

Parables (Part 31) - The Unfruitful Fig Tree (A) July 26, 2025

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/x529sy9/parables-part-31-the-unfruitful-fig-tree-a>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Prophetic Fig Tree: End Declared From Beginning

This transcript of a sermon from **Corner Fringe Ministries**, delivered by Daniel Joseph, explores the **Parable of the Unfruitful Fig Tree** from the Gospel of Luke. While not yet examining the parable itself, the text lays foundational understanding by illustrating how the **fig tree metaphorically represents Israel** throughout scripture, signifying peace, prosperity, and even serving as a **prophetic symbol of judgment and the Messiah's Second Coming**. Daniel highlights the **significance of the fig tree's leaves** in relation to end-times prophecy and the **importance of understanding biblical eschatology**, especially concerning the timing of the tribulation. Ultimately, the message emphasizes the **continuity of God's Word from Genesis to Revelation**, asserting that divine truths are **embedded in creation** to declare the end from the beginning.

[Video montage]

And He taught them many things by parables. He said unto them in His doctrine; Hearken, behold, there went out a sower to sow; it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up, and some fell on stony ground where it had not much earth. He said unto them, he that hath ears to hear, let him hear.

[Daniel Joseph]

We are going to be starting a new parable today called The Parable of the Unfruitful Fig Tree. This is a parable found in the Gospel of Luke, in the 13th chapter, and it is unique to Luke alone. So, this is a special treasure that Luke gives us. And remember, most of the parables are housed, in the Gospel of Luke.

Now, this parable is very brief in nature. And in totality, this spans a whopping four verses. But what it lacks in text, it makes up for in content. What I can tell you right now is there is a plethora we need to draw out of this text. There is so much we need to consider regarding what Yeshua has brought to the table. What that means is we're not going to get through this very brief parable today; in fact, we're not even going to get to the parable. So today is just an introduction. Today is going to be about laying the groundwork. Before we jump into this parable, it is so important for you to have perspective and have

some understanding of how the Bible uses the fig tree as a powerful instrument to be able to convey unbelievable messages.

We find, in the Bible, the fig tree is used idiomatically. It is used metaphorically. It is used prophetically. And so, for us, if we're going to jump into this Parable of the Unfruitful Fig Tree, we've got to absorb the reality of this imagery that Yeshua's brought to the table.

With that said, I want to begin by taking you to the prophets, specifically the prophet Hosea. We're going to see here how Scripture lays out the fig tree in a metaphorical context of Israel. This is what we read in Hosea 9:10—"I found Israel like grapes in the wilderness... Now, transport yourself, for a moment, back to the Parable of the Vineyard, and what did we discover there? We discovered that what Yeshua brought to the table at the temple, the very context in which He utilized this Parable of the Vineyard, was not new ground.

This was familiar territory to His first-century Jewish audience, especially the scribes and the pharisees and the chief priests, who were experts in the scriptures and who knew exactly what the prophets said. When you looked at Isaiah Chapter 5, what we discovered is there was a parable of the vineyard, and it literally equated it to metaphorical Israel. He brings this so we can look at these moments; I found Israel like grapes, because they're the vineyard. This is not a surprise, but that's not the only way God describes Israel, because Hosea 9:10 goes on and says, I saw your fathers As the firstfruits on the fig tree in its first season. (Emphasis added). So here we literally see He likened Israel to the fig tree.

Building on this, going to the next book, Joel, we read this: —Joel 1:6-7—⁶ For a nation has come up against My land, Strong, and without number; His teeth are the teeth of a lion, and he has the fangs of a fierce lion. Clearly talking about judgment coming to His people. ⁷ He has laid waste My vine, and ruined My fig tree; He has stripped it bare and thrown it away; Its branches are made white (emphasis added). So clearly, yet once again, we have the vine, the imagery of the vineyard, and that of the fig tree because both are metaphors for Israel. I tell you, take this and put it on a shelf. Because as we continue into next week, you're going to need this. This is going to become much more significant in scope.

