

Audio Teaching Sermon    Message #41    Parable of the Fig Tree

[ A    Intro – Pastor Jefferson    0:00 thru 1:23 ]

Hey folks. I’d like to send out a big hello to all willing hearers of God’s unfiltered and uncontaminated Word. Welcome to the *audio teaching sermon series* where we are now up to **message #41**. This is Pastor Jefferson here, and today we will continue our discussion regarding Jesus’ parable of the **10 virgins**. Recall that these 10 virgins represent the complete members of Christ’s true church approaching the end of the age of Adam. As a review, remember that the virgins in the parable all possessed lamps containing oil, but the prudent virgins brought extra oil in flasks along with them. Since the bridegroom (who we know is Jesus) was agonizingly slow in His arrival—at least from their point of view—the virgins all became complacent and the Bible says they began to yield to *sloth* and *sin*, exhibiting indifference to their salvation. The word **complacent** means *‘marked by self-satisfaction especially when accompanied by unawareness of actual dangers or deficiencies.’* These foolish virgins unknowingly faced both.

[ B    Indifference to the Word of the LORD    1:23 thru 2:41 ]

The word **sloth** is defined as *‘disinclination to action or labor.’* Biblically, here it means *‘having spiritual apathy and inactivity.’* When we fail to embrace the teachings coming from Jesus, we neglect our primary task as He commanded in His Commission: that being for us to learn all we can about **Him**, His **Father** and the **Holy Spirit**. **Apathy** can be defined as *‘a lack of feeling or emotion combined with the absence of true interest or concern.’* Guess what? I see this in folks calling themselves good Christians every single day that I draw breath. It is clearly reaching epidemic levels within the walls and halls of God’s sanctuaries. And when we aren’t continually renewing our mind with the words of Christ, we become indifferent to **sin**. This was Cain’s problem. He was indifferent to God’s desire for him to bring a proper and acceptable offering. So, Jesus described this behavior as **sleeping**. What is He really saying to us in this parable?

[ C    Three Parables of the Fig Tree    2:41 thru 4:12 ]

I want to address the root cause of this problem of the church sleeping right here and now. Did you ever wonder why the Bible gives us tons of information regarding the signs marking the *imminent return* of Christ, yet seems to say in the next verse that no one will know the day or the hour? The answer to this seeming dilemma is actually quite simple.

The Bible is written to multiple audiences. Open up your Bible now to another parable, this one is found in **Matthew 24:32**. We are going to be returning to the parable of the 10 virgins, but we need to first clear up another misconception caused by *Christian mythology*. In this parable, it is once again **Jesus** speaking and He says, <sup>1</sup> “Now, learn the parable from the fig tree: <sup>2</sup> when already the branch is to be made tender <sup>3</sup> and it puts forth leaves, <sup>4</sup> you know that summer is near.” The what I call the “**surface**” parable here—that being what we read topically—is actually pretty simple. Jesus is comparing the budding of a fig tree to knowing or recognizing that His bodily return to earth is near. When we see His fig tree in bloom and putting forth leaves, we know that His return is imminent, in the same way spring turns into summer.

[ **D** First and Second Comings of Christ 4:12 thru 5:54 ]

Believe it or not, this parable actually has three parts. They are what I describe as “**the distant**,” “**the temporal**” and “**the imminent**.” Mind you, these are names that I have assigned to each part and are not found in Scripture. The names I use are to create clarity in my teaching on this topic. Look now at **T-1**. The word we see for **fig tree** is [4] **sigh-KES** and means ‘**a fig tree**.’ The fig tree represents the **nation** of **Israel**. This word is used **4 times** in Scripture and each time it is Jesus talking, comparing the fig tree to Israel. This parable, and all 3 parts of it affect primarily the nation of Israel, and in-turn the rest of the world. In what I call “**the distant**” part of this prophecy, Jesus is talking about the arrival of Himself—as the **Messiah**. I call it “**the distant**” as this part of the parable sees the earliest start date, taking place with the fulfillment of the prophecy calling for the **First Coming of Christ** (which we know is the birth of Jesus). The parable concludes with the **Second Coming of Christ** ( which we know is His bodily return at the very end of the age). This parable also covers the largest span of time—approximately 2,040 years. You may want to argue that this parable isn’t about Jesus at all. And, if **T-2** didn’t have the *Greek* words we see within it, I might have been inclined to agree with you.

