

Hi John and Doves,
Part Two of my study, with some more information for you to meditate on.
Blessings,
EAR

The fig trees of Israel and the end time generation — Part Two

(Please refer to Part One – [The fig trees of Israel, and the end time generation \(fivedoves.com\)](http://fivedoves.com))

Note: On a single page, accompanying Part One of this study, I have collated the three Gospel records of what Jesus said about **The Signs of His Coming**. I suggest that you print out the scanned page (colour print), containing the scriptures on which these studies are based, and keep it on hand as we explore the highlighted/coloured topics on that sheet, which signify Christ's return.

The generation that sees... the tribulation of those days:

Mark wrote: *But in **those days**, **after that tribulation**...* (Mark 13:24), while

Matthew has written: **Immediately after the tribulation** of **those days...** (Matt. 24:29).

These two statements differ slightly... Mark seems to suggest that **those days** are unique and separate, occurring **after the tribulation**; while Matthew infers that **those days** that are singularly distinctive were **the tribulation!** Whichever way we want to read it, this statement made by Jesus does not just refer to the very long period of tribulation and persecution lying ahead for Christians, and the very long days of vengeance for the Jewish people, which would occur during **the times of the Gentiles** (cf. Mark 13:7–23; Matt. 24:6–22; Luke 21:12–24), but to some special period connected to the tribulation—identified in scripture as **those days**—which Jesus' disciples might have had instruction and insight about, but whose identity seem lost to us!

But, there are two lines of enquiry that we can pursue here; first: try to find out what **those days** (connected to the tribulation) are all about—because not only do they commence the scripture passage under consideration (Mark 13:24–33)—but **those days** clearly refer to the **conditions existing** on earth, **prior to** the celestial signs that announce Jesus' imminent appearance? Second: see if there is a connection between **those days** and what Jesus said to a fig tree?

~~~~~

### **What does the word TRIBULATION mean?**

(Merriam-Webster)

...distress or suffering resulting from oppression or persecution *also*: a trying experience...

So, does the word TRIBULATION, as used in the New Testament, mean severe distress or suffering from oppression or persecution: or (according to Dispensational doctrine) does it mean God's wrath and judgment? What this word means can only be **determined in reality, when its scriptural context** is confirmed by subsequent **historical events!** However, depending on which interpretation one chooses, this word actually divides Christians into two separate camps of belief, resulting in two quite different anticipated schedules of events regarding what the end time generation is expected to witness.

First, it should be noted that the Greek word for **tribulation**, is Strong's No. 2347: **thlipsis** (meaning: trouble, distress, oppression, tribulation), which is nowhere used in scripture for either God's wrath or judgement! Instead **tribulation** is used in association with **persecution** (Matt. 13:21), **anguish** (Rom. 2:9), **distress** (Rom. 8:35), **suffering** (1 Thess. 3:4), and **poverty** and **trial** (Rev. 2:9–10). Almost every use of the word relates to what Christian converts will suffer for their faith, during their earthly experience as the adopted children of God, e.g., John 16:33; Acts 14:22; 2 Cor. 1:4, 7:4; 1 Thess. 3:4.

Thus, the two separate camps of belief, together with their differing schedule of events are:

1. The believers **whose hope lies in Christ's Second Coming** understand that this event will take place after a very long period of TRIBULATION (during the Church age/the times of the Gentiles), is brought to an end. Consequently, during the whole Gospel era severe suffering, trial, persecution and oppression, will be experienced by millions of Christians in every generation, living in many of the world's nations; because of their belief in the Gospel of Salvation and their staunch faithfulness in Jesus Christ. As Jesus said: ***this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*** (Matt. 24:14) As shown in scripture, the tribulation that first arose against Jesus' disciples would continue in frequency and severity in the last days. Thus, tribulation will permeate the Church age, and (***thlipsis***) doesn't sound like God's wrath at all!

As Jesus warned his disciples:

***...they will deliver you up to tribulation [thlipsis] and kill you, and you will be hated by all nations for My name's sake. (Matt. 24:9)***

We can only conclude, as many scriptures indicate, that the end of this long period of TRIBULATION against Christian believers, will be marked by a massive inflexion point called **the consummation** (Dan. 9:27b); this is when the **celestial signs** preceding **Jesus' return**, will be undeniably evident because **the powers of the heavens will be shaken**. (Matt. 24:29; Isaiah 13:10, 24:23, 30:26, 60:19; Joel 2:10, 31; 3:15; Matt. 24:29; Mark 13:24; Luke 21:25; Acts 2:20; Rev. 6:12, 8:12, 9:2, 16:8)

2. On the other hand, those Christians **whose hope is in The Rapture** believe that the tribulation hasn't happened yet (well, for them anyway), and therefore they will (unexpectedly) be taken up into heaven before the GREAT TRIBULATION, to avoid all the troubles breaking out on the earth! They will supposedly remain there, while the wrath of God falls on the Jews and those unfortunate people who are left behind during a flexible (3½ – 7 year) period of great tribulation. This escapist theology is promoted in Dispensational theory about the end times, mostly arising from American Universities like Biola, and the teaching of Moody Bible Institute.

However, scripture informs us that it is only after Jesus' Second Coming that any judgements of God are carried out (cf. Jesus **parables** re: the faithful and the evil servant— the 10 virgins—the talents and the three servants—and the **metaphor** of the sheep and the goats)—which are all contained in Matt. 25. In every case, it is after Christ's visible Second Coming, when the separation of good from evil occurs, that God's judgement is decreed, and His wrath is released...

***When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats, and He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundations of the world.'... Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.'*** (Matt. 25:31–34, 41)