That said, I want to take you to 1 Kings. In 1 Kings, it's the time when Solomon has risen to be king over Israel. It's a great time of peace and prosperity. And what we read is this: 1 Kings 4:25— And Judah and Israel dwelt safely; get this, because here comes the idiomatic way of utilizing the fig tree—each man under his vine and his fig tree, from Dan as far as Beersheba, all the days of Solomon. (Emphasis added). So here we see the fig tree is being used as an idiom for what? For peace, for prosperity, for blessing, and specifically for safety. They have rest. And again, it's these two metaphors of the vine and the fig tree, which are used explicitly of Israel, now describing Israel's peace. Very important.

Further pushing the envelope in Jeremiah 24:3-5—³ Then the LORD said to me, "What do you see, Jeremiah?" The backdrop to this is that the LORD had set two baskets of figs in front of the temple, and He brought Jeremiah to view them. So what do you see, Jeremiah? Listen to what Jeremiah says: And I said, "Figs, the good figs, very good; and the bad, very bad, which cannot be eaten, they are so bad." ⁴ Again the word of the LORD came to me, saying, ⁵ "Thus says the LORD, the God of Israel: 'Like these good figs, so will I acknowledge— except I want you to think; you would accept those who are carried away captive from Judah, whom I have sent out of this place for their own good, into the land of the Chaldeans (emphasis added).

Now, I'm going to tell you right now, the only way you can appreciate the magnitude of this statement is to appreciate the context. And what is the context? Well, the context is that God is bringing judgment upon His land. He's bringing judgment upon Jerusalem. He's bringing judgment upon His own house, the Temple of God, and He is going to destroy it. And how does He do it? Fire doesn't fall from heaven. This is the crazy part of it. He grabs a demon-worshipping, pagan king, King Nebuchadnezzar, and what does King Nebuchadnezzar do? He fulfills the Word of the LORD and brings them in. And why does He bring them in? To destroy sin.

When you go to the Book of Jeremiah, for me, it's one of the hardest books in the Old Testament I've ever gone through. Hands down, it's one of the hardest; it's one of the most sobering. It's so difficult because what you see is God kept His promise and brought His people into the land; the temple is functioning; the Jews are going up; they're singing the songs; they're raising their hands; they're declaring how great He is; they're burning incense to Him; they're doing all these things, and at the same time they've walked away from His Torah; they've walked away from His commandments.

It lays it out, and it literally starts going through the ten commandments. You swear falsely. You're bearing false witness. You covet. You're a covetous people. You're guilty of murder. You're guilty of adultery. You are guilty of desecrating the Sabbath. He starts going through all these sins they have committed. And then he declares the pen of the scribe works falsely because what was happening is that the leaders, the prophets, and the scribes, the experts, and the priests, all experts in the law, were rewriting scripture to fit the narrative to justify their lifestyle. You can't even make this up.

This is what was happening in those days, and to ensure the status quo stays, their thinking was, we can burn incense to the queen of heaven while we're burning incense to Yahweh; it's all good. It's okay that we're walking away from the law of God; God loves us. In fact, the text says the people have come forward and said (Micah 3:11) ... **"Is not the LORD among us? No harm can come upon us."** This is what the false prophets were saying because they knew God brought them into the land. This is the House of Yahweh. No harm will come to us.

And yet, what does God do? God sends His prophet Jeremiah with a message that sounds absolutely insane. And the message is (Jeremiah 27:12), put **"Bring your necks under the yoke of the king of Babylon,"** this pagan Gentile, who is a demon-worshipping king from Babylon. This was Jeremiah's message going out, saying, You're going to surrender to him, and he's going to take you out of the land. He's going to take you out of Jerusalem. You're going to be removed, and you're going to be brought into Babylon.

If you want some context here, you get to think of it this way: we have the blessing of feeling the weight of that situation today because Israel is back in the land. Imagine, if you will, a man going out who identifies himself as a prophet. He's a Jew, and he starts walking the streets and talking to the Orthodox leaders, going from synagogue to synagogue, and going up to the Temple Mount and telling them, "Hey, all these wicked people who have come against our land and have actually attacked—we need to submit to them." And from this demonic chant, "from the river to the sea," you know what? You need to come out of the land because that's what the world wanted—to get the Jews out of the land.

Think about the context of Jeremiah going in this day, telling the Jewish people, Let these pagan Gentiles come in and rip you out of the land and go into their land. How do you think he was received? They wanted to kill him; that's how he was received.

