

## Dispensational Transitions

- I. From the Dispersion into Babylon to the close of the Old Testament
  - II. Between the Testaments.
  - III. The New Testament World.
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12. The Olivet Discourse.
    - A. Prophecy of Destruction/Jerusalem. Matt 24:1-2; Mark 13:1-2; Luke 21:5-6
    - B. Questions By The Disciples. Matt 24:3; Mark 13:3-4; Luke 21:7
    - C. Warnings. Matt 24:4-8; Mark 13:5-8; Luke 21:8-9
    - D. Prophecy of Persecutions. Matt 24:9-14; Mark 13:9-13; Luke 21:10-19
    - E. Specific Prophecies of the Destruction of Jerusalem. Luke 21:20-24
    - F. Prophecies of the Tribulation. Matt 24:15-28; Mark 13:14-23
    - G. Prophecies of Second Advent. Matt 24:29-31; Mark 13:24-27; Luke 21:25-28
    - H. Parable of the Fig Tree. Matt 24:32-36; Mark 13:28-32; Luke 21:29-33 cf Matt 25:13; Luke 13:6-9; Mark 11:12-14, 20-25, Matt 21:18-22

Luke 21:29 = Parable Of The Fig Tree. (Matt 24:32a & Mark 13:28a)

Then He told them a parable: "Behold the fig tree (d.a. + SUK8 = 16x in NT; SUKON = 4x = fig; the definite article indicates a specific one is in view; most parables are indefinite; a certain man, a landowner etc.; this one is specific) and all the trees;

Matt 24:32a "Now learn (MANTHANW) the parable from the fig tree:  
Mark 13:28a "Now learn the parable from the fig tree:

### Summary:

1. This is the only parable where Jesus instructs the hearers to "learn it as a disciple." Matt 24:32a & Mark 13:28a
2. Only two other times does Jesus give a command to learn by study and observation:
  - A. To the Pharisees where He told them to learn the difference between loyalty and sacrifice. Matt 9:13 quoting Hos 6:6
  - B. To the disciples concerning taking His yoke upon them. Matt 11:29-30
3. Note that they are not to just look at the "Fig Tree" but all the "trees."
4. Context is a Fig Tree that Jesus had recently cursed.  
Matt 21:19-22 & Mark 11:12-14, 20-25
5. An Olive Tree refers to racial Israel. Rom 11:17-27
6. The Fig Tree refers to National Israel.
  - A. Since the presence or absence of fig trees is directly related to the presence or absence of the national entity, the Fig Tree refers to National Israel. Deut 8:6-10
  - B. In this immediate context, Spiritual Israel is not regathered until the Second Advent, yet, national Israel exists throughout the Tribulation.
  - D. In the intermediate context, the national entity is removed. Mark 11:12-14

- E. In the remote context the Fig Tree is identified.  
Hos 9:10; Num 25:3; Jer 24:1-10

**Luke 21:30 = The Illustration. (Matt 24:32b & Mark 13:28b)**

as soon as (HOTAN = when) they put forth leaves (Aor Act Subj PROBALLW = 2x; Acts 19:33 for clear usage; to push to the front), you see it (Pres Act Ptc BLEPW + reflexive pronoun = you are seeing it for yourselves; i.e. a visible manifestation; BLEPW = not hard to see) and know for yourselves (Pres Act Ind GINWSKW = are knowing + reflexive pronoun) that (the) summer (the time of harvest) is now (H8D8 = 61x; adverb; now, at this point of time; not before) near (EGGUS = adverb; 30x; cf V31; indicates close).

