

DOCTRINE OF THE FIG TREE

- I. Introduction.
 - A. This doctrine is critical to the correct understanding of the prophetic word, particularly as it relates to Second Advent of Jesus Christ, the event that occurs seven years following the rapture of the Church.
 - B. This study is based on the fact that the fig tree is a recognized symbol for national Israel and that the last two references to the fig tree by Jesus Christ have prophetic significance.
 - C. While Israel has been temporarily replaced by the Church as the custodian of the oracles of God, this in no way presumes that God has set Israel aside on a permanent basis. Matt. 21:43; Rom. 11:1,5,11-12,23,25,28-29
 - a. As history documents, the Jews lost the second commonwealth, as they did the first commonwealth, due to their negative volition toward doctrine and their failure to produce fruit. Dan. 9:5,6,10,11; Lk. 13:7
 - b. The destruction of the nation occurred within the Church age and was the fulfillment of at least two prophecies. Dan. 9:26; Lk. 21:20-24
 - c. From the time of the Roman destruction in 70 AD the Jewish people were not in possession of their national homeland for almost two thousand years. Hos. 6:1-2
 - d. The land that had been promised to Abraham and his descendants languished in an unproductive state, being dominated by various Gentile powers as the prophetic word indicated it would. Deut. 29:22-28; Lev. 26:27-32
 - e. The restoration process, which a careful study of the Word of God will document, is accomplished while the Jews are still in national unbelief. Deut. 30:1-6; Ezek. 36:22-25, 37:7-10
 - D. We will not defend dispensational theology in this doctrine, but one must recognize that it is critical to a complete understanding of eschatological realities.
 1. Daniel was told that certain prophecies were to be sealed until the time of the end when they would be fully understood. Dan. 12:9
 2. Many have rejected the realities of dispensationalism simply because they claim such truths were hardly mentioned prior to J.N. Darby (1800-1882), an Irish lawyer who sought to explain the differences in blessings between Christians and those that lived in other eras.
 3. However, even though their claims are not completely accurate, we must expect that there would have to be breakthroughs in the realm of eschatology or the words of Daniel would have been sealed permanently!
 4. Some of the prominent features of Dispensational theology include:
 - a. Recognition of the fact that God has chosen to work in a particular manner at certain times in history.
 - b. The meaning of the term derived from the Greek noun οἰκονομία (oikonomia), which denotes the household administration or management. Eph. 1:10
 - c. Distinct dispensations of stewardship, which include the Age of the Gentiles (from Adam to Abraham), the Age of Israel (from Abraham to Pentecost, and Daniel's 70th week), the Church age (from Pentecost until the rapture), and the Millennial Age (during which Satan is bound).

- d. The fact that the Church Age is only an interruption of the Age of Israel; the covenants and promises in the Old Testament apply to Israel and should not be appropriated for the church.
 - e. The unconditional covenant of God with Abraham, which is to be fulfilled physically and literally for the Jewish people in the future Davidic/Millennial kingdom. Gen. 12:3; IISam. 7:12-16
- E. Given these basic premises, it should be clear that the Church age had a definitive beginning (a point that most acknowledge occurred on Pentecost, 33 AD) and will logically have a definitive end.
- F. This doctrine will demonstrate that while the end of our present dispensation cannot be predicted with an absolute certainty (i.e. the hour and the day), it can be fixed to within a specific generation. *See Doctrine of the Rapture*
1. The first thing one must avoid is the well-documented tendency of students of prophecy to set dates with respect to the exact time of His coming. Matt. 24:36
 2. The other extreme is found in the false doctrine of imminence, which states that the rapture could have occurred at any time in human history and that the rapture generation will not know that it is the rapture generation.
 3. One advantage (only supposed) of this position is that believers of any period of history would be looking for His coming and would, theoretically, tend to remain alert and ready.
 4. However, the status of churches throughout history has demonstrated that most were not oriented to prophetic realities and did not remain alert and ready. Rev. 2,3
 5. False imminence would suggest that there are no prophetic developments that one could observe prompting them to recognize that they are in the final generation.
 6. Therefore, all the prophetic forces, entities, signs, and personalities could be present on the planet and adjusted believers could not recognize **the signs of the times**. Matt. 16:3
 7. However, there are arguments from direct Scriptural statement that indicate that God does not hide His activities from those who are adjusted to Him (Amos 3:7), that it is possible to see the day of the Lord approaching (Heb. 10:25), and that Christ will appear to those who are eagerly looking for His return. Heb. 9:28
 8. Therefore, if one can see the Day of the Lord approaching (first class condition, and he can), he can logically see the end of the Church Age approaching since these events are only separated by 3½ years.