The only way you can appreciate Jeremiah 24:5 is to understand the radical context. What God is saying here is, "Like these good figs, who I will accept, so will I acknowledge those who are carried away captive from Judah." In other words, when you bend your knee to this pagan king who is coming in to take you out, I will be your God. Obey My Word.

This takes the whole concept of Proverbs 3:5 to another level: **Trust in the LORD with all your heart, and lean not on your own understanding.** There's no way you would have survived the days of Jeremiah by leaning on your own understanding, because if you would, you would have followed the false prophets and said, "Is not the LORD among us? We're not leaving." —Romans 8:31 — **... If God is for us, who can be against us?** We're going to hold our ground. We're not going to submit to some pagan Gentiles. How scary is that context? Do you understand why the book is so difficult? Why is it so disturbing?

Then we continue, and we read this in Jeremiah 24:6—**'For I will set My eyes on them for good....** Let's



stop here for a second; this is a play on words. This is what the LORD was showing Jeremiah: the good figs are representative of how God sees these men who obey His Word. He sees them; I'm going to set my eyes on them for good; they're the good figs, **...and I will bring them back to this land; because He did promise it to them, I will build them and not pull them down, and I will plant them and not pluck them up.** (Emphasis added).

Who are these men? Again, this point is significant as we continue into next week. It was the men who trusted in the LORD; they put their faith in their God, and they were willing to obey Him at all costs. They had hearts that were totally submissive. This is so powerful.

Jeremiah 24:7—**Then I will give them a heart to know Me.** Oh, this is amazing, **that I am the LORD; and they shall be My people, and I will be their God.** I want you to take that in because the greatest honor you will ever experience in your life, the greatest privilege, and the greatest experience you could have in this world is what is stated right there. This is the promise; this is what God promised Abraham. All the way back when He made a covenant with Abraham (Genesis 17:7), **...to be God to you and your descendants after you,** and you and your descendants will be My people. Because at the end of the day, I'm telling you right now, this is all that matters. That's a covenant relationship. And that relationship happens to those who trust in Him. Jeremiah 24:7, happens to those who believe in Him. And we get this at the end when it says this: **...For they shall return to Me with their whole heart.** (Emphasis added).

I think of what Yeshua said when we read in Mark 12:29-31. The scribe comes to Him and asks Him, What's the first (greatest) commandment in the law? And what does He say? He says the first commandment of the law is **"... you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength ..."** There's no greater commandment. It's right out of the Shema. It's absolutely beautiful.

So, with that said, I want to take you to Song of Solomon. We're going to jump ahead a little bit here in this, just to stay on point. I want to take our discussion further into the prophetic realm, specifically into the context of the Second Coming of Yeshua, and this is where things begin to get intense. When we go to Song of Solomon 2:10, we read, **My beloved spoke, and said to me: 'Rise up, my love, my fair one, And come away.'** (Emphasis added). This is prophetic poetry at its best. Prophesying—this is literally a prophecy of the Second Coming of the Messiah, Yeshua, prophesying the resurrection of the dead. And consider Yeshua's words in John, where He says in John 5:28-29—²⁸ **Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice** ²⁹ **and come forth—those who have done good, to the resurrection of life ...** (Emphasis added).

My beloved spoke; it's talking about Yeshua. He is going to open His mouth as He stood before the grave of Lazarus and opened His mouth and said (John 11:43), **"Lazarus come forth!"** That's exactly how it's going to go down at the last trumpet. Yeshua is going to open His mouth, and it's going to be much grander than the Lazarus experience because the righteous, in unison, totally unified, are going to resurrect from the grave. They will hear His voice, and they will come forth. **Rise up, my love,** so powerful.

Then it goes on and says this: —Song of Solomon 2:11-12—¹¹ **For lo, the winter is past, The rain is over and gone.** Now we're past the time of deadness, right? And we're coming to life at the time of spring. And ¹² **The flowers appear on the earth,** and I love this part: **The time of singing has come, And the voice of the turtledove Is heard in our land** (emphasis added).

