

THE TERMINAL GENERATION:

The Nation of Israel Reborn - The Parable of the Fig Tree and All the Trees

This article is not intended to be an exhaustive analysis of the parable of the fig tree simply because it is not a difficult parable to understand. There is honor in searching out the Scriptures.¹

Jesus instructs us to learn the parable of the fig tree and all the trees.² It is one of the "signs of the times"³ of Christ's Second Advent and the end of the world.⁴

The Fig Tree represents the nation of Israel in the "last days", a nation which has not existed since 70 A.D. "All the trees" represents "all the nations" embodied in the commonwealth of world nations as the League of Nations and the United Nations, both of which, never existed prior to 1920.

The parable of the fig tree and all the trees was fulfilled during the 20th century. The principal fulfillment was Israel's Declaration of Independence commencing on May 14, 1948 followed by Israel's May 11, 1949 U.N. admission and Israel's victorious War of Independence which ended July 20, 1949. That written Declaration honored God as "the Rock of Israel" who had redeemed His people into the land ending the Diaspora exile.⁵ And although the nation of Israel has stumbled upon the Rock⁶, God, in His infinite wisdom⁷, will have mercy⁸ on the remnant of His Inheritance⁹. And God's people declare, "Truly, He is my Rock and my Salvation."¹⁰ Someday, the remnant of Jacob will declare the testimony of Jesus/Yeshua and then Jacob's transgression, his stumbling stone, shall become the Rock of his salvation.¹¹

Jesus gave the Jews a final imperative command in the Fig Tree parable, as He completed His Olivet Discourse on the "end of the age" events described in Matthew 24, Luke 21 and Mark 13.¹²

This imperative command is to "*learn*" the parable. I use the present tense of the verb "to be" because the generation of Jews today is the target audience. He wants everyone¹³, especially the

¹ Proverbs 25:2

² Luke 21:29

³ Luke 21:7

⁴ Matthew 24:3

⁵ The Declaration of Independence of the State of Israel, in its closing paragraph, affirms "With trust in the Rock of Israel, we set our hand to this Declaration..."

⁶ Romans 9:32

⁷ Romans 11:32-33

⁸ Isaiah 14:1

⁹ Deuteronomy 32:9; Jeremiah 51:19, 10:16

¹⁰ Psalm 62:6-7; Deuteronomy 32:4; Isaiah 26:4, 28:16; Psalm 43:2; Matthew 21:42; Luke 20:17; 1 Peter 2:4-8

¹¹ Isaiah 44:5-6; Revelation 12:17, 14:12, 20:4

¹² Matthew 24:32-34, Luke 21:29-32, Mark 13:28-30

¹³ John 3:16

Jew¹⁴, to find Jesus before it is too late¹⁵. These three chapters are doctrinally written to Jews because these chapters describe prophetic events at the "end of the age" which are the subject matter of Daniel's 70th Week¹⁶ and the Book of Revelation. The body of Christ, members of the Kingdom of God, is expressed in mystery form, as Christ indwelt, the hope of glory. As members of this Kingdom we are able to learn the parable of the Fig Tree.

Jesus taught in parables as a form of judgment upon the unbelief of the Jewish nation.¹⁷ The parables were not and are not a form of judgment upon Christ's own people in this Age. Jesus, speaking in Mark 4, said that His disciples, those within the Kingdom of God, could and would understand them.¹⁸ He followed with an incredibly detailed explanation of each material item in the preceding parable. He concluded the teaching saying this:

Mark 4:22

" For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad."

God has promised to reveal everything if you will search out¹⁹ and study²⁰ His Scriptures of Truth²¹.