~~~~~

Thus, the order of events conveyed in our study is:

1. (A particular aspect of) the tribulation, called **those days**;
2. The **celestial signs**;
3. **Fearful sights** creating distress in the Nations;
4. **The sign of the Son of Man, and His** appearing;
5. **The Trumpet** sound followed by
6. **The Resurrection and The Gathering** of the Saints.
7. **The Kingdom Triumph**.

Therefore, I find it rather strange that those who place their hope in The Rapture, also waste their time looking for the celestial signs (blood moons, blackened sun etc.,) which precede and herald Christ's return—which doesn't make any sense—because we are clearly told that the celestial signs come AFTER THE TRIBULATION OF THOSE DAYS, not before! And since the tribulation is supposed to take place on earth after they have been (unexpectedly) raptured to heaven, none of these celestial signs will be seen by them!

Alternatively, it is obvious from the verses below—extracted from the scripture sheet accompanying Study One—that Jesus thought His new disciples would still be on earth to see the celestial signs that would appear AFTER THAT TRIBULATION; but this likelihood depended on whether His Second Coming would occur during that particular generation's life-time (if and when decided by the Father).

Now when these things begin to happen, look up and lift up **your heads**, because **your redemption draws near.** ^{Luke}

So **you also**, when **you see** ^{all} ^{Matt.} these things happening, **KNOW** that **it** **the kingdom of God** ^{Luke} **is near**—**at the doors!**

Assuredly, I say to **you**, this generation will by no means pass away till **all these things take place**. Heaven and earth will pass away, but my words will by no means pass away.

But of that day and hour **no one knows**, not even the angels in heaven, nor the Son, but only the Father

However, it seems that the meaning of these celestial signs (that might be of the re-occurring sort, like the regular Solar and Lunar Eclipses that can be charted), might not be evident to either the Christians or the non-believers living in that end time generation who observe them, right up to the time when **the sign of the Son of Man** [appears] **in heaven!** Seemingly, it is only then that ...

... all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory (Matt. 24:30; cf. Luke 17:28–30).

Obviously, by then, it is too late for **all the mourning tribes** to do anything about it? (cf. 2 Cor. 6:2)