You know what's amazing? When you start to study Scripture, you realize at the resurrection of the dead, the saints in unison resurrect and immediately erupt in praise and glory. —Revelation 5:13—**... "Blessing and honor and glory and power Be to Him who sits on the throne, And to the Lamb ..."**

We read in Isaiah 26:19—**Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the dead.** (Emphasis added). Absolutely profound if you can imagine all the righteous from every generation at the same time hearing the voice of their beloved who says, **"Rise up, my love,"** and they all come out of the grave, and they're singing.

It's amazing; in our prayer time this morning, we sang (Exodus 15:1), **"I will sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!"** Do you know that is what Israel did when God delivered them from their enemies? They immediately, as they crossed the Red Sea, saw their enemies fall; they erupted in praise. I will sing unto the LORD.

Then go to the Book of Revelation. Go to Revelation 15:2-3 and see those who have overcome the beast and his mark—his image—who overcome him; they sing the song of Moses and of the Lamb. They wake to this singing. But here's where we get to the punchline. As we continue, it's going to describe, listen to this, the whole resurrection event, the Second Coming of Yeshua, with specific imagery. And what is that imagery? — Song of Solomon 2:13— **The fig tree puts forth her green figs, And the vines with the tender grapes Give a good smell. Rise up, my love, my fair one, And come away!** (Emphasis added).

This is how the event of the Second Coming of the Messiah Yeshua is described: the fig tree putting forth her green figs. Now, when you look at this in Hebrew, it takes it in a little different direction, and this is important, especially for the discussion as a whole, as it pertains to eschatology, all of it. But when

you see that word for “put forth,” it's *chanetah* (חֲנִטָּה). It means ripened. Well, that's vastly different because we'll read it this way. The fig tree ripened her green figs.

We're not talking about the green figs that are not ripe. No, we're talking about the green figs that have ripened. Well, this is a very specific time, all right? And this will come into play; this will make more sense as we continue, because

what I want to do is build on this. We're going to take this, and we're going to go into the New Testament. We're going to the Gospel of Matthew, specifically to one of the most intense chapters, arguably, in all of Scripture; that's Matthew Chapter 24. This is where Yeshua lays out this radical apocalyptic narrative, where the earth is hurled into total chaos, a cataclysmic state like nothing the world has seen before.

One thing I keep pressing the point on, and you're going to need to hear today, because it's going to matter as we get to the finality of the message. Yeshua begins—really, this is one of the scariest chapters in all of the Bible—by telling you the false prophets are coming, the false teachers, and the false messiahs. And the message they are going to spread is so deceptive—unprecedented deception. It's so great that if it were possible, even the elect would be deceived. And then He builds on that and talks about how there will be wars and rumors of wars, and there will be famines and pestilence and earthquakes and unbridled lawlessness. We will have unbridled sexual immorality, there will be hatred, unbridled hatred, there will be violence, there will be death, and there will be destruction. Basically, all the scariest passages in the Bible are now condensed in Matthew Chapter 24. In fact it talks about, in this apocalyptic chapter, how the earth has never experienced anything like it will during the tribulation. And if the LORD didn't shorten that, nobody would be alive.

Well, I want to take you to Matthew 24:29—**“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light ...** There is going to be a radical change in the heavens. And once this happens, I'm going to tell you right now, we can prove this scripturally, the inhabitants of the world are going to lose it. This is the ultimate sign; take this in, it's in Matthew 24:29. This is the ultimate sign, the ultimate herald of the coming of the King. It's when the sun goes dark and the moon turns into blood.

Go back to the Exodus, and in the Exodus, what is the last plague? Now listen to me, because this is important: what is the last plague before the revelation of the Lamb? Darkness. Darkness that could be felt for three days; unbelievable, dark. It's prophecy leading up to, the coming of the Lamb of God. A term used over and over again in Revelation. It draws upon this imagery of a lamb. As John looks, he says (Revelation 5:6), **“in the midst of the elders, stood a Lamb as though it had been slain,”** but it's alive. He's the Lamb of God. Absolutely amazing, the ultimate sign.

Then we read this in Matthew 24:29—**... the stars will fall from heaven, and the powers of the heavens will be shaken.** (Emphasis added). You know, this is amazing. Some of the stars, we know from the book of Revelation, are going to hit the earth. I mean, growing up, you hear the story of Chicken Little running



around saying the sky is falling. Who knew that's actually a thing? That's a biblical thing; the stars are going to fall from heaven.