[ **E** Prophecy of a Broken Branch 5:54 thru 7:39 ]

Look at the word **branch**. In the *Greek* we find the word [2] **KLAH-dos**. And it translates to ‘**a branch in the sense of being broken off for the purpose of grafting**.’ Both times we see it in Scripture it describes the same thing. Jesus is depicted in the Bible as being a *branch* of **David**. King David was from the tribe of **Judah**, from the southern kingdom, and so was **Jesus**. The two tribes which still exist today are the tribes of **Judah**

and **Benjamin**. The other 10 tribes were lost to history when the Assyrians conquered the Northern Kingdom over 700 years prior to the birth of Christ. Being *broken off* is a metaphor indicative of His crucifixion for the purpose of redeeming mankind. God, in the form of **Jesus**, was grafted into humanity at His birth in Bethlehem. And He was “broken off” when He surrendered His life on the wooden cross of **Calvary**. Look now at the words **is to be made**. The Greek word we discover is **GEN-neh-tie**, a frequently used word, which translates, **‘to transition from one realm or condition to another.’** This perfectly describes that Jesus transitioned from God to man at His conception & birth. And then He changed from alive to dead, only to be raised back to life once more in three days. As amazing as these definitions are, found in **T-2**, wait until you hear the rest!

[ **F** Tender Used as a Noun 7:39 thru 9:14 ]

Now we come to the word **tender** in **T-2**. Like the word **branch**, this word is also only seen twice in the Bible. Both Mark and Matthew use the same two words describing the same thing in identical parables. **Thayer’s** Greek lexicon defines [2] **hap-pah-LOS** as **‘of the branch of a tree, when filled with sap.’** It is defining the word being used here as an **adverb**, which means **‘to modify or restrict the meaning of a verb.’** When considering the topical meaning of the verse, this makes sense. A tree filling up with sap in the spring makes the branches soft. By the way, sap is another symbol for the Holy Spirit. But when we look at the deeper meaning of the prophecy for Jesus becoming a broken branch to transition from one realm to another, the use of the *noun* **tender** makes much more sense. **Tender** as a noun translates to **‘an unconditional offer of a sacrifice for the satisfaction of a debt to save one from a penalty.’** As I’ve said a million times, *“You can’t make this stuff up!!!”* God is magnificent and we see the evidence of it on the pages of the Holy Bible. **T-2** reads: <sup>2</sup> *when already the branch is to be made tender*. Thus, the whole of **T-2** has a special meaning based on the context.

[ **G** True Believers are the Leaves 9:14 thru 10:45 ]

Now we take a few moments to examine **T-3**. The words **it puts forth** in the Greek is just one word, [2] **ek-FIE-ee** and it means **‘to generate or cause to grow.’** Once again we only see this word in relation to this particular parable in both Matthew and Mark. The word for **leaves** we see is [6] **PHY-la** and is defined as **‘a sprout or a leaf.’** Each time it is used, it is speaking of people related to Jesus, either His direct descendants (the Hebrew people) or those Gentiles who have become His followers. In this specific case,

**PHY-la** is referring to the **ten virgins**. I know what some of you are thinking, “*Jesus has had followers since He walked the earth.*” True. He most certainly has. But, but when comparing a pebble to an avalanche, does the pebble merit mention? Remember, these leaves represent the **true church** of Jesus Christ. Those faithful folks who break away from the tentacles of satanically influenced organized religion, where the pulpits have been filled with untruths and myths regarding God, Jesus and His Holy Spirit. We have a period of 7 years of great abundance coming, immediately followed by 7 years of famine, based on a dream Joseph interpreted for Pharaoh.

[ **H** Pharaoh’s Dreams were Prophecies 10:45 thru 12:01 ]

Open up your Bibles to **Genesis 41**. Stop the player and take the time to carefully read through it. Once you’ve done that, restart the sermon and it will be amazing what you are about to learn. The first thing we see is that Pharaoh had two dreams. Each dream was a separate prophecy. Remember that every prophecy seen in the Bible has at least **2 parts**. Pharaoh’s prophetic dreams were no exception. The description we read in **Genesis 41** is what I call the *near or close* part. The prophecies were fulfilled within the lifetimes of both **Pharaoh** and **Joseph**. The *far or distant* part will be fulfilled at the end of the age when Jesus returns to Earth. I will be going through this chapter quickly today, but we will return to this parable in later messages to fully break it down. My intent today is to show that the Bible foretold the quandary of the **10 virgins** all the way back in Genesis. Remember, in “**the distant**” portion of the prophecy, we are discussing events related to Jesus.

[ **I** The Second Time Around 12:01 thru 13:45 ]

**Genesis 41:1** reads from the *Hebrew*: <sup>1</sup> “And it came to pass, <sup>2</sup> after the completion of two full years, <sup>3</sup> that Pharaoh had a dream <sup>4</sup> where he stood over the Nile.” Now, here in **Genesis**, the **two full years** refer to the amount of time elapsed after Joseph told the *cupbearer* and the *baker* the interpretation of their dreams when they all were in prison together. And it came to pass that while the **cupbearer** was freed by Pharaoh, the **baker** was executed. Because we know **Jesus** is the focal point of this portion of the parable, we know that **T-2** is talking about a period of time in relation to Jesus. While all translations use the words “*of two full years,*” that is not what the **Hebrew** actually states. The *Hebrew* word we see here for **of two** is [11] **se-nah-TAH-yim**. The translation of this word is ‘**of a whole age, or of a specified length of time.**’ The literal *Hebrew* meaning is ‘**second time around.**’ This is why most translations state “**2 years.**” But the second

time around is referring to the second part of the prophecy, as well as the number 2. Look now at the words for **full years**. The Hebrew we see here is **yah-MIM** and translates to **'day, days, a period of time or an age.'** This is a very commonly used word, the root of which means **'to be hot, as in the heat of the day.'**

