! In almost every other passage, the fig tree is symbolic of Israel. Did Jesus not know the seasons of the fig tree fruit? Of course He did, He is travelling and looking for some of the breba crop, the leftover figs from the old branches....and there were NONE.

There was no fruit on the old branches for Him and there was no fruit from the corrupted priesthood producing any who were looking for the Messiah...That is why Jesus wept....no one was looking for Him. After 3 years of ministry the whole religious system was still corrupt and empty of truth, love, or mercy! (Hint – This fig tree has for 3 year been empty, and this is the 4th) But the 2nd crop of Figs is tied to the Fall Feast and that delicious fruit grows on new branches....MESSIAH is the Branch!

Jesus is NOT cursing Israel forever as some have taught for centuries. We have Romans 9,10, and 11 plus the whole Book of Revelation to tell us of God's End Time Plan for Israel. Does not the fig tree have 2 crops? One that is bitter and one that is sweet! So Jesus is coming 2 times for Israel, one that was bitter and the next that is sweet....the main harvest of Israel is yet to come. GLORY!



The Parable of Fig Tree Generation!

“Now learn the parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer is nigh. So likewise, when you shall see these things, know that it is near, even at the doors. Verily I say to you, that THIS GENERATION shall not pass, till all these things be fulfilled. Heaven and Earth shall pass away, but My Words shall not pass away” Matt. 24:32-35

Jesus has taken His disciples to the Mt. of Olives to teach them the signs of the End Times. He speaks of deceivers, wars, famines, the great tribulation, false prophets, the abomination of desolation, the signs in the heavens and the 2nd Coming of Jesus Christ.



He likens these signs to the Fig Tree putting forth leaves. Modern Day Israel is certainly the prophetic sign to the nations.....She is putting on leaves: giant industries, homes, hospitals, crops in the desert, Jews returning from all the nations of the world. And the other trees, the surrounding Arab nations are also putting on leaves, fulfilling [Luke 21:29](#). “And Jesus spoke to them a parable, ‘Behold the parable of the fig tree, and all the trees; when they now shoot forth, you see and know that summer is nigh at hand, Likewise when you see these things come to pass, know that the Kingdom of God is nigh at hand. This generation shall not pass away till all be fulfilled.”

We are the Fig Tree generation that is seeing all these things coming to pass! The timing of the Day of the Lord is connected to the Fall Festivals of Trumpets, Yom Kippur, and Tabernacles. The main harvest of the figs is tied to the same season; that is when the figs are ready to harvest!

[Revelation 6:13-14](#) “And I beheld when He opened the 6th seal, and lo, there was a great earthquake; and the sun became black as sackcloth, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together” ...This is the great Day of God’s wrath, the Day of the LORD!

[Song of Songs 2:8-13](#) The voice of My Beloved. Behold, he comes leaping on the mountains, skipping on the hills.... My beloved spoke and said to me, ‘Rise up, My fair one and come away. For lo, the winter is past, the rain is over and gone...”

Figs – New Testament Verses

| | |
|-----------|---|
| Mat 21:19 | And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, Let no fruit grow on tyou henceforward forever. And presently the fig tree withered away. |
| Mat 21:20 | And when the disciples saw <i>it</i> , they marveled, saying, How soon is the fig tree withered away! |
| Mat 21:21 | Jesus answered and said to them, Verily I say to you, If you have faith, and doubt not, you shall not only do this <i>which is done</i> to the fig tree, but also if you shall say unto this mountain, Be removed, and be cast into the sea; it shall be done. |
| Mat 24:32 | Now learn a parable of the fig tree; When his branch is yet tender, and puts forth leaves, you know that summer <i>is</i> nigh: |
| Mar 11:13 | And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. |
| Mar 11:20 | And in the morning, as they passed by, they saw the fig tree dried up from the roots. |
| Mar 11:21 | And Peter calling to remembrance said to Him, Master, behold, the fig tree which thou cursed is withered away. |
| Mar 13:28 | Now learn a parable of the fig tree; When her branch is yet tender, and puts forth leaves, you know that summer is near: |
| Luk 13:6 | He spoke also this parable; A certain <i>man</i> had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. |
| Luk 13:7 | Then said he unto the dresser of his vineyard, Behold, these 3 years I come seeking fruit on this fig tree, and find none: cut it down; why cumberst it the ground? |
| Luk 21:29 | And he spoke to them a parable; Behold the fig tree, and all the trees; |
| Jhn 1:48 | Nathanael said to Him, Whence know You me? Jesus answered and said unto him, Before that Philip called you, when you were under the fig tree, I saw you. |
| Jhn 1:50 | Jesus answered and said to him, Because I said to you, I saw thee under the fig tree, you believe? You shalt see greater things than these. |
| Jas 3:12 | Can the fig tree, my brethren, bear olive berries? Either a vine, figs? so <i>can</i> no fountain both yield salt water and fresh. |
| Rev 6:13 | And the stars of heaven fell unto the earth, even as a fig tree casts her untimely figs, when she is shaken of a mighty wind. |