BUT at the very same moment, this extraordinary sight will **bring great joy** to the persecuted Christian believers, when they **hear the trumpet sound**, and **see Jesus descending in the clouds**, while His angels **call up** the **resurrected dead** and **gather** the '**changed**' **elect living believers** (from the four corners of the earth and heaven), to meet their Lord in the air/sky. (1 Thess. 4:14–17; cf. 1 Cor. 15:42–44, 50–53) They will then return with Him to enjoy His **Triumph**, when He takes up His kingdom rule on the earth. ¹ **N.B.** the air/sky is only about 4 kilometres thick, indicating the realm of our atmosphere where those living in transformed immortal bodies can breathe!

~~~~~

However, in trying to find out what **those days** (of tribulation) represent, we should first notice 'the enigmatic hint' that Jesus uttered—while on His way to the cross—concerning those things that lay ahead for the Jewish people, when He spoke to the **Daughters of Jerusalem** who were weeping for Him:

**'Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children... For if they do these things in the green wood, what will be done in the dry?'**  
(Luke 23:28, 31)

Now, I have read in modern commentaries that these two figures of speech are incomprehensible today; whereas they might have been understood by Jews living in the 1<sup>st</sup> Century. Unfortunately since then, it appears their meaning has been lost to us through history; or has it? Interestingly, while

modern scholars believe that the rebirth of Israel in 1948 was predicted in the parable about the fig tree whose branches would become tender and put forth leaves; (i.e., the same fig tree parable that is written into the middle of the 'end time' schedule of events, cf. Mark 13:28; Matt. 24:32); the same scholars don't seem to have given any thought to that end time schedule in the context of Jesus' other parables about fig trees (there are several): especially His acted-parable over the 'barren fig tree' that Jesus cursed the day after His triumphant entry into Jerusalem during His Passion Week! It is Jesus' actions against that barren fig tree (Matt. 21:18–20 below), and His words (above) to the Jewish mothers in Jerusalem that can give us some insight into what is meant by those days!

**Note:** To keep track of the events that occurred early on in that crucial Passion Week (see end note <sup>2</sup>) or you can follow the Gospel harmony for Jesus movements during that Covenant Week in AD 30, where the Passover could only take place on a Thursday! See my 5 Doves post on April 16, 2023. [Hebrew and Western Dates for Passover AD 30. \(fivedoves.com\)](https://www.fivedoves.com)

However, since this letter is focussed on what Jesus said to a fig tree, and finding out what those days refer to, let's connect Jesus words about the **green wood** and **dry** (above), with His acted-parable over the barren fig tree (below). See also pages 2–3 of my 5 Doves post re. Jesus and the fruitless Fig-tree—an acted-parable. [Chance, Re JESUS' TIME OF VISITATION → FOR SALVATION \(fivedoves.com\)](https://www.fivedoves.com)

So, we are told that on the first day of Jesus' entry into Jerusalem on Palm Sunday, the crowds welcomed Him as the Son of David, their long awaited Messiah! Late that afternoon He visited the temple and **looked around at all the things** in it, before returning to Bethany with His disciples for the night. (Mark 11:11) On the second day, while walking back towards Jerusalem via Bethpage, Jesus saw in the distance a fig tree growing on the side of the road.

**Note:** Bethpage, was a vineyard area for growing grapes, which had many fig trees growing around it, or in it. (Cf. Matt. 21:2; Luke 19:29–38; Luke 13:6–7)

Matthew takes up the story about what happened on that second day.

*Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, 'Let no fruit grow on you ever again.' Immediately the fig tree withered away. And when the disciples saw it, [on day three cf. Mark 11:20–21 below] they marvelled, saying, 'How did the fig tree wither away so soon?' (Matt. 21:18–20)*

Mark also tells us... about day two.

*Now... when they had come out from Bethany, He was hungry. And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, **for it was not the season for figs**. In response Jesus said to it, 'Let no one eat fruit from you ever again.' And His disciples heard it. (Mark 11:12–14)*

Then, Mark reports what they saw... on day three.

*Now in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter, remembering, said to Him, 'Rabbi, look! The fig tree which You cursed has withered away.' (Mark 11:20–21)*

The first thing we notice (about this dual record) is that Jesus **talked to the fig tree, directly**; He addressed it in a **first person** figure of speech, as **YOU**! Was Jesus in the habit of talking to trees? Did His words hold power over the life and death of trees? Apparently so! The fig tree obviously heard what Jesus said because it immediately began to wither away: the sap that had been coursing through its veins petered out and it stopped feeding its big green leaves! Now, we don't know if