**Matt 24:32b** when its branch has already become tender and puts forth its leaves, you know that summer is near;

**Mark 13:28b** when its branch has already become tender and puts forth its leaves, you know that summer is near.

**Summary:**

1. The Fig Tree is the last tree to produce leaves after winter.
2. It was planted around vineyards and olive groves. Luke 13:6-9
3. The Mount of Olives was noted for its Fig Trees which grew to 30 feet.  
Prov 27:18
4. The first crop bears under the leaves, so it is not visible, with the fruit ripening in the summer.
5. Since it had already been foretold that the literal Fig Trees would be removed from Israel (Luke 21:20; Mark 11:12-14; Matt 23:38), this must refer to a time of replanting and growth, sometime near the Second Advent.
6. The Fig Tree:
  - A. Is first seen in the Garden of Eden. Gen 3:7
  - B. Is a primary characteristic of the Promised Land. Num 13:23; 20:5; Deut 8:8
  - C. The presence of Fig Trees was not a sign of Israel's faithfulness to the Lord, but of God's grace. Jdg 9:8-15
  - D. When a generation or nation received discipline for its evil their Fig Trees were removed. Ps 105:33 (Egypt); Nah 3:12 (Ninevah); Jer 5:17; Hos 2:12; Hab 3:17; Joel 1:7,12; Amos 4:9 (Israel); Jer 8:13 (Judah)
  - E. Its presence is related to blessings from the Abrahamic Covenant.  
1 Kg 4:25; Hag 2:19; Micah 4:4; Zech 3:10; John 1:48,50
  - F. The final sproutings will never be removed. Joel 2:18-27
  - G. They are an indication of healing to a nation. 2 Kings 20:7; Isa 38:21
  - H. False Messiahs even offered Fig Trees. 2 Kings 18:31; Isa 36:16
7. There is no mention of fruit in our passage, just the presence of the Fig Tree.
8. The symbols:
  - A. Fig Tree is National Israel.
  - B. The "Branch" indicates replanting has occurred.
  - C. "Become Tender" means there has been some growth since the replanting.
  - D. "Leaves" means the agriculture is flourishing. Cf Rev 9:4
  - E. Summer is the Millennium, the time of harvest, the arrival of the Kingdom of God. Cf Luke 21:31
  - F. "All the trees" are the other end-time nations.
  - G. The "leaves of all the trees" indicates the convergence of all the necessary conditions.

- H. As a literal fig tree can be observed, so one can observe the end-time conditions.
- I. One should not expect fruit immediately upon the return.
- 9. Israel back in the land.
  - A. Will not be in belief, as their return is based on the Lord's reputation and not their belief. Ezek 36:22-26
  - B. No nation is in existence apart from the Lord's permission. Jer 18:9
  - C. There are direct statements they will return in unbelief. Eze 36:24-25; 37:1-10
  - D. There will not be universal belief in Israel until the Millennium. Joel 2:28-29

**Luke 21:31 = The Application. (Matt 24:33 & Mark 13:29)**

"So you also (In this manner, indeed, you all), when you (Aor Act Subj HORAW = may see) see these things (trees sprouting) happening (Pres Mid Ptc GINOMAI = coming into existence), recognize (Pres Act Ind GINWSKW) that the kingdom of (the) God is near (EGGUS = 30x; close in proximity; at hand).

**Matt 24:33** so, you too, when you see all these things, recognize that He (it = the summer) is near, right at the door (EPI + Dat PI THURA = in plural, no textual variants = doors).

**Mark 13:29** "Even so, you too, when you see these things happening, recognize that He (it) is near, right at the door (EPI + Dat PI THURA = plural, no textual variants).

**Summary:**

1. "These things" refers to the "leaves on the trees."
2. The Kingdom of God here is the "summer" or the time of the Millennial Kingdom.
3. Until its prophesied destruction, which happened in 70 A.D., the four apostles could look at a Fig Tree as a symbol of the Lord's return.
4. Each sprouting was to remind them of the Millennium.
5. After the destruction, Believers were to look for replanting in the land.
6. This verse does not tell the four disciples that they would overtly see the Kingdom of God before they died, since some were promised execution under persecution.
7. It is directly applicable to Believers who see the reality behind the symbols.
8. The Last Generation of Church Age Believers will see the reality of the events falling into place.
9. The "doors" of entry into the Kingdom:
  - A. A door is a means of access from one area to another when open and a means of securing an area when closed.
  - B. The word "door" is used to denote access for evangelism. 1 Cor 16:9; 2 Cor 2:12; Col 4:3
  - C. Jesus Christ is "The Door" into the sheepfold, and those who enter are saved. John 10:9
  - D. Since there is only one "door" to salvation, doors must refer to entrances into the overt Kingdom of God. Matt 24:33 & Mark 13:29 cf Luke 21:31
  - E. Since there is really only one ticket to enter, Jesus Christ, the doors must also refer to different times of entry. Matt 25:1-10; Rev 3:8,20; 4:1
  - F. The first time of entry is at the Rapture, to become Christ's bride and return with Him. Rev 4:1; 19:7-10

