

## The fig tree is not the parable

### The Lesson of the Fig Tree

**Mat 24:32** Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

**Mat 24:33** So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

**Mat 24:34** Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Mat 24:32, For 47 years I believed the parable of the fig tree, was the fig tree Israel. I was wrong, the parable is Mat 24:33 & 34 and Mark 13:29 & 30. The fig tree in the spring of year puts forth leaves. That statement isn't the parable rather it sets up how to understand the parable Yahshua was to speak next.

Because I was unable to accept Luke's account of the fig tree I presumed Luke was wrong, as he was not present when Yahshua spoke the parable. Also I was caught up in the theology that Israel was the fig tree and this generation must be born between 1939 to 1949 who fighting in the 1967 war put the leaves on the tree. But Luke wasn't wrong, he understood what the parable was. I was wrong following my theology for the 1967 generation. Furthermore Luke understood Daniel chapter nine. Let's read Luke's account:

**Luk 21:20** And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

**Luk 21:22** For these be the days of vengeance, that all things which are written may be fulfilled.

**Luk 21:24** And they shall fall by the edge of the sword, and shall be led away captive into all nations and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Revelation 10:1 & Romans 11:25

### The Coming of the Son of Man

**Luk 21:25** And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

**Luk 21:26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

**Luk 21:27** And then shall they see the Son of man coming in a cloud with power and great glory.

**Luk 21:28** And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draws nigh. (He is speaking to the Jews the elect who are alive at His return.)

**Luk 21:29** And he spake to them a parable; Behold the fig tree, and all the trees;

**Luk 21:30** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

**Luk 21:31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (The one thousand year kingdom age)

**Luk 21:32** Verily I say unto you, This generation shall not pass away, till all be fulfilled.

**Luk 21:33** Heaven and earth shall pass away: but my words shall not pass away.

Let's break down what Luke explained as he was taught this parable from the apostles. Beginning with Luke 21:20, Luke recorded, "When you see Jerusalem compassed about with

armies, know the desolation is nigh". Luke wrote armies, I find that interesting because the desolation of Jerusalem in 69/70 AD by General Titus were not armies but one army, that of Rome. Did Luke make a mistake, no I don't think he did. Luke is not writing of Daniel 9:26 which is the prophecy for General Titus desolating Jerusalem in 70 AD. Luke is recording Daniel 9:27, the desolation of Jerusalem in the 70<sup>th</sup> Week of Daniel by the combined armies of the ten kings that give power to the beast for one hour, as read in Revelation 17:12. These armies bring war against Israel per Revelation 12:17. And finally this desolation which I call a Holocaust is prophesied in Revelation 14:20. We will read Daniel 9:26 for the 69/70 AD desolation by Rome then 9:27 which is specific to the 70<sup>th</sup> Week:

**Dan 9:26** And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

**Dan 9:27** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. (Consummation means made complete, this completion is when time is cut short as said in Matt 24:22, this ends the desolation of Revelation 14:20.)

**Dan 11:21** And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

**Dan 11:31** And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that makes desolate. (They, are the kings having one hour of power with the beast, Rev 17:12.)

Moving on to **Luk 21:22** For these be the days of vengeance, that all things which are written may be fulfilled. All things began with 70 AD and end with Rev 14:20, both Dan 9:26 & 27.

Why is the desolation in the Week of Daniel called, days of vengeance? We read of this vengeance in **Rev 12:17** And the dragon was wroth with the woman, and went to make war with the remnant of her seed... Satan brings out his anger through the little horn king to kill the children of Elohim. It is vengeance as Satan's remaining time is short so he kills the seed of Elohim. General Titus did not desolate Jerusalem because of vengeance, he came from Rome to stop the uprising of Jews against Rome, it wasn't vengeance, but political.

Now it gets interesting because Luke in 21:20 speaking of the desolation in the 70<sup>th</sup> Week, changes to the desolation of Jerusalem in 69/70 AD by General Titus in **Luk 21:24** And they shall fall by the edge of the sword, and shall be led away captive into all nations.

**Dan 9:26** 69/70 AD: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

This is what happened as history records. We are still waiting for the fulness of the Gentiles to complete as Paul wrote in Romans 11:25 from Daniel 9:26.

**Romans 11:25** Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. <sup>26</sup> And in this way all Israel will be saved, as it is written.

The time of the gentiles being completed ends the grace age and gives the gospel back to the Jews which starts the 70<sup>th</sup> Week, Hosea 6:2.

Why did Luke bring both prophecies of desolation into this parable? First because it is a parable, second because Yahshua said in Luke 21:32 ...This generation shall not pass away, till all be fulfilled... The generation that sees the desolation in the Week of Daniel shall not pass away, till all the prophecies of Daniel is fulfilled. So Dr. Luke felt compelled to bring in both desolations from Daniel as they both had to be fulfilled, as spoken by Yahshua: earth shall pass away but my words shall not. The Prophecies of Daniel is Yahshua's Word. Daniel 9:26 brings time to the Week of Daniel as it scattered the Jews to the nations. Luke is quoting Leviticus 26:28-45 and Isaiah 11:12, and ties them to Daniel 9:26. Luke covers 2,000 years of history in a few verses which he believed Yahshua meant when He said, "Till all these things be fulfilled".