II. Vocabulary and description.

A. Hebrew vocabulary.

1. עֵץ זֵיתִים (t^e ehah), f.noun, 39X, a fig tree,

B. Greek vocabulary.

1. συκκη (suke), f.noun, 16X, a fig tree.

C. Definition and description.

1. The fig tree belongs to the family *Moraceae* (which is derived from the Latin name for mulberry), the genus *ficus carica*, and is related to the wild fig (*ficus sycamorus*).
2. It is part of a large family with highly variable growth habits, but which is quite important to the world in terms of timber, medicine, human and animal food, and as an ornamental.
3. As such, it serves as a very fine symbol for Israel based on its importance to the economy of God and to the world at large. Rom. 11:12

- III. Literal and symbolic uses of the fig tree.
- A. It should be observed that trees in general are used in a metaphorical sense to focus on the leadership of a particular nation, being used for both the kingdom and the leader of that kingdom. Jud. 9:8; Isa. 14:8; Dan. 4:11
 - B. Of the 39 times the term **fig tree(s)** are found in the Old Testament and New Testament, 27 of those times refer to literal fig trees, whether cultivated or wild. IKings 4:25; IIKings 18:31; Prov. 27:18; Matt. 21:19
 1. While these usages refer to literal fig trees, very often when fig trees were in short supply or lacking altogether, it served as a sign of human distress or divine judgment. Ps. 105:33; Jer. 5:17; Hos. 2:12
 2. On the other hand, to be able to sit under one's own vine or fig tree served to indicate that one shared in God's blessings of peace, prosperity, and security. IKings 4:25; Mic. 4:4; Zech. 3:10
 - C. When the word is used in the plural (6X), it is always referring to literal fig trees; it is never used metaphorically. Deut. 8:8; Ps. 105:33; Jer. 5:17; Hos. 2:12; Amos 4:9; Nah. 3:12 (this verse presents an analogy using literal fig trees to describe the tenuous nature of their defenses)
 1. While the term **fig tree** is used in two passages in the New Testament, the interpretations are based on the literal reality of the fig tree. Jms. 3:12; Rev. 6:13
 2. There is only one passage in the New Testament in which the term cannot be taken in its literal sense since it is clearly used in a parabolic teaching that is properly identified as a sign. Matt. 24:32
 - D. Metaphorically, the term is used in Judges to denote accomplished, righteous individuals who would not leave their established niches to associate themselves—even in the relatively high position of ruler—with an unrighteous mob. Jud. 8:30-9:21
 1. It is used in an analogy by Jotham (along with the terms **olive tree and vine**) to denote the fact that the leadership of Shechem had rejected the legitimate ruler since blood was thicker than loyalty. Jud. 9:18
 2. The **trees** represent the leadership of Shechem that desired to install a king in disregard of God's rule over the nation, which Gideon had readily acknowledged. Jud. 8:23
 3. The **olive tree, the fig tree, and the vine** represent adjusted Jews that would not exalt themselves since they recognized God as the sole ruler over Israel. Jud. 9:8-13
 4. The **bramble** represents Abimelech, with his personal desires and attempts at self-exaltation in disregard of God's plan. Jud. 9:1-6,14
- IV. The fig tree as a symbol for Israel.
- A. There are a number of symbols used in the Word of God for Israel, including the mountain (Jere. 17:1-3), the vine (Isa. 5:1-7; Jer. 2:21), the olive tree (Jer. 11:16), and the cedar tree (Ezek. 17:3-4).
 - B. A careful study of the Scripture will reveal that the symbols from the previous point are not used exclusively of Israel.
 1. Mountains are used of kingdoms in general. Jer. 50:6; Rev. 17:9-10
 2. The vine is used as a figure for Christ Himself. Jn. 15:1
 3. Assyria is referred to as a cedar. Ezek. 31:3
 - C. It is recognized that in certain contexts the fig tree is employed as a symbol for the nation (Hos. 9:10; Joel 1:6-7), and the produce is used of the Jewish population. Jer. 8:12-13, 24:1-8