I want you to think about this: for thousands of years, generation after generation, all the cultures on the earth have looked at the heavens, specifically all the constellations. We have the Big Dipper, we have the Little Dipper, we have Leo, we have Draco, and we have Cassiopeia. We could go on—Taurus and all these constellations that are fixed. They've been immovable since creation.

When I go out, and it's a beautiful night; I can see the stars. Where's Cassiopeia? Where's Draco? Where's the Big Dipper? I look up because I know these stars are fixed. And all throughout human history, people have devoted their lives to studying the stars. There are, Babylonian astrologers, Persian astrologers, Greek astrologers, and we could just go on. All throughout history, they're looking at the heavens, and they're fixed. What is going to happen when suddenly that, which has been fixed since the beginning of the world, starts to fall apart and stars start to fall out of their constellations? That is insane to think about; you can't even imagine it.

I want to give you a little bit of insight as to what this is going to look like from the judgment chapter of Isaiah 13. We're going to build on this because we're going to learn something here. —Isaiah 13:10—**For the stars of heaven and their constellations Will not give their light ...** (Emphasis added). It's important we take this, and we mirror it with Matthew 24:29 because some stars are literally going to be removed and other stars are going to be snuffed out; they're just going to go dark. You know the pattern that you look at in the Big Dipper, the whole spoon part—the bottom half; imagine it just being gone. I mean, this thought is incredibly disturbing.



Then there's something I want to point out here, which is interesting. It says in Isaiah 13:10, "**For the stars of heaven and their 'constellations,'**" that word in Hebrew is *kesil* (כְּסִיל). This is the word explicitly used for the constellation Orion in Hebrew. So, when you see *kesil* in Hebrew, it's talking about the constellation Orion. In fact, when you go to the Greek, it's *Ōriōn* (Ὠρίων). It's Orion, and it reads, "For the stars of heaven and Orion will not get their

light."

Now, that is interesting because Orion is one of the main constellations. When I go out, and I loved astronomy as a kid, one of my favorite constellations was Orion; it's really fascinating. You can see this, and he's called Orion the Hunter. And it's interesting because, just by tradition, the sages have ascribed to Orion the name Nimrod. Nimrod, the mighty hunter, was what? He was the Antichrist back in Genesis Chapters 10 and 11. He was the Antichrist who led the people astray.



It is amazing to me how it specifically isolates Orion, who we know is representative, at least according to Jewish tradition, of the Antichrist. And that is interesting because the overall scope of things that we're told, is that Orion is going to fail. These things are going to burn out. You go out one night, you



look at it this way, and the next night you go out, and it starts; whether it's going to fall or whether it's going to be snuffed out, you start to see this. And when you really put this into context and think about this happening, this is why the Earth and humanity are going to absolutely lose it. Because with the coming, when these stars start to fall, it heralds the coming of the Messiah, and yes, the Antichrist will fall. The powers of darkness will be destroyed. The King is going to come and conquer.

And when is this going to happen? Let's go back to Matthew 24:29—**"Immediately after the tribulation ..."** (Emphasis added). I want you to take this in for a moment. Let's get into eschatology because I guess I shouldn't be surprised, but I am. There are now people, just when you thought you had heard everything, coming to the table yet once again saying, "Guess what? We missed the coming of the Lord." The Second Coming—He's already come back. That eschatology being portrayed on some levels is scary.

I grew up in a very fundamental, very solid, if you will, Christian church, Assemblies of God, but the one thing we clung to very passionately was pre-trib. We're out of here; we're not going to see any of the tribulation. Unfortunately, Israel must experience that, but we're going to be gone. And this is a thing, and there are some people who are very, very passionate about it. And what's interesting is, as I began to get in my early 20's and was studying the Word, the Lord Himself challenged that. It started to break down. Many things were breaking down at that time, but this was one of them.

Then for a while, I was like, you know what, I can see a mid-trib. I could; I could see a mid-trib. And so, you have these three categories. There are people who stand pre-tribulation. There are people who stand mid-trib, and there's post-trib.