Therefore, we can learn and understand the Parable of the Fig Tree. In the three gospel accounts of this fig tree parable, Jesus says:

Matthew 24:28

" Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:" [Emphasis added]

Luke 21:29

"And he spake to them a parable; Behold the fig tree, and all the trees;" [Emphasis added]

Mark 13:28

" Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:" [Emphasis added]

¹⁴ Romans 1:16

¹⁵ 2 Corinthians 6:2; Isaiah 55:6; Psalm 69:13

¹⁶ Daniel 9:27

¹⁷ Psalm 78:1-2; Hosea 12:10; Matthew 7:28-29; Mark 4:12; Isaiah 6:9-10

¹⁸ Mark 4:11

¹⁹ John 5:39 KJB only, all copyrighted bibles have removed the word "search".

²⁰ 2 Timothy KJB only, all copyrighted bibles have removed the word "study".

²¹ Daniel 10:21

The Parable of the Fig Tree, as expressed in these three gospel accounts, is fully described in the Luke 21:29 passage. It is this "all the trees" phrase which places the "fig tree" in the proper time context between 1947-1949. Now, we are beginning to learn the meaning of the parable of the fig tree.

The Fig Tree as a National Symbol of Israel

The Fig Tree in this parable represents the recovery of the Jewish people in the land of Palestine expressed in the facts associated with the founding and rebirth of the Nation of Israel as a sovereign nation in the commonwealth of nations. Israel was admitted as a member of the United Nations pursuant to Resolution 273 on May 11, 1949.

The fig tree first appears in Genesis 3:7. It is associated with a covering of the genitals, the removal of blindness, the knowledge of sin, all resulting from "self righteousness" in opposition to God's commandments.²²

Jesus appeared to His brethren as God's Son Savior, the Messiah of Israel, as foretold by the prophets. The nation rejected Him and delivered Him up to Rome. He was crucified. He was resurrected to everlasting life as God's atoning sacrifice for sin, once for all. He is seated at the right hand of God the Father.

Jesus expected spiritual fruit from the nation of Israel. We can know this with certainty based on Scripture.²³

Jesus, after having departed the Temple on the way to Bethany, saw a fig tree. He was hungry and expecting to find fruit on the tree. The fig tree had no fruit, for it was not its time.²⁴ So, he cursed it and smote the tree. It withered away. The fig tree is the only tree which has been cursed in Scripture.

Mark 11:12-13 states:

¹² And on the morrow, when they were come from Bethany, he was hungry:

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.

¹⁴ And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. [Emphasis added]

²² John 7:18; Jeremiah 24:2, 5, 8; Amos 8:2; Hosea 9:10

²³ Matthew 21:17-20; Mark 11:11-14; Luke 21:29-30

²⁴ Mark 11:13

The phrase "for the time of figs was not yet" has dual meanings. In terms of horticulture, the fig tree fruits twice a year. In this passage it was Spring. The fig tree blossoms in the Spring on the prior year's branches (old wood) before its leaves appear. When the leaves appear we may expect to see blossoms and small unripe figs which should ripen in early June in Israel. But if there are no early figs then we might expect blossoms and fruit on the new wood. The latter figs blossom on the new growth. This wood continues to produce blossoms and fruit into the Fall. Some of the late Fall figs may even stay on the tree patiently enduring²⁵ Winter into the next Spring. The fig tree in this parable had no fruit at all.

The parable prophetically declares that Israel will be reborn as a nation because the root of fig tree survived. God had cursed the tree following the crucifixion of Jesus. The tree was cut down and cast away²⁶ in 70 A.D. The fig tree's appearance in the Olivet Discourse indicates that Israel will be revived²⁷ with "tender branches and leaves" representing the new Spring growth of the nation. Israel, as the fig tree, has been revived, but she has no fruit. The future fruit will appear as Summer blossoms in the Time of Jacob's Trouble²⁸ in Daniel's 70th week²⁹ when God in Christ will call out the remnant³⁰ who will have been born again³¹ and keep the commandments of God and have the testimony and faith of Jesus/Yeshua.³²

Isaiah, in 60:10 says:

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee." [Emphasis added]

God will have mercy on the remnant seed of Jacob, those who turn from Jacob's transgression.³³ He will make a new covenant with them.³⁴