Mark's later insight into the fig tree's cause of death—dried up from the roots—was something he knew about fig trees, but Mark says that they saw the fig tree dried up from the roots! The roots of the tree had apparently loosened their grip on the very ground that nourished it, right in the place where that tree had been planted! The cause resulted in the effect; its canopy withered away! As we shall see... this observation carried ramifications for what occurred later on, on that fateful third day in Jerusalem.

But the next **startling** thing we notice is that Mark adds an important detail to this acted-parable fig tree narrative: where he states... **it was not the season for figs.** (Mark 11:13) Accordingly, **if it was not the season for figs**, was this withered fig-tree just the victim of a random and spiteful act committed by Jesus (because He was hungry): was it played out for His disciples, to show them they should have faith in God when praying: i.e., believing that those things they asked for would be received, as Jesus subsequently applied His action, in the following verses? (cf. Matt. 21:21–22 and Mark 11:22–26) **OR**, did Jesus curse this particular fig tree as a symbol of His condemnation of the **'fruitless'** state of Judah's religion and its people, which He had just witnessed on day one of His Passion Week when he visited the Temple in the late afternoon, and **looked around at all the things in it?** (Mark 11:11) **OR** was this acted-parable the result of Jesus anger over the Jews' short-lived acknowledgement of Him—as their Messiah on Palm Sunday—just the day before? **OR** was it the corruption of the Scribes, Pharisees and Elders of Israel who wanted to kill Him, which caused Him to declare that their Holy Temple (and Jerusalem) would become desolate into the far distant future, thereby bringing God's judgment and condemnation on that particular generation?

So, what Jesus did say in the Temple on day two, soon after His early morning encounter with the fruitless fig tree is particularly noticeable!

*Is it not written, My house shall be called a house of prayer for all nations? But you have made it a den of thieves.' (Mark 11:15–17)*

And His subsequent declaration:

*'Your house is left to you desolate; for I say to you, you shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!"' (Matt. 23:38–39)*

Therefore, on the same day that Jesus **commanded** the fruitless **fig tree never to bear fruit again;** He similarly **voiced** His **condemnation** of the Temple: **Your house is left to you desolate...** unfortunately, what He said—on this occasion, on that supposedly consecrated and hallowed ground—**the scribes and chief priests heard it, and sought how they might destroy Him.** (Mark 11:18)

So, the very next morning (on day three) while travelling on that same familiar road, the disciples remarked on *how the fig tree had withered up!* I wonder if the disciples understood the connections that Jesus had made, just the day before. If not, they might have made the connection later on, when they heard what He said to the Mothers in Jerusalem, on His way to the cross. Because, just like the **green wood** fig tree that had died from the roots up, causing it to wither away without any hope of fruit, ever again... in exactly the same manner, the Jewish nation had lost its grip on the One who sustained and nurtured it; instead of using the Holy Temple for prayer and teaching that produced the fruits of holiness and righteousness desired by God, they had turned it over to profit, with penned animals, money changers, thieves and merchandise, and unbalanced scales!

Like the fig tree that had withered up immediately, the Jewish Temple would soon be made desolate; Jerusalem would be destroyed; their identity as a nation would die, and henceforth the disciples who witnessed Jesus' actions that day—would have no expectation of fruit on either level of this acted-parable! The 'fruitless' religion called Judaism, based on the Temple sacrifices, would wither away and vanish; i.e., **until the time came** for the Jewish nation to acknowledge Jesus as their Messiah, the Lamb of God, who came in humility to fulfil the **New Covenant for their salvation, in Jerusalem**

during His Passion Week, when He fulfilled the 70<sup>th</sup> week of Daniel's prophecy. (cf. Jere. 31:31–34; Dan. 9:24–27, Matt. 26:28) See my free book: ***The Curse and the Covenant***  
<https://www.fivedoves.com/letters/apr2023/ear42-4.htm>.