Figs in Old Testament

| | |
|------------|--|
| Gen 3:7 | And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. |
| Deu 8:8 | A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; |
| Jdg 9:10 | And the trees said to the fig tree, Come you, and reign over us. |
| Jdg 9:11 | But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? |
| 1Ki 4:25 | And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon. |
| 2Ki 18:31 | Hearken not to Hezekiah: for thus says the King of Assyria, Make <i>an agreement</i> with me by a present, and come out to me, and <i>then</i> eat every man of his own vine, and every one of his fig tree, and drink every one the waters of his cistern: |
| Psa 105:33 | He smote their vines also and their fig trees; and broke the trees of their coasts. |
| Pro 27:18 | Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored. |
| Sng 2:13 | The fig tree puts forth her green figs, and the vines <i>with</i> the tender grape give a <i>good</i> smell. Arise, my love, my fair one, and come away. |
| Isa 34:4 | And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falls off from the vine, and as a falling fig from the fig tree. |
| Isa 36:16 | Hearken not to Hezekiah: for thus says the King of Assyria, Make <i>an agreement</i> with me <i>by</i> a present, and come out to me: and eat everyone of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; |
| Jer 5:17 | And they shall eat up your harvest, and your bread, <i>which</i> your sons and your daughters should eat: they shall eat up your flocks and your herds: they shall eat up your vines and your fig trees: they shall impoverish your fenced cities, wherein you trusted, with the sword. |
| Jer 8:13 | I will surely consume them, says the LORD: <i>there shall be</i> no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and <i>the things that</i> I have given them shall pass away from them. |
| Hos 2:12 | And I will destroy her vines and her fig trees, whereof she has said, <i>These are</i> my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. |

| | |
|----------|--|
| Hos 9:10 | I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: <i>but</i> they went to Baal-peor, and separated themselves unto <i>that</i> shame; <i>their</i> abominations were according as they loved. |
| Joe 1:7 | He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast <i>it</i> away; the branches thereof are made white. |
| Joe 1:12 | The vine is dried up, and the fig tree languishes; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. |
| Joe 2:22 | Be not afraid, you beasts of the field: for the pastures of the wilderness do spring, for the tree bears her fruit, the fig tree and the vine do yield their strength. |
| Amo 4:9 | I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured <i>them</i> : yet have you not returned to me, says the LORD. |
| Mic 4:4 | But they shall sit every man under his vine and under his fig tree; and none shall make <i>them</i> afraid: for the mouth of the LORD of hosts has spoken <i>it</i> . |
| Nah 3:12 | All your strong holds <i>shall be like</i> fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater. |
| Hab 3:17 | Although the fig tree shall not blossom, neither <i>shall</i> fruit <i>be</i> in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and <i>there shall be</i> no herd in the stalls: |
| Hag 2:19 | Is the seed yet in the barn? Yes, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, has not brought forth: from this day will I bless <i>you</i> . |
| Zec 3:10 | In that day, says the LORD of hosts, shall you call every man his neighbor under the vine and under the fig tree. |

| | |
|-----------|--|
| Num 13:23 | And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and <i>they brought</i> of the pomegranates, and of the figs . |
| Num 20:5 | And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? <i>it is</i> no place of seed, or of figs , or of vines, or of pomegranates; neither <i>is</i> there any water to drink. |
| 1Sa 25:18 | Then Abigail made haste, and took 200 loaves, and 2 bottles of wine, and 5 sheep ready dressed, and 5 measures of parched <i>corn</i> , and 100 clusters of raisins, and 200 cakes of figs , and laid <i>them</i> on asses. |
| 1Sa 30:12 | And they gave him a piece of a cake of figs , and 2 clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk <i>any</i> water, 3 days and 3 nights. |