There is another parable about a fig tree in Luke 13:6-9:

⁶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

²⁵ Matthew 24:13; Malachi 3:2; Revelation 2:3, 3:10, 14:12

²⁶ Jeremiah 33:26; Romans 11:1-2; Malachi 3:6

²⁷ Hosea 6:2

²⁸ Jeremiah 30:7; Isaiah 27:6

²⁹ Daniel 9:27

³⁰ Romans 9:27; Isaiah 10:21; Isaiah 53:6; Revelation 12:2

³¹ Psalm 22:31; Isaiah 46:3

³² Revelation 12:17, 14:12, 20:4

³³ Isaiah 59:20

³⁴ Isaiah 59:21; Jeremiah 31:33-34; Ezekiel 11:19-20; Romans 3:30, 9:27; Isaiah 43:25

⁸ And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

⁹ And if it bear fruit, well: and if not, then after that thou shalt cut it down.

In this parable, "a certain man" is the Lord.³⁵ The Lord had planted a fig tree (Israel) in His vineyard. The vineyard is the land of Israel. The fruit he sought was ripe figs. The ripe figs should have been the Jewish nations recognition of of Yeshua/Jesus as Messiah.³⁶ He found no figs. The Dresser of the vineyard is Jesus, who had been testifying as Messiah to Israel for three years, implored the Lord to defer cutting down the unproductive fig tree. However, the unproductive fig tree was cut down in 70 A.D. represented by the destruction of the Temple and Diaspora dispersion of the Jewish people to the four corners of the world.

In another story, Jesus, approaching Nathanael, a prospective disciple of Jesus, says:

John 1:47-48

⁴⁷ Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

⁴⁸ Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

The fruit under Nathanael's fig tree was an Israelite who would recognize Israel's Messiah. That is the fruit Jesus was seeking. He and the other disciples, as Paul describes these pre-crucifixion first century Messianic Jews, were "at this present time...the early fruit of the fig tree, a remnant Jew according to the election of grace."³⁷

The Fig Tree is Reborn

When the fig tree's branch is yet tender and puts forth leaves, you know that Summer is near and you might expect fruit.³⁸

In the latter days, the Time of Jacob's Trouble, Daniel's 70th week, Matthew 24, Luke 21 and Mark 13, a remnant of Jewish believers will be born again.³⁹ This birthing process will produce the fruit of the Fig Tree, the seed of Jacob which keep the commandments of God and have the testimony and faith of Jesus/Yeshua.⁴⁰ This birthing is expressed in Revelation 12:1-5.⁴¹ This

³⁵ Daniel 10:5

³⁶ Matthew 16:13; Mark 8:29

³⁷ Romans 11:5

³⁸ Matthew 24:32

³⁹ Psalm 22:31; Isaiah 46:3; Revelation 12:2

⁴⁰ Revelation 12:17, 14:12, 20:4; Luke 21:13

rebirth will occur following the "fullness of the Gentiles" which will be a sign for Israel, the Resurrection/Rapture of Christ's people⁴², at the termination of the Age of Pentecost.

The remnant of Jacob shall be delivered⁴³ and saved.⁴⁴ The remnant of Jacob will enter into the "bond of the covenant".⁴⁵

All the Trees" as a symbol of the United Nations

If the fig tree represents Israel as a nation, then "all the trees" represents "all the nations". This is the logical progression of the parable.

On January 10, 1920, following the Paris Peace Conference, which ended World War I, the League of Nations was founded. It was founded with the stated mission of "world peace" with the view of avoiding another World War.

On September 29, 1923, the League of Nations implemented the British Mandate for Palestine. The mandate provided for the administration of Palestine by the United Kingdom. This mandate was preceded by the 1917 Balfour Declaration in which the United Kingdom favored the creation of a Jewish homeland in Palestine.

On October 24, 1945, the League of Nations was replaced with the United Nations. Like its predecessor, the United Nations was founded after World War II with the view of preventing another World War.