- G. The second time of entry is at the Second Advent when those who survive the Tribulation will enter. Luke 13:22-30
10. Since the first door is the Rapture, the Fig Tree will be observable before the Rapture occurs.

**Luke 21:32 = The Prophecy. (Matt 24:34 & Mark 13:30)**

"Truly I say to you, this (the one under discussion after the Fig Tree has gone and returned) generation (H8 GENE AUT8 = comes from GINOMAI = come into existence, hence a "birth"; it may be from one particular family, but always refers to generations, not race which is GENOS. GENOS refers to one race while GENE refers to all the races alive at a given point in time; to try to translate this as "race" indicates that the Jews might possibly "pass away" which cannot happen) will not pass away until all things take place.

**Matt 24:34** "Truly I say to you, this generation will not pass away until all these things take place.

**Mark 13:30** "Truly I say to you, this generation will not pass away until all these things take place.

**Summary:**

1. The use of the word GENE meaning generation is clearly seen in the genealogy of Matthew 1.
  - A. The 14 generations from Abraham to David covers from 1950 to 970 B.C. establishing a 70 year generation.
  - B. The 14 generations from David to the Fall of the Southern Kingdom covers from 970-586 B.C., establishing a 27.4 year generation.
  - C. The 14 generations from the Fall of the Southern Kingdom to Jesus Christ covers from 586 B.C.-33 A.D., establishing a 44 year generation.
2. The generation is the one identified by the Fig Tree.
3. So Jesus is answering the questions about the time of His return and the end of the age.
4. After it is replanted, all the things of these chapters will occur before that generation is gone.
5. There is a limited time period between the return of the Fig Tree and the Second Advent.
6. That generation will have representatives alive at the Second Advent.
7. The length of that generation is indefinite, but since exactly 7 years separate the Rapture and Second Advent, the generation is the same.
9. Instead of 14 generations of the church, it is broken into seven distinct periods of history. Rev 1:3 cf Rev 2-3 cf 4:1
10. The birth pangs that began before 70 A.D. are about to end, with the emergence of the Fig Tree.
11. Israel back in the land, especially with its fig trees, is the final convergent condition to say that the Rapture is now "at hand."

**Luke 21:33 = The Reputation Of Jesus. (Matt 24:35 & Mark 13:31-32)**

"Heaven and earth will pass away (a prophecy and a promise), but My words will not pass away (another promise).

**Matt 24:35** "Heaven and earth will pass away, but My words will not pass away.

**Matt 24:36** "But of that (**EKEINOS = remote demonstrative p.n.**) day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone.

**Mark 13:31** "Heaven and earth will pass away, but My words will not pass away.

**Mark 13:32** "But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.

**Summary:**

1. **Jesus points out that one day the heavens and the earth will pass away.  
Rev 21-22; 2 Pet 3; Isa 65:17; 66:22**
2. **God's abode is not destroyed, but the physical universe as we know it.**
3. **Not one of Jesus' words will fail to be fulfilled.**
4. **The Lord's reputation is "on the line" with these prophecies.**
5. **Just as His words will not pass away, neither will the generation of the Fig Tree without all the events being fulfilled.**
6. **The "day and hour" that no one knows is not the time of the events taking place but of the passing of the heavens and earth.**
7. **The "day and hour" are the smallest recognized increments of time at the First Advent.**
8. **While we do not know the "day" or "hour," it does not mean we cannot know the generation. In fact, these verses affirm that we can.**
9. **Once the Rapture is known, the Second Advent will be known.**