There is one more reason to believe Luke 21:20 is the desolation in the Week of Daniel. Matthew, Mark and Luke each recorded the same prophesy for Messiah's return and the end of the world. Matthew and Mark identified the desolation to be in the Week of Daniel which begins the parable for Messiah's return to be nigh at the door. We will read Matthew who recorded the same events in the same sequence as Luke. Notice, "This generation" will see the man of abomination standing in the temple and he will bring the desolation. Immediately after the tribulation of desolation ends, the sixth seal as recorded in Revelation 6:12-17 begins. This event brings the return of Messiah. Therefore this desolation is in the 70<sup>th</sup> Week of Daniel. I don't know if you have thought about it but the ending of the 70<sup>th</sup> Week is the end of the World as we know it in its sinful condition.

**Mat 24:15** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso reads, let him understand)

**Mat 24:29** Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

**Mat 24:30** And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

We must see the setting of events as the return of Messiah which further proves this abomination of desolation spoken of by Daniel cannot be General Titus's desolation of Jerusalem in 69/70 AD. We will discuss this further in the coming chapters.

Now reading Luke 21:25 & 26 Yahshua is prophesying about the sixth seal and seventh vial angel plague in the book of Revelation. These two events bring His return which Luke tells in verse 21:27.

We are now at Luke 21:29, what we call the parable of the fig tree. This is the so called parable I have been so confident in. Yet I now find myself with a clear understanding, no longer chasing a theology that has mislead me, however my former confusion lead me to the light. The fig tree is an illustration to set our thinking for how brief time is between the end of spring and beginning of summer, verses 21:29 & 30. Let's read it one more time while considering the parable Yahshua is speaking of, beginning with verse 21:31.

**Luk 21:29** And he spake to them a parable; Behold the fig tree, and all the trees;

**Luk 21:30** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

**Luk 21:31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (The kingdom of Elohim is the one thousand year kingdom age.)

**Luk 21:32** Verily I say unto you, This generation shall not pass away, till all be fulfilled. (Beginning with 21:20 unto 21:32)

**Luk 21:33** Heaven and earth shall pass away: but my words shall not pass away.

I will paraphrase what we read; As we know, late spring brings the leaves of trees, then the summer season begins. So when the generation who sees all that has been spoke concerning the prophecies of Daniel. The abomination of desolation will stand in the holy temple. Know for certainty, from this time to my return is a brief time, as late spring is to early summer.

It is as simple as it is written, this simple understanding brings an end for theologies teaching “this generation” must be counted by time according to Psalms 90:10 a generation is from 70 years to 80 years. There is no counting of years from 1948 or the 1967 generation who has established Israel up to today. This means we cannot set the calendar for the beginning of the 70<sup>th</sup> Week or the rapture date. What we biblically have before us is Israel’s miracle wars that establish her original boarders as prophesied in a dozen or so scriptures. Then she is at peace for a short time before Ezekiel’s chapters 38 &39, the God and Magog attempted invasion of Israel. Shortly after this is the false peace accord lead by the false prophet the little horn of Daniel, the Pope of that day. Then the 70<sup>th</sup> Week begins and Paul’s catching away.

So When is the 70<sup>th</sup> Week of Daniel? We have Hosea 6:2 who states, after two days or two thousand years the Jewish revival begins as the gospel returns to the Jews, the revival is the 70<sup>th</sup> Week of Daniel. This is after 2033 AD if counting with solar years. Or it is 2005 if counting with prophetic years of 360 days. The gospel came to Israel and this prophecy is to Israel, not the gentiles. The questions before us, will the two days end near 2033 AD and will the 70<sup>th</sup> Week begin on a Sabbatical Week? I have written in several documents that the 70 Weeks are based upon the Sabbatical format of seven years. This lead me to believe the first Week and the last Week would start on a Sabbatical year.

Should we look for the 70<sup>th</sup> Week to start on a Sabbatical year? If so, do we count from March 444 BC or follow the Jewish Sabbatical calendar? The next Sabbatical year from March 444 BC will be April 2027/28. (September 2022/23 is the next Jewish calendar Sabbatical year that Israel will celebrate.) Does Daniel’s 70<sup>th</sup> Sabbatical year have a Sabbatical year relationship? I believe it does but each one of us must decide for ourselves. Not all Rabi’s agree for 2022 being a Sabbatical year. I have written on this subject in a document titled, 70 Sabbatical Weeks are Determined.

Why did the 70 Weeks begin in March, 444 BC? For the reason that Yahshua was crucified in 33 AD on the Passover, crucifixion. This specific date would begin the grace age to the Jews beginning Hosea’s 6:2 prophecy of two thousand years until their revival. For Elohim to set the precise time for Yahshua’s Millennium kingdom to begin he had a precise time for Daniel’s 70 Weeks to begin.

This brings an end for my thoughts on the fig tree parable. I have added a clip from an article of the internet. It teaches a summery of the sabbatical year:

Less known, but no less central in the Jewish cycle of time, is Shmita, the “year of release,” which is more widely known as the sabbatical year. The next Shmita falls in the Jewish year 5782, which begins on Sept. 7, 2021.

Just as the Torah calls for Jews to work six days and rest on the seventh, it calls for them to work the land six years and let it rest in the seventh. After 49 years, seven cycles of seven, the 50th is Yovel – the Jubilee year. However, the Jubilee year has not been marked for centuries.

In the Shmita year, debts are to be forgiven, agricultural lands to lie fallow, private land holdings to become open to the commons, and staples such as food storage and perennial harvests to be freely redistributed and accessible to all.

The ministry of Yahshua brought the spiritual fulfillment to the Sabbatical laws in Messiah’s life and death. I believe the 70 prophetic Weeks of Daniel are important to remember as Sabbatical years as they are. So I do look for the fulfillment of the 70<sup>th</sup> Week to be related to Sabbatical time.

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