In 1947, the United Nations, known as "all the trees" (nations) in this parable, resolved to divide Palestine and call for a Jewish and Arab homeland following the termination of the British Mandate for Palestine. The Jews accepted. The Arabs rejected. The United Nations resolved to divide Palestine on November 29, 1947 as described by Resolution 181. Israel declared its independence on May 14, 1948. Immediately following this declaration, Israel was attacked by the Arab nations surrounding its borders. Israel's War of Possession⁴⁶ was against Egypt, Lebanon, Jordan, Syria and Iraq. Israel prevailed, against all odds. This was the mighty hand and outstretched arm of Jehovah God as prophesied by Isaiah 11:11.⁴⁷ Armistice agreements were reached with Egypt on February 24, 1949, Lebanon on March 23, 1949, Jordan on April 3, 1949 and Syria on July 20, 1949. Iraq never signed an armistice agreement with Israel. On May 11, 1949, Israel became the 59th member of the United Nations.

World Wars and the Jews

⁴¹ See article: "Valiant for the Truth: The Time of Jacob's Trouble" at <https://9-11-2017.com/2017/06/06/valiant-for-the-truth-the-time-of-jacobs-trouble/>

⁴² The Second Order of the First Resurrection as set forth in 1 Corinthians 15:20-28, Revelation 20:4-5

⁴³ Revelation 12:6; Isaiah 26:20, 37:32; Micah 7:14; Psalm 27:5; Luke 4:4

⁴⁴ Romans 9:27, 11:26; Isaiah 10:21-23, 59:20-21

⁴⁵ Ezekiel 20:37

⁴⁶ Joshua 1:2, 11

⁴⁷ Psalm 83

As a matter of historic patterns, we should observe that "all the trees" is a figure of "all the nations" following World War I and World War II. World Wars I and II appear in Matthew 24:6-7, Luke 21:9-10; Mark 13:7-8.

World War I (1914-1918) resulted in the ejection of the Ottoman Empire which had ruled Palestine since 1517. General Allenby (1861-1936), leading the British Empire's Egyptian Expeditionary Force, expelled the Ottoman Turks from Palestine and Jerusalem and prepared the land of Palestine to receive the Jewish people of the Diaspora exile. This would become the earnest and continuing fulfillment of Isaiah's and Ezekiel's prophecies.⁴⁸

World War II (1939-1945) resulted in the genocide of six million Jews in the lands of the North.

World War I prepared the land of Palestine for the Jewish people. World War II prepared the Jewish people for the land of Palestine. Contrary to the secular world view, the second recovery of the Jewish people from the Diaspora exile and the formation of the nation state of Israel were the two principal purposes of these two world wars.

On May 14, 1948, God had earnestly begun to end the Diaspora exile in preparation for the day of the Lord and the restoration of all things. In 1949, following its War of Independence, Israel possessed the land. Israel should prepare for the visitation of the God of their fathers in the year following May 14, 2018 into 2019. The furnace of affliction is being prepared.⁴⁹ A remnant seed of Jacob will be called out of Israel.⁵⁰

Surveying Daniel's 70 Weeks prophecy, we should observe that following the recovery of Israel's first exile in Babylon Messiah appeared.⁵¹ Additionally, following the recovery of Israel's second exile, the Diaspora, Messiah will appear a second time.⁵² This truth is told by Scripture in Romans 11:26-27, its counterpart, Isaiah 59:20-21, and its counterpart, Daniel 9:26-27. Paul interprets Isaiah and Isaiah interprets Daniel.