| | |
|-----------|---|
| 2Ki 20:7 | And Isaiah said, Take a lump of figs . And they took and laid <i>it</i> on the boil, and he recovered. |
| 1Ch 12:40 | Moreover they that were nigh them, <i>even</i> unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, <i>and</i> meat, meal, cakes of figs , and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for <i>there was</i> joy in Israel. |
| Neh 13:15 | In those days saw I in Judah <i>some</i> treading winepresses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs , and all <i>manner of</i> burdens, which they brought into Jerusalem on the sabbath day: and I testified <i>against them</i> in the day wherein they sold victuals. |
| Isa 38:21 | For Isaiah had said, Let them take a lump of figs , and lay <i>it</i> for a plaster upon the boil, and he shall recover. |
| Jer 24:1 | The LORD showed me, and, behold, 2 baskets of figs were set before the Temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon. |
| Jer 24:2 | One basket <i>had</i> very good figs , <i>even</i> like the figs <i>that are</i> first ripe: and the other basket <i>had</i> very naughty figs , which could not be eaten, they were so bad. |
| Jer 24:3 | Then said the LORD to me, What see you, Jeremiah? And I said, Figs ; the good figs , very good; and the evil, very evil, that cannot be eaten, they are so evil. |
| Jer 24:5 | Thus says the LORD, the God of Israel; Like these good figs , so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for <i>their</i> good. |
| Jer 24:8 | And as the evil figs , which cannot be eaten, they are so evil; surely thus says the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt: |
| Jer 29:17 | Thus says the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs , that cannot be eaten, they are so evil. |

THE SYMBOLISM OF FIGS IN THE BIBLE



God gives good gifts. When he gave Israel to the Jewish people, it was not just any old piece of land... God says in Deuteronomy 8,

"The Lord your God is bringing you into a good land... a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey".

There are 7 species of food mentioned here, which would be abundant in the land promised to his people, and it is this time of year, leading up to the Jewish holidays, when many of them are ripe and ready to be eaten. There is so much richness in what God has created and placed in this land for his people – not just in their good taste and nutrition, but in their meaning too. And the fig is a fruit which crops up again and again in the scriptures, because God does nothing without purpose.



The blessing of figs

There is something that just feels rich and decadent about figs. The amazing deep colors, the distinctive shape and glorious gentle smell. It is no wonder that this feature of God's creation crops up repeatedly in the Bible in rich, symbolic ways. First of all, we see the figs in the Garden of Eden – covering up the shame of Adam and Eve. In fact, it's the only tree specified that we know for sure was in the garden. Throughout the scriptures, the plant becomes a symbol of prosperity, wellbeing, and security. Along with the vine, to sit under the plentiful shade of your own fig tree is the epitome of safety, peace and wellbeing in many Biblical passages. These plants don't grow overnight, and it takes time to culture and nurture them – their maturity indicates that the gardener has been continuously and steadfastly there, tending to their growth over the years. For Israel, exile and wandering has been a byword for punishment and so sitting under your own vine and fig tree is a sign of blessing and security.

The fig tree as a metaphor for Israel

The fig tree is also symbolic of Israel itself –
It often symbolized the health of the nation
both spiritually and physically

Hosea 9:10 says, *“When I found Israel,
it was like finding grapes in the desert;
when I saw your ancestors,
it was like seeing the early fruit on the fig tree.”*



Later, the Bible tells us of the glorious time when *“Judah and Israel lived in safety, every man under his vine and his fig tree, from Dan even to Beersheba, all the days of Solomon.”*

(1 Kings 4:25)

Later still, following the minor prophets we can see warnings to the nation of how God would bring destruction and failure of crops as part of his judgment against them, specifying empty fig trees that were stripped bare and fruitless. (Joel, Habakkuk and Haggai)

It's almost as if the fig was something of a barometer of the health of the nation – taken away as punishment, and flourishing in times of restoration.

In the New Testament we can also see Yeshua using the symbolic fig tree – firstly in the calling of Nathanael who was *“sitting under a fig tree”* like a *“true Israelite”* in John 1:48-50. Later he curses the fruitless fig tree, representing unfruitfulness (Mark 11:12-21), and then uses the fig as a metaphor of how we should recognize the signs of the times (Matthew 24:32).

This end-times warning system with the fig analogy is picked up again in Revelation 6:13.

So from Genesis to Revelation, the fig features strongly in scriptural symbolism. There are many more interesting references not mentioned here which are also worth exploring in Judges, Song of Songs and parables of Yeshua.