- V. There are three important New Testament object lessons that use the fig tree, two of which are designated as parables.
- A. While there are many definitions of a parable and how to interpret such teaching, the fact is that Jesus Christ illustrated the proper method for interpreting His parabolic teaching in the parable of the soils. Mk. 4:3-20
 - B. A good working definition of how to deal with parables is that each parable has one and only one primary interpretation, a number of details that have a spiritual significance of their own, and details that have no special spiritual significance.
 - C. Therefore, one must be careful about reading spiritual significance into a detail that may simply be peripheral to the story or, on the other extreme, ignoring details that are germane to the interpretation.
 - D. The first teaching/parable about the fig tree is found in Luke 13:6-9
 1. The immediate context of the parable is critical to understanding why the parable was taught in the first place.
 2. The context deals with the fact that some Jews recognized God's temporal judgments on others and assumed that that they were not as sinful as those that suffered such catastrophes Lk. 13:2-5
 3. The parable is designed to portray the fact that the Jews had been given time to orient (grace before judgment) to God's plan and had failed to do so.
 4. The certain man in the parable is God the Father.
 5. The vineyard refers to the nation, with the fig tree referring to an individual within that nation.
 6. The lack of fruit points to the lack of spiritual production by the one in view.
 7. The reference to the **three years** is not to be taken literally (this is a parable) and does not refer to the 3½ year ministry of Jesus Christ, but rather to the repeated attempts God had made to find the desired fruit.
 8. The vineyard-keeper may refer to Jesus Christ, who intercedes with the owner and asks an extension to accomplish the objective in view.
 9. The command to cut it down is designed to convey God's determination to destroy those that do not produce fruit, and to suggest that the judgment is impending.
 10. The extension is granted, which pertains to the first portion of the Church Age, in which the Jews had further opportunity to orient to God and produce the proper fruit, which they did not do.
 - E. The second action involved the cursing of the barren fig tree in Matthew 21:18-19
 1. While this is not designated as a parable, it is widely understood that this incident is an acted out parable, designed to have symbolic and prophetic significance.
 2. Again, context is critical as to the timing of this event, which is followed by the second cleansing of the Temple, and the denunciation of the nation for its lack of orientation to God's plan. Matt. 21:12-16; Mk. 11:15
 3. This event occurred on Tuesday of the last week of the Lord's life, following the triumphal entry on Monday.
 4. On the way into Jerusalem on Tuesday, Jesus got hungry and saw a lone fig tree, which was growing wild on the side of the road.
 5. While Passover was actually a little early for the tree to have leaves, this tree was apparently covered with leaves.
 6. Jesus Christ has been criticized for looking for figs on the tree based on the comment in Mark that it was not the season for figs. Mk. 11:13

7. However, an understanding of the growth process for fig trees allows one to recognize that when leaves appeared small green buds that were bitter but edible also appeared as well.
 8. The leaves promise green fruit, which will later mature into figs, but there was none on the tree, which indicated that there would not be figs in the future.
 9. The curse, which resulted in the tree withering from the roots up, denotes that the second commonwealth would be destroyed with no hope of restoration.
 10. In a related point, Jesus continues to deal with the destruction of the nation and the dispersion of the Jews by equating **this mountain** with the cursed fig tree. Matt. 21:20-21
- F. The final parable that concerns the fig tree is found in three of the gospels, and is designed to answer the third in the series of questions that the disciples asked Jesus. Matt. 24:32-35
1. The disciples had an interest in the prophetic future and asked Jesus three specific questions, **When will these things occur, and what is the sign of your coming and the end of the age?** Matt. 24:3; Mk. 13:3-4; Lk. 21:7
 2. While these questions were related in their minds, they actually asked about when the Temple would be destroyed (Matt. 24:2), what would be the sign of His coming (the Second Advent), and what would be the sign of the end of the age.
 3. It should be clear that the third question is the one with the widest interest among believers since it concerns itself with the general time in which the world ends.
 4. Jesus answered their questions in the order in which they asked them and began with the current events that would lead to the destruction of Jerusalem in 70 AD, which Luke emphasizes in his account. Matt. 24:4-14; Lk 21:20-24
 - a. While it has often been stated that the signs listed in the first portion of his answer refer to the last days, it is evident that they are characteristic of the entire Church age in general, but will intensify immediately prior to the Millennial “birth”. Matt. 24:5-8
 - b. Verse 14 clearly envisions a lengthy period of time in which the entire world will be exposed to the gospel, which is more appropriate to the intervening Church age.
 5. The second question is answered with Jesus’ explanation of the fact that His coming is the sign of His coming and believers should not be taken in by false christs, etc. Matt. 24:23-31
 - a. He moves ahead in prophetic time to the middle of Daniel's 70th week, setting the background for the period called **great tribulation**, which culminates in the Second Advent. Matt. 24:14-22
 - b. He warns those living at that time not to be deceived with respect to His arrival since He will not be found on the planet. Matt. 24:23-26
 - c. He finally informs them that the sign of His coming will be the visible invasion from the skies, which comes at the end of Daniel's 70th week. Matt. 24:27,29-30
 - d. The phrase **the sign of the Son of Man** is comprised of a genitive of apposition, a construction in which the term **sign** is identified more closely by what follows in the genitive case.
 - e. In other words, there is no prophetic sign that one can observe to know **precisely** when the Son of Man will return bodily to the planet, one must simply wait for His appearance.
 - f. In fact, Jesus Christ warns them that multitudes of signs will serve only to mislead people with respect to the truth of His return. Matt. 24:24; IIThess. 2:9