Additionally, we should observe the duality of the Abrahamic covenant expressed in Daniel 9:26 and 27 dealing with the First and Second Advents of Christ. The First Advent of Christ in Daniel 9:26 is associated with the "oath of God".⁵³ The Second Advent of Christ in Daniel 9:27 is associated with Daniel 9:27 and the "oath of God".⁵⁴ The confirmed covenant⁵⁵ is established in Genesis 22:16 was confirmed to Abraham and later confirmed to Isaac and confirmed to

⁴⁸ Isaiah 11:11; Ezekiel 20:34, 37:1-3

⁴⁹ Isaiah 48:10; Ezekiel 20:34; Daniel 3:11

⁵⁰ Romans 9:6; Jeremiah 54:45; Revelation 18:4

⁵¹ Daniel 9:26

⁵² Daniel 9:27

⁵³ Psalm 110:4

⁵⁴ Genesis 22:16

⁵⁵ Note: The "covenant" of Daniel 9:27 is not the "covenant of death" (Isaiah 28). It will not be a future treaty with the Antichrist. The future abomination of desolation event referred to in Daniel 9:27 is associated with a future "league" with the High Priest as prefigured Daniel 11 and prophetically described in Daniel 9:27 and Matthew 24:15. The High Priest will control access to the Third Temple, not the Prime Minister!

Jacob.⁵⁶ The most commonly used term to describe this covenant is "confirmed". The truth hidden in plain sight.

The covenant will be confirmed, once again.⁵⁷ God will commence the fulfillment of all of His promises to Abraham.

Conclusion

The parable of the Fig Tree speaks about the generation which witnesses the appearance of nations of the world united and the rebirth of the nation of Israel. We are the generation Jesus described! The Psalmist declares that a generation is 70 years⁵⁸. In the years 2018 and 2019, we will be in the range of Israel's first 70 years in the land. The fig tree is coming of age, 70 years old. When considering Zechariah 1:12's 70 years, we should be on high alert for the Day of Christ!⁵⁹

We have witnessed the birth of "all the trees" in the League of Nations and the United Nations, both of which played a fundamental role in the establishment of the national State of Israel. We have witnessed the birth of that nation in a day.⁶⁰

What people has ever survived the likes of 1,878 years of persecuting exile having been scattered to the four corners of the world. No people, not ever, but the Jew!

What should we expect now? The parable of the fig tree and all the trees says that the generation which witnesses the fig tree appear, grow and produce leaves, Israel, will see the day of the Lord. Will 2019 be that year?

For Christ's own, the day of the Lord is known as the Day of Christ.⁶¹ It will be at His appearance as described in 1 Corinthians 15:52 and 1 Thessalonians 4:17.

For all who have rejected Christ, the day of the Lord will begin following the Day of Christ with sudden destruction.⁶²

For me, I expectantly await His appearance on the Feast of Conclusion⁶³, Pentecost 2019, at the day and hour known only to Him, my Rock, my Salvation, my God Most High.

⁵⁶ Genesis 22:16; 1 Chronicles 16:16-17; Psalm 105:9-10; Isaiah 59:21; Jeremiah 31:34; Ezekiel 20:37; Daniel 9:27

⁵⁷ Ibid

⁵⁸ Psalm 90:10

⁵⁹ See article: <https://9-11-2017.com/2017/06/06/the-70-years-of-indignation-apocalypse-israel-2017/>

⁶⁰ Isaiah 66:8, Ezekiel 37:1-3

⁶¹ 2 Thessalonians 2:1-2 KJB only uses the term "day of Christ" as the day of our gathering unto Him.

⁶² 1 Thessalonians 5:3; See article: <https://9-11-2017.com/2017/12/17/the-end-of-the-age-the-word-doctrine-and-prophecy/>

⁶³ Note: The Feast of Conclusion is another name which the Jews have given to Pentecost/Shavuot. Shavuot marks the conclusion of the seven-week period known as sefirat ha-Omer, the counting of the Omer. It will be the conclusion of the two-step redemption promised: earnest deposit of the Holy Spirit followed by the

redemption/glorification of the body, and so, Israel shall be provoked to jealousy. (Romans 9:32, 10:19-20, 11:11; Deuteronomy 32:21; 2 Corinthians 3:14; Isaiah 8:14)