Figs flourishing in Israel today

Today Israel is full of fig trees – huge, well developed, shady and mature. They produce two harvests of fruit a year, the early crop around Passover time in the spring, even before the leaves have unfurled, and the biggest, best, most juicy fruits are coming into their own right now, in September, as we draw close to the Jewish holidays of Rosh HaShanah, Yom Kippur and Sukkot (Feast of Trumpets, Day of Atonement and Feast of Tabernacles respectively).

It is possible to consider that the flourishing of figs today in Israel is a Messianic sign in itself – the people are back in the land, the fig trees are abundant and plentiful, and the nation is now waiting for restoration to come. We know that the restoration will be a spiritual revival, and all his people greeting their Messiah Yeshua, saying *“Blessed is he who comes in the name of the Lord”*, or *“Welcome Yeshua, our Messiah!”* Come, Lord Jesus, and find us ready!

When God placed Adam and Eve in the garden, the traditional picture of the forbidden fruit from the tree of the knowledge of good and evil is an apple. However, those who study the Bible believe another common fruit is a much better picture of the forbidden fruit. As you are about to discover, there are aspects to the fig tree and its fruit that many simply do not know. Like Eve who first considered the forbidden fruit, not understanding the consequences, there is another side to the fig and its fruit.

"[Eve] saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate." Genesis 3:6

The first effect of eating the forbidden fruit of the knowledge of good and evil was the shame in discovering their own nakedness. Before this they were clothed in the glorious light of God.

Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings." Genesis 3:7

It may be that the fruit of this tree was eaten and then the leaves were used to "cover it up." To this day, it is universally understood that covering one's self with fig leaves is offering "excuses" for an embarrassing event or status. Offering an olive branch is offering peace; but offering a fig leaf is to offer a temporary cover (an excuse).

Before we go further, here are some botanical facts about the fig and its fruit. Some of these facts are central to understanding the other reference made in the Bible about the fig tree. Fig leaves are bright green, single, and large (up to 1 ft in length). They are more or less deeply lobed with 1 _ 5 sinuses, rough hairy on the upper surface and soft hairy on the underside. While the leaf might be sufficient to cover the loin area, it remains embarrassing just the same.

The forbidden tree of knowledge of good and evil had two natures – good and evil. This seems to be the nature of fig trees as well. Fig trees, like other vegetation, come in several varieties. They are deciduous, losing their leaves each year and offering new growth seasonally. There are approximately 19 varieties grown specifically for their fruit, but the fig tree varieties also vary in size and the way they grow. Generally, fruit bearing fig trees grow to about 30 feet, but they can grow to 50 feet, offering great shade with sprawling branches. They tend to spread out horizontally as opposed to vertically. These large sprawling trees are ideal for building a tree house. It is no wonder that the personal vision of the kingdom is a man with his own vine (grapes) and his own fig tree.

"In that day," declares the Lord of hosts, "every one of you will invite his neighbor to sit under his vine and under his fig tree." Zechariah 3:10

Fig wood is weak and decays rapidly. The trunk often bears large nodal tumors where branches have been shed or removed. The twigs are terete (cylindrical but slightly tapering) and pithy rather than woody. The sap contains copious milky latex that is irritating to human skin. The roots of a fig tree are greedy, spreading beyond the tree, often choking out other nearby vegetation. Fig trees require a lot of space away from other trees.

There are giant fig trees growing in tropical areas sometimes called "strangler" figs because they grow along with other large trees, wrapping themselves around the trunks and branches "strangling" the other tree. Not only do the roots invade the area of other trees, they actually use the trunk and branches of the other tree. This is one of the variations along the theme of good and evil. These particular fig trees drop hanging vines, which become new roots on contact with the ground to feed the sprawling growth. A very eerie scene is produced whenever you see a forest with strangler figs entwined with everything else.

Here is another strange fact about figs trees. They have genders. The male fig tree is actually called a caprifig. Its fruit is generally not edible. It is in fact the home of a special insect – the fig wasp. These insects hibernate and reproduce within the fruit of the caprifig. If you open the fruit of the caprifig, you will find the frass (excrement) of the fig wasp. It is not at all appealing to eat. The caprifig bears three crops a year. The other gender is simply called female. It bears edible fruit twice a year – in the spring time and in the fall.

The Fig tree is related to the Sycamore tree. The prophet Amos was a keeper of Sycamore trees (fig trees).