Well, I want to take a moment right now to just help you out and show you what scripture declares because it is concrete, with zero ambiguity. And as you look at this, I'm going to put this up in Greek. Matthew 24:29—*Eytheōs meta tēn thlipsin* (Εὐθέως μετὰ τὴν θλίψιν), **"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; ..."** (Emphasis added). And the reason the Greek is important here, especially for mid-tribers or pre-tribers, is because the translation we see here is absolutely fundamentally correct. And why do I say that? Well, I can tell you the Greek term *meta* is translated two ways. It's translated "after or with." And so, for the mid-tribers, they could get excited, and they could say, this could mean immediately with the tribulation, so it could be mid-trib at some point. I want to clear the air here; I've had to deal with this. That is not what's being described. It cannot be translated "with."

Again, remember, *meta* can only be translated after or with, and when the object of the preposition *meta* is in the genitive, you only translate it as “with.” But the object, *thlipsin*, tribulation, is in the accusative; there's only one way you translate that: “after.” So, I go through the pains of this to show you there is zero ambiguity as to what to expect.



The reason this matters to me today, the reason eschatology matters, is because of what happens when all hell is unleashed on the earth, and you go into a time of chaos. What happens to those people who were told, you are supposed to be out of here? Now enter the false prophets, who come in and say, “You missed it.” Do you see the danger of this? Listen to me; it's already happening. It's demonic.

And so, as far as eschatology, take this in: **Immediately after the tribulation of those days, the sun will be darkened and the moon will not give its light** because guess what? What heralds The Coming, the crescendo of the tribulation, is the heavenly being absolutely ripped to shreds. The very function of the sun since the beginning of the world was to shine, and the moon to give its light, and now everything's gone.

And you think about that, because that gets a little crazy; now you're out of whack with time. How do you measure the days when the sun doesn't come back? How do you measure the days when you're not looking at the moon? Amazing thoughts. What's going to happen to time? You see, this is what heralds the coming of the Messiah.

And the very next thing we read: —Matthew 24:30-31— ³⁰ **Then the sign of the Son of Man will appear in heaven, and then 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. They're going to be terrified.** ³¹ **And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.** (Emphasis added).

Matthew 24:32-33—³² **“Now learn this parable from the fig tree:** This is the moment where you stop. Yeshua is directing all our focus now, as it pertains to eschatology, to the fig tree. Learn this parable from the fig tree: **When its branch has already become tender and puts forth leaves, you know that summer is near.** ³³ **So you also, when you see all these things, know that it is near—at the doors!** (Emphasis added).

Side notes about the fig tree. It's unique because, what you would expect is, if I see the leaves of the fig tree, now I know the fruit's coming. Well, that's not how it works; the fig tree is different. The fig tree brings forth its fruit first, and then the leaves come after. And typically, when you can see this lush fig tree with its leaves, it is an indication its fruit has ripened. That is an amazing thought.

Furthermore, isn't it interesting there are two harvest seasons with the fig tree? That is especially fascinating to me. One in late spring or early summer and one in the fall. I mean, you want to talk about the concept of the early rains and the latter rains. You want to talk about the concept of the Old Covenant, the New Covenant, and more specifically, the first coming of the Messiah Yeshua and the Second Coming. It is just mind-blowing.

It makes you step back, and when you see the way the Lord utilizes things like the vineyard or things like the fig tree, specifically for us today. Who created those things? Did not God create the fig tree? Now, if it's true, and I declare it is, that before the creation of the earth, Yeshua was ordained to die for the sins of the world. That was already ordained before the foundation of the world. Could it be the LORD who created all things through His Son would, in fact, embed in His creation all these little stories, these deep spiritual realities and principles? Could it be possible the actual design of these things was telling a story?

Well, when you read Romans, it's fascinating. Paul says in Romans 1:20—**For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made.** Evidence of God, the reality of who He is, and the mysteries of God are embedded in His creation. So, this is not a thing about Yeshua coming on the scene and saying, "You know, I have a great message for you, but to help you kind of understand this, I'm going to kind of backtrack and just go and pick some things randomly which just seem to line up with what I'm saying. That's not the situation. The situation is He created these things to declare deep spiritual truths, even prophecy. That's incredible to me. —**even His eternal power and Godhead, so that they are without excuse.** (Emphasis added).