**Note:** As a consequence, forty years after their Messiah was crucified at the Jewish Council's insistence (Matt. 27:25), their Holy Temple and Jerusalem were destroyed in AD 70, and the land of Judaea was taken from them by the Romans. So, by the time Emperor Hadrian had founded the colony of ***Aelia Capitolina*** on Jerusalem's 'ploughed' site in AD 131, and after the Bar Kokhba revolt had been totally defeated in AD 132–136, as Judaea was renamed ***Syria Palaestina***, the identity of **Judah** as a nation, living in their Promised Land, had been utterly obliterated. During this interim period, millions of Jewish inhabitants living in Judaea had been killed, enslaved, or exiled into the Gentile World for eighteen centuries, contributing to the greater Diaspora that started with the Babylonian invasion, (circa 600 BC).

To summarise, the fig tree that Jesus deliberately went to examine, which was growing on the side of the road on that fateful morning, showed all the signs of healthy **green wood** via its **impressive leaves**—but it bore no fruit for the Messiah. I believe this is what Mark meant when he said ***for it was not the season for figs***—the tree had its seasons the wrong way round!

**Note:** The important thing to know about deciduous Fig trees is that the fig is produced in the fruiting bud on its bare branches and twigs before the leaves emerge. It is the last tree to produce leaves just before summer (when microscopic wasps pollinate the tiny buds), so when Jesus went to look at this tree in early spring (i.e. during ***Passover in the first month of Nisan***), **there ought to have been figs on its bare branches and twigs from the previous year's growth**—called the First crop. Then, new fruiting buds would appear on new growth in summer before the leaves unfurled, and the Second crop of figs would be available from early Autumn (during ***Tabernacles in the seventh month of Tishrei***). This second crop could be left on the tree or dried for the winter.

So the tree that Jesus examined was all for show, the tree was a dud, so for this reason, He cursed it! But was it cursed twice? Matthew reports that Jesus said ***'Let no fruit grow... on you ever again.'*** While Mark notes that Jesus said, ***Let no one eat... from you ever again.*** There is a slight difference in meaning in these two statements: **first, no fruit will grow** on that fig tree ever again; **second**, if by some miracle a fig— whether good or bad—might appear (cf. Jeremiah 24:1-7, 29:15–20; Hosea 9:10), **no one is to eat** (from that tree), ever again! Both of these phrases became relevant for Jerusalem and Judah's future; because, without a Temple... the Jews could no longer offer sacrifices in atonement for their sins; nor could they, without the blood of a sacrificial Lamb being poured out on their behalf (according to the Law of Moses), produce the fruit of righteousness and holiness required.

God's plan and desire for the whole house of Jacob/Israel had been well established in Old Testament times, via the Law of Moses.

***And you shall be to Me a kingdom of Priests and a holy nation. (Ex. 19:6) For I am the LORD your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy. (Lev. 11:44) For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for Himself, a special treasure above all the peoples who are on the face of the earth. (Deut. 14:2).***

However, the old Covenant of the Law of Moses, and the Jews' attempts to adhere to the Law during the era of Solomon's Temple had failed; the Babylonians had destroyed the Temple, the Ark of Covenant had been lost, and the Jews had been taken into exile for 70 years. Although God had miraculously brought them back to Judaea where they had built a second temple that served them for 420 years, it was during these few fateful days in the middle of Jesus' Passion Week, in the middle of the seven year period (called Daniel's 70<sup>th</sup> week) that the old era—Moses' Covenant of the Law—teetered on the brink of Jesus' New Covenant of grace!

So, during these next two historic days, Jesus would effect that monumental transition, by laying down His life as an offering—on behalf of the Jews, as an atonement for the sins of His people—BUT ***the scribes and chief priests... sought how they might destroy Him.*** (Mark 11:18) Subsequently, unbeknown to the Council of Jews, they were about to play a part in the most glorious world-shaking event conceived in the mind of God; their salvation was about to be accomplished by their long-awaited Messiah! Forgiveness for sin would soon be available to everyone who believed in the name of Jesus Christ, the Lamb of God, who came to confirm the New Covenant promised by Jeremiah 800 years earlier—while they were still prisoners in Babylon—during ***those days*** of exile:

***But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be my people... For I will forgive their iniquity, and their sin I will remember no more.*** (Jere. 31:33–34; John 3:16–17, Matt. 26:28)

Jesus came to earth to work on the blueprint laid down in Daniel 9:24: He would fulfil the six tasks required for the Salvation of the Jews and their holy city within the 490 year time-frame that God had decreed. His death on the cross would... ***finish the transgression, make an end of sins, make reconciliation for iniquity, bring in everlasting righteousness, seal up vision and prophecy, and*** [he would] ***anoint the Most Holy*** when He ascended into heaven to sprinkle His blood on the mercy seat in God's heavenly Kingdom realm. So, after three days in the tomb, Jesus took His life up again and returned to God, waiting for the time to come when the Jews would cry out... ***"Blessed is He who comes in the name of the LORD!"*** (Matt. 23:38–39)