Then Amos answered and said to Amaziah, "I am not a prophet, nor am I the son of a prophet; for I am a herdsman and a grower of sycamore figs." Amos 7:14

A fig tree in the Middle East is a welcome respite from the heat of the day for any traveler. A shady fig gives a very pleasant tropical feeling. If it is the right time of year, you can also enjoy its fruit while relaxing. Nathaniel may have experienced such a feeling when he was under the fig tree before meeting Yeshua the first time. You will remember that Yeshua shocked Nathaniel when he mentioned that fact.

Nathanael said to Him, "How do You know me?" Yeshua answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." John 1:48

This is the first of two incidents involving fig trees that offer great mystery to the Bible student. The second is Yeshua cursing the fig tree just before His work of redemption. The mystery with Nathaniel stems from Nathaniel's thoughts under the fig tree. He and Yeshua made some kind of connection that is not fully expressed in the Scripture, but it was enough to convince Nathaniel that Yeshua was the Messiah, the King of Israel.

Fig trees also are subject to environmental elements that can cause them to wither. Insufficient water, wind damage, and frost all contribute to the withering demise of younger trees. As a result, many dead branches are found around fig trees, which make for excellent fire wood. In fact, the wood of the fig tree was the preferred fuel for the altar. A poor person would either bring salt or a piece of fig wood as their gift for the temple service

Here are some more interesting facts about the fruit of the fig. As I said earlier, the female fig tree bears fruit twice a year. The first crop is called the "breba" crop. It is in the spring bearing on the previous season's growth. That is, the branch grown in the prior summer bearing the main harvest is the same branch that bears the "breba" crop. A new branch is not grown. In the Middle East, it is considered the food for the poor. It is more starchy and is not as sweet as the fruit in the fall. The second crop is borne in the fall (October or November) on the new growth and is known as the main crop. The main crop is after the fall holidays of Yom Kippur and Tabernacles, and it is the sweetest fruit. However, the Bible frequently refers to the first-ripe fig prior to the summer several times – the "breba" crop as opposed to the main crop.

The matured "fruit" has a tough peel (pure green, green suffused with brown, brown or purple), often cracking upon ripeness, and exposing the pulp beneath. You open the fruit by splitting the fruit down the center or peeling the outer peel. Depending on the variety of fig, the color of the pulp varies from white to amber. The small jellied seeds in the hollow center are also edible. Pollinated seeds take on a nutty taste, usually present in dried figs.

Probably, the most famous story in the Bible about the fig tree is Yeshua searching for the fruit of a fig tree in the springtime, just before Passover, and finding none, supposedly cursing it. Based on what we know about figs, He was looking for the breba crop. We will address that story shortly, but let us review other references in the Bible to the fig tree and its fruit. There is a consistent theme that emerges that will lend much insight and understanding to both the garden of Eden story and Yeshua's unsuccessful search for the "breba" crop fig.

The book of Judges contains a fascinating oratory by Jotham standing on one of the two famous mountains of blessing and curse – Mt. Gerizim and Mt. Nebal. It is a comparison between the olive, fig, vine, and bramble.

Now when they told Jotham, he went and stood on the top of Mount Gerizim, and lifted his voice and called out. Thus he said to them, "Listen to me, O men of Shechem, that God may listen to you. Once the trees went forth to anoint a king over them, and they said to the olive tree, 'Reign over us!' But the olive tree said to them, 'Shall I leave my fatness with which God and men are honored, and go to wave over the trees?' Then the trees said to the fig tree, 'You come, reign over us!' But the fig tree said to them, 'Shall I leave my sweetness and my good fruit, and go to wave over the trees?' Then the trees said to the vine, 'You come, reign over us!' But the vine said to them, 'Shall I leave my new wine, which cheers God and men, and go to wave over the trees?' Finally all the trees said to the bramble, 'You come, reign over us!' And the bramble said to the trees, 'If in truth you are anointing me as king over you, come and take refuge in my shade; but if not, may fire come out from the bramble and consume the cedars of Lebanon.'" [Judges 9:7-15](#)

It is a story about who should be king and ruler, and who should make judgments for the nation. Jotham's comparison of the olive, fig, and vine was to show that good candidates with good attributes were not being selected as the leader. There is obviously more to the story, but the attributes expressed for the fig are noteworthy.