And so, as we look at this in Matthew 24:32—**"Now learn this parable from the fig tree: when its branch has already become tender, where does He put all the emphasis? And puts forth leaves;** all the emphasis goes on putting forth leaves—**you know that summer is near.** (Emphasis added). Okay, stop right here and go with me, to Isaiah 46:10. It says, **"Declaring the end from the beginning ..."** Yeshua, can we agree, is literally using the fig tree to declare the end, specifically highlighting it putting forth its leaves?

This is one of those moments when you stop and say you can't even make that stuff up because when you go back to the garden, the devil goes to Eve, and how does he get to her? How is he successful? What was his strategy? The answer is unprecedented deception. I want you to think about something: never, because it's not recorded anywhere, had Eve ever experienced this kind of deception in her life. Take this in: God declares the end from the beginning. And we're told at the end there would be unprecedented deception, that even if it were possible, the elect would be deceived.

Well, here comes the serpent and all that deception. Unfortunately, he's very successful, and what ends up happening? Well, he deceives her. He seduces her and ultimately gets Adam in the process. Then we read this: —Genesis 3:7— **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 coverings.** (Emphasis added). You can't even make that stuff up; you cannot. Declaring the end from the beginning.

Do you know that there are only three trees? Now, keep in mind in the Garden of Eden; we have a boatload of trees; they're all over the place. There are only three trees mentioned by name. The tree of life, the tree of knowledge of good and evil, and the fig tree. But the fig tree is brought to the table explicitly in a particular context, highlighting one thing: its leaves. Keep in mind, there was great

deception. The next thing you read is the fig leaves come out. And we were told back then that's the instrument by which we know the Son of Man is coming.

Well, you can't make this up. What is the very next verse? This is verse seven. And why even mention fig leaves? Why not just say Adam and Eve sewed leaves together? It's baffling, right? Why not just say leaves? It's fig leaves. And so here you have unprecedented deception; then you have in the narrative the fig leaves are brought forth, and we're told Yeshua said, that's the sign of His coming. The next verse we read is Genesis 3:8— **And they heard the sound of the LORD God walking in the garden in the cool of the day ...**

This gets even crazier when you go to the Targums and look at the same passage because it reads this way. — Targum Neofiti, Genesis 3:8a— **And they heard the sound of the Memra, the Word, of the Lord God walking within the garden at the breeze of the day ...** (Emphasis added). This Memra, the Word, is the very one in John 1:1—**In the beginning was the Word, and the Word was with God, and the Word was God.** The one who came, whom the fig leaves heralded, was Yeshua the Messiah. The very next thing we read is His coming. Absolutely incredible, but the narrative doesn't stop there; it goes on.

Genesis 3:8— **... and Adam and his wife, what did they do? Hid themselves from the presence of the LORD God among the trees of the garden.** (Emphasis added). Adam and Eve represent humanity; they represent mankind. So, you literally have the entire thing; the end is declared from the beginning. An entire narrative of unprecedented deception. Well, here come the fig leaves; they're the sign of the coming of the Son of Man. And here He comes; the Son of Man has come. And what was the effect of that? Well, now they're hiding themselves. You can't even make this up.

Follow me to Revelation 6:12-13—¹² **I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.** There again, you can read this in Isaiah Chapter 13; you can read it in Joel Chapter 2 and Matthew Chapter 24; it's everywhere. This is the sign; this is the ultimate sign. ¹³ **And the stars of heaven fell to the earth.** Oh, how did they fall to the earth? Interesting; how does it describe it? **as a fig tree drops its late figs when it is shaken by a mighty wind.** (Emphasis added).

And then we read this in Revelation 6:14-16—¹⁴ **Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.** ¹⁵ **And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains,** ¹⁶ **and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb!"** (Emphasis added).

Adam and Eve, the wife, hid themselves with the coming of the Son of God. This represents the reaction of humanity, and it was the fig leaves that heralded it.

I didn't put this up here, but what follows—you can go home and read this—what follows Genesis 3:8 is judgment. The LORD comes, and He judges Adam, and He judges Eve, and He judges the serpent.

Absolute judgment. The entire narrative—He declares (Isaiah 46:10) **the end from the beginning**, and the fig tree is instrumental in the entire expression.

With that said, we're going to close today, and we'll get into it next week. Next week is where we'll peel back even more layers; this is going to be a good study.