[ **J** **Two Days After the Birth of Messiah** **13:45 thru 15:25** ]

The word **yah-MIM** is seen 269 times in Scripture and the uber majority of the time it is translated as **"days."** Well, with Jesus being born on **December 25<sup>th</sup> of 1 BC**, and since a day with the LORD is as a thousand years, when we add 2 days (**2,000 years** to the date of His birth), we arrive at **December 25<sup>th</sup> in the year 2000**. The what-I-call the **Great Reformation** begins in November of 2027, which is after or beyond the 2 days mentioned in Genesis. The **Great Tribulation** finishes in **November of 2040**, and that is beyond or after the 2 days as well. **T-3** tells us Pharoah had a dream. **T-4** explains that in the dream he was standing over the Nile. The word for **the nile** is **hay-OR** and means **'a stream, canal, flood or in this case river.'** In **Genesis** it is clearly speaking of the **Nile**. Essentially, the 2 dreams of **Pharoah**, as interpreted by **Joseph** predicted 7 years of prosperity, in the form of **a bumper crop**, followed by 7 years of crop failure, leading to **famine**. With respect to our discussion of the parable of the fig tree, the world will experience 7 years of reformation, symbolized by the sprouting of leaves on the fig tree, followed by 7 years of famine and death.

[ **K** **Cows and Ears of Grain** **15:25 thru 16:41** ]

First off, the Nile River is symbolic of everyone on the planet. As I said before, the total population at the end time will be in the range of **9 billion** people. Everyone will be segregated into 3 groups. The first subgroup group is represented by the **cows** coming out of the river. This group is the smallest and is representative of the **Hebrew** people. The 2<sup>nd</sup> subgroup in the dream, coming out of the soil is symbolic of the followers of Jesus, as represented by the **ears of grain**. The ears of grain represent the **ten virgins**. The plump and good ears of grain on the **1<sup>st</sup> stalk** which appears, symbolizes the **5 wise virgins**. The single stalk mentioned is the grafted in branch which we know to be the Messiah, **Jesus**. He will lead the 7 years of plenty. The thin and scorched ears of grain equate to the **5 foolish virgins**. The **2<sup>nd</sup> stalk** represents the false Messiah, the **Antichrist**, who will lead the seven years of famine. We have already seen the 10 virgins divided in half, just as are the ears of grain.

[ **L** A Harvest of Souls 16:41 thru 18:05 ]

The growth in the number of disciples during the seven years of plenty will become a huge number. Prophetic events will drive people to Christ in phenomenal waves. This 7-year period will be in the form of a **soul harvest** in the parable, rather than food. The following 7 years will be the **Great Tribulation**, which of course will be a **soul famine**. Returning to T-4 of **Matthew 24:32** we see the words, *you know that summer is near.* The word for **you know** is **ghin-NOS-ka-tey** and means **‘to know absolutely.’** There will not be any doubt in any of the virgin’s minds that the approach of Jesus is near. The word for **summer** is [3] **THER-os** and means **‘in the heat, the time of the harvest.’** The 3 times this word is seen, it is in the same parable as given to us by **Matthew, Mark and Luke**. The harvest is symbolic of *mature* crops. The word **mature** means **‘based on slow and careful consideration.’** The word we see for **near** is **en-GUYS** and means **‘close, near at hand or nearby.’** It speaks of time concerning things being imminent and soon to come to pass.

[ **Z** Some Final Thoughts 18:05 thru 19:37 ]

Thus, when we combine the **dreams** of Pharaoh with the prophecy of the **fig tree**, we arrive at a clear picture of the final **14 years** of the age of **Adam**. When we include the definitions of the *Greek* and *Hebrew* words in the parable of the fig tree, as spoken in **Matthew 24:32**, we arrive at **‘the distant’** part of the prophecy. Jesus is telling us: <sup>1</sup> *“Now, learn the parable from the fig tree: <sup>2</sup> when the branch to be broken off to transition from one realm to another appears with an unconditional offer of a sacrifice used for the satisfaction of a debt to save one from the Lake of Fire <sup>3</sup> resulting in a huge increase in the number of disciples, <sup>4</sup> you know beyond a shadow of doubt that the time of the final gathering is upon you.”* Powerful words, I know. And, we still have 2 more portions of this parable to discuss. But don’t worry, everything will be explained to your satisfaction. But we’ve all got to learn to crawl before we walk, and walk before we run. At this point, we are still drinking Spiritual milk. The steak is still a ways off. But I promise you, it’s coming! **So, until next time my beloved, this has been Pastor Jefferson, speaking in God’s Holy name and for His glory alone. Amen!**