Jeremiah used a vision of good figs and rotten figs to tell the House of Judah they would soon be judged by God. The good figs were the remnant to be preserved by the Lord and the rotten figs were the king and his officials to suffer destruction.

Thus says the Lord of hosts, "Behold, I am sending upon them the sword, famine, and pestilence, and I will make them like split open figs that cannot be eaten due to rottenness."
Jeremiah 29:17

Isaiah, the prophet to the House of Judah, had a particular judgment against the House of Israel under the leadership of Ephraim. He was not complimenting them. Instead, he referred to the leadership of Ephraim as drunkards, reeling to and fro with their judgments and leadership. In the midst of his rebuke he made mention of the breba crop of the fig.

And the fading flower of its glorious beauty, which is at the head of the fertile valley, will be like the first_ripe fig prior to summer; which one sees, and as soon as it is in his hand, he swallows it. Isaiah 28:4

I mentioned earlier that the fig of the springtime is the food of the poor. Isaiah seems to be telling Ephraim and the House of Israel that they will eat the food of the poor instead of the crops of a fertile valley under their control.

The prophet Amos was a contemporary of Isaiah. Whereas Isaiah was a prophet to the House of Judah who spoke about the House of Israel, Amos was specifically directed to the House of Israel. Amos began his book proclaiming God's judgment upon several peoples and regions with this expression, "for three transgressions ... and for four I will not revoke this punishment." He ultimately spoke of God's judgment upon the House of Israel – their dispersion to the nations.

Compare Amos's prophetic message of judgment from God with Yeshua's telling of a parable about a man who had a fig tree and a vineyard.

And He began telling this parable: "A certain man had a fig tree which had been planted in his vineyard; and he came looking for fruit on it, and did not find any. And he said to the vineyard_keeper, 'Behold, for three years I have come looking for fruit on this fig tree without finding any. Cut it down! Why does it even use up the ground?' And he answered and said to him, 'Let it alone, sir, for this year too, until I dig around it and put in fertilizer; and if it bears fruit next year, fine; but if not, cut it down.' "Luke 13:6-9

Did you note the comparison of the three then the fourth from Amos? The reason Yeshua told this parable about the fig tree was to show God's balance of mercy and justice. He was explaining that men do not judge matters as God does. In the previous verses (1-5) of Luke's gospel, He had just said that all the Galileans were sinners, when a comparison was made among the Galileans alone. He explained that all those in Jerusalem were sinners, when a comparison was made of just them also. He was trying to show that men fail to judge and discern the things of God properly. Immediately after this parable,

He healed a woman oppressed for eighteen years: her back was not able to keep her erect and she was constantly bowed. When she stood erect, Yeshua was condemned by the leader of the synagogue for healing on the Sabbath. The leader of the synagogue misjudged what Yeshua had done. But Yeshua showed that the judgment of men did not compare to the mercy or justice of God. Even if the fig tree bore no fruit for 3 years, they should give it a 4th year. The Torah teaches that an Israelite is not to eat the fruit of a tree grown in the land until the 4th year. Yeshua's judgment was based on the principles of the Word of God – the Torah. Men judge outward things and fail to consider fully the inward things to determine the truth.

Throughout the Bible, this is the repeated message of the fig tree. The good is that it is a strong tree offering cover and a sweet fruit. On the other it is a symbol of poverty, lack and fuel for the altar. All these contrast speak of judgment – measuring good and evil, balancing mercy and justice. Man appears to be consistently incapable of making correct judgments. This is the warning about the forbidden fruit from the tree of the knowledge of good and evil.

Let's now address Yeshua's last encounter with the fig tree just prior to His work of redemption and see if the theme of judgment bears out. As Yeshua approached Jerusalem, He stayed in the small town of Bethany with His friends Lazarus, Mary, and Martha. Bethany is southeast of Jerusalem beyond the Mount of Olives. Bethany means "the house of the poor." Between Bethany and Jerusalem was another small community near the Mount of Olives. That community was called Bethphage. Bethphage means "the house of the unripe figs" – the food of the poor. It was in this area that Yeshua encountered the fig tree in route to Jerusalem the day after His joyous entry on the colt.