However, one of the points I want to make is that... after Jesus had enacted this parable, the very next day the disciples noticed the fig tree's leaves had withered up, because its roots had ***dried out!*** The parallel and accompanying sign for the Temple complex in Jerusalem (two days later, as Jesus gave up His spirit to the Father), was when the veil of the Temple split apart from the top to the bottom! This was not only a sign that forecast Jerusalem's withered demise and destruction 40 years later, but it portended the mirror image of the fig tree, i.e., the severing of Judaism and the Law of Moses, from God who was its source and the sustainer of its existence. Instead, Jesus Christ, the Son of God had opened a new way— through the veil of his flesh—into the very presence of God. (Heb. 10:19–22) <sup>3</sup>

### **The idiom is understood:**

Therefore, the comparison Jesus made by using this idiom: pointed first to the ***Jewish nation*** that was still operating under the Law of Moses in Jesus' day (like a fig tree ***in the green wood***), when the Jews had a home and a national identity, where Judaism's outward signs showed plenty of green leaves; but it could bear no fruit for its Messiah! And second, it pointed to the coming ***dry*** interval, during ***those days of exile*** that lay just over the horizon, when the Jews would ***again be cast from their homeland, and their nation would cease to exist!***

However, there appears to be a ***double entendre*** in this idiom: so, third, Jesus compared what was happening to ***Him*** during the ***green wood*** stage of Judah's nationhood, when ***He*** (their Messiah), was treated with such contempt, persecution and death on the cross; and fourth, His words implied that ***worse treatment*** would be experienced by ***the Jews*** during the ***'dry' wood*** period—with dire repercussion to come—during their looming Diaspora at the hand of Rome. So Jesus used these obscure phrases (without naming the either the fig tree or national Judah), to subtly forewarn the ***Daughters of Jerusalem*** and the Jews of His day, that more severe cruel and evil times would happen for them and their children in ***those (dry) days*** that lay ahead. (Luke 23:28–31)

**Note:** Historically, the ***green wood*** of Judah's existence within their own homeland was transformed into ***the dry...*** starting with Jesus' Crucifixion and the martyrdom of His followers! The Galilean uprising

and the responsive invasion by the Roman armies in AD 66, weakened the leadership of the Sanhedrin and threw Judaea into chaos (cf. Matt. 24:15–22)! The Roman armies, after sieging Jerusalem, sacked it and burned it including the Temple, and expelled its occupants into the wider world, thus beginning **the times of the Gentiles**. (Luke 21:20–24)

Can we conclude therefore, that **those days** after **that tribulation** concern Israel's **exile?** Israel's two historical Diaspora always began with an invasion of the country... which initiated the **two [dry] intervals of exile!** The first **dry interval** was effected by the Babylonians, which lasted for 70 years; and the second **dry interval** was accomplished by Rome, which lasted for 19 centuries and included multiple Jewish pogroms, and the Holocaust (Dan. 7:25), when Jews had no national home or infrastructure to protect them?

However, now that the Jews are established in their own land and nation once again, is there yet another very similar disastrous period of trouble, persecution and trial, days of vengeance, lying ahead for the Nation of Israel in these end times? Will it be identified as **those days** of particular historical note, which will bring the Jews' Tribulation to an end? Will this be the invasion of Israel called—the Battle of Armageddon (meaning 'hill of Megiddo')—a still future crisis to come... (cf. Zechariah 12:1–11; Rev. 12:13–17) when **the woman [Israel] was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. (Rev. 12:14)**

Cf. [The King of the South 'pushes' at the King of the North \(Dan. 11:40\) \(fivedoves.com\)](http://www.fivedoves.com)

Note: It is recorded in Daniel 11:40 ff. that after the King of the North invades the 'glorious land' he plants his tents between the seas and the glorious holy mountain. I have suggested that these phrases may refer to an area (East/West) between the Mediterranean coast and Jerusalem, or an area (North/South) between the Sea of Galilee and the Dead Sea, which would be located in Israel's central territory. BUT what if both of those directions provided a clue to X marks the spot? Drawn on a map of Israel they may well point to the Valley of Jezreel, Esraeldon, which (on its western/Mediterranean side) contains Tel Megiddo, an ancient site dating back to the Early Bronze Age (3<sup>rd</sup> millennium), with a summit 70 feet high and an area of about 10 acres. Perhaps a look-out H.Q. tent-site for the King of the North during the end time battle of Armageddon where **he shall come to his end, and no one will help him. (Dan. 11:45).**

~~~~~

However, I have always found it difficult to understand why Jesus cursed the fig tree... when Mark stated quite clearly that **it was not the season for figs!** So, bearing in mind the link that has been established, between the fruitless fig tree and corrupt Judaism: was Jesus' curse meted out because spiritual fruit and holy righteousness was absent in the Jewish nation, and we should let the matter rest... **OR**, did Jesus intend to clear the whole matter up by delivering yet another parable about a totally different fig tree—planted in an alternative context, that would convey far deeper meaning to His disciples, and to His followers in these end times?

Consequently, we would need to review the other notable fig tree parables mentioned in the scripture if we want to see the bigger picture regarding the fig tree's future relationship with God, and perhaps find an even deeper meaning behind the withered fig tree story.

This will be the topic in my next letter...

Blessings,

EAR

<http://www.beastandbabylon.com>

¹ The symbolic metaphor of meeting Jesus in the air is modelled on the Roman **Triumph**; i.e., the celebration awarded to a victorious General when he returns to his city after defeating Rome's enemies. By law, his army had to camp outside the city walls, so the General had to apply to the Senate for permission to hold his **triumph** in the city, a celebration that was only awarded for exceptional and outstanding civil, religious and military merit. If his request was granted, the residents of the city went out to meet the victorious General and invite him back into the City with his army that followed, where he was treated like a king for the day, and a great **triumph** celebration was enjoyed. There are many aspects of a **Triumph** that relate to the timing and programme described for Jesus' return to His city! See [Roman triumph - Wikipedia](#)

² Sunday – Jesus' triumphal entry into Jerusalem on **Palm Sunday**; He visits the temple, looks around; goes back to Bethany.

Monday – Returns to Jerusalem; Jesus curses the fig tree; abandons the temple; leaves the city.

Tuesday – He returns to Jerusalem; the fig tree has withered; the chief priests, scribes and elders challenge Him on His authority. Jesus tells several parables. Jesus visits the treasury; He predicts the Temple's destruction; He goes to the Mt. of Olives: to answer the disciples' questions... when will these things be? What will be the sign when all these things will be fulfilled?
Returns to Jerusalem: Jesus and Disciples Passover; the Passover meal; Judas leaves in the dark. Jesus' trial/examination, brought to the High Priest, the Council, Pilate and Herod; Pilate gives the death sentence; Jesus is mocked, scourged and prepared...

Wednesday – Early morning, Jesus is led away... speaks to the women who weep for Him...
Crucified at 9 am; darkness prevails—noon to 3pm—when Jesus expires; the veil of the Temple is rent, and the graves are opened. Jesus hurriedly buried on eve of Passover.

Jesus in the grave: **Passover**—Wednesday twilight to **Passover Thursday** sunset—no work!
Normal day—Thursday twilight to Friday sunset. Women buy, and prepare spices.
Saturday Sabbath—Friday twilight to Saturday sunset—no work!
Resurrection—Sometime after twilight **Saturday**... empty grave (still dark) Sunday morning

Sunday – Still dark, Resurrection Day. Women go to the tomb to use the spices, see angels. Jesus has risen!

³ Will Judaism's sacrificial system be restored? It seems incomprehensible to me, that God would allow the Jews to build another Temple in Jerusalem (with—God forbid—Christian encouragement), and allow the Jews to exercise the Law of Moses via animal sacrifices (that are totally redundant), as offerings for their sins; when Jesus Christ, their Messiah (whom they decided to have killed), has already come as the Lamb of God in the flesh, who died offering up His own blood in atonement for their sins, to make them holy before God!
He will not come again to do that...

For the wages of sin is death. But the gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

Such an act would surely be offensive to God when we are told...

But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption! For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, HOW MUCH MORE shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works [sacrifices] to serve the living God? (Hebrews 9:11–14)