Now in the morning, when He returned to the city, He became hungry. And seeing a lone fig tree by the road, He came to it, and found nothing on it except leaves only; and He said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered. And seeing this, the disciples marveled, saying, "How did the fig tree wither at once?" And Yeshua answered and said to them, "Truly I say to you, if you have faith, and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it shall happen. And all things you ask in prayer, believing, you shall receive." Matthew 21:18-22

This incident has plagued most Christian theologians for centuries. Critics of the Gospel accounts have cited this event as negative evidence against His Messiahship and the truth. The disciples were mostly taken by the ability of Yeshua to summarily judge the tree for no fruit. However, critics have challenged the righteousness of His judgment. (What about the parable He told of waiting until the fourth year? Giving the tree another year and some fertilizer? Quick answer: it was the fourth year and it still did not have any fruit.)

Some Christian theologians offer this explanation for Yeshua judging the fig tree: the tree represents Israel and since it had no fruit for Him, Israel would soon be judged to bear no more fruit. Israel (the House of Judah) was in fact judged by God at the destruction of Jerusalem in 70 A.D. by the Romans.

While I agree that the Messiah was speaking of judgment, it is narrow minded to think of God judging Israel and not including the rest of the world. In fact, those who reference the fig tree as a symbol of Israel are proving they are men judging others from a very shortsighted point of view. It is not a Godly judgment. If the world does not bear fruit for the kingdom they are subject to the same judgment Israel has and will suffer. (Remember Yeshua explaining that we are all sinners whether we are from Galilee (the way of the Gentiles) or Jerusalem (the Jews))?

The Olive tree also is clearly the symbol of the nation of Israel. The vine and the grape are symbols of God's kingdom. The fig tree represents God's judgment upon all – Israel and the nations. Israel has and will have much fruit for the future kingdom. Fig trees will be in the kingdom; Israel will be in the kingdom.

This is why Yeshua taught earlier from the Mount of Olives (and Bethphage) the parable of the fig tree. In fact, the teaching of the fig tree was given in the days immediately before the cursing of the fig tree.

Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things, recognize that He is near, right at the door. Truly I say to you, this generation will not pass away until all these things take place. [Matthew 24:32-34](#)

The timing of the Day of the Lord is prior to the main harvest of the fig tree. The Fall Holidays of Yom Kippur and Tabernacles occur in late summer and early fall while the figs are unripe. It is late summer when the figs are unripe. This is the timing of the parable of the fig tree, not early in the springtime. Yeshua is saying that His return, the Day of the Lord, is consistent with the Fall Holidays in a future year prior to figs becoming ripe.

This parable was given immediately after He explained the signs of the end of the ages, the great tribulation, the sign of the Son of Man coming, and our gathering to His kingdom.

For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall. And unless those days had been cut short, no life would have been saved; but for the sake of the elect those days shall be cut short.” [Matthew 24:21-22](#)

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.” [29-31](#)

The actual Day of the Lord and the judgment that will fall on all men is described in the Revelation as: *“And the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind.” [Revelation 6:13](#)*

Figs that are picked early from the tree do not ripen. They remain unripe and become rotten.

Let's review. The fig tree seems to have a two-sided testimony. There are two genders – one you don't want to eat and one that you do. Of the one you do eat, there are two crops – one in the springtime (for the poor) and one in the fall (sweet and desirable). Fig trees make for beautiful shade and a tropical pleasure, but in the tropics fig trees are "stranglers" that choke out other trees. Fig trees are hearty and able to grow in difficult terrain, but they can also wither quickly. The wood of the fig tree was the primary fuel for the altar and yet, we are promised the pleasure of the fig tree in the kingdom. In the Bible, fig trees are specifically mentioned beginning with the garden of Eden to the coming of the Lord. The spiritual illustration is a righteous judgment of good and evil.

It seems that our world is like the fig tree. Some choose to follow the Lord and they bear sweet fruit to the Master. Others seem to have their fruit infected with fig wasps (mixing man's traditions with God's commandments). Still others are like strangler figs, although massive, they soon wither and are fuel for God's fire. Their fruit is rotten ripe and corrupted. When Yeshua said the fig tree would bear no more fruit, I believe he was referring to a part of the world that will not recognize Him as Master. They simply bear no fruit at all. There is a day of judgment coming when they shall be withered and serve as the fuel for God's consuming fire. The Messianic Age is a time when much fruit-bearing will occur. The Scripture says that there be "no end to the increase." Fruit trees that bear no fruit simply won't be there.

Since we are the last generation and the Messiah is soon coming to establish His kingdom, this might be a good time to examine our own fruit. Can any be found? Is our fruit sweet and ready for the Lord? Or do we just have a lot of fig leaves (excuses) instead?