6. The third question about the sign of the end of the age is answered by the parable of the fig tree, which represents the restored nation of Israel. Hos. 6:1-2; Matt. 24:32-33
 - a. The restoration process is the result of a political process known as Zionism, which was founded by Theodor Herzl.
 - 1.) Jewish leaders have, in the present century, aggressively and doggedly sought out their fellow Jews among the nations in fulfillment of prophecy. Jer.16:14-16; Zech.2:6,7
 - 2.) Virtual whole communities of Jews have been removed from the place of their dispersion (like Operation Magic Carpet, which brought all the Jews [48,000] out of Yemen in 1950; and Operation Solomon, bringing some 50,000 from Ethiopia in 1991; hundreds of thousands of Russian Jews immigrated in the shadow of the collapse of Soviet communism).
 - 3.) The bulk of world Jewry resides in the U.S.A., and it will take the Rapture and a spiritual conversion to cause them to exit. Jer.50:6-10,17-20,51:6,9,10,45,46; Rev.18:4
 - b. The time lapse between the budding of the fig tree and all the events, which include the rapture, the 7 years of Daniel's 70th week, and Second Advent, is actually unspecified.
 - 1.) The view that the γενεὰ (genea--generation) refers to the race of Hebrews is not supported by grammatical usage.
 - 2.) Another Greek term, γένος (genos), means stock, kindred or family, γενεὰ means generation.
 - 3.) The view that he was referring to the generation that was present with Him at that time has certainly been disproved by subsequent history.
 - 4.) The only interpretation which is sound theologically and historically, is that the generation that sees the budding of the fig tree **will be represented** at the Second Advent.
7. The parable of the fig tree explained. Matt. 24:32-34
 - a. The disciples had asked Jesus for a sign that signaled the end of the age and He responded with this parable, which He commanded them to learn.
 - b. To suggest that this is simply teaching the literal reality of what happens during the spring, and is not designed to teach some greater spiritual truth, is to miss the entire point of this sign.
 - c. Further, if one is to learn something from the fig tree, it is critical to identify the fig tree and its significance within the parable.
 - d. Summer is a figure for the Millennium, which is described by several other motifs in the Word of God (rest, day, etc.).
 - e. All the signs (including the sign of the fig tree) include the proliferation of things Jesus Christ described at the beginning of His discourse, which we would logically recognize as having to be present in the springtime (the last portion of the Church age). Matt. 24:5-7
 - f. The phrase **right at the door** employs ἐπι (epi) and the dative case to indicate the proximity of the event in question and conveys the correct idea of imminence.
 - g. The phrase **this generation** must be understood in this context as referring to the generation that observes the budding of the fig tree, and **not** as the generation that was present for the teaching, as has been demonstrated by history.

- h. When Jesus refers to a specific generation, it is designed to call attention to the general time of the end of the age and not a specific time.
- i. Therefore, when one observes the nation of Israel reestablished in the land, he can be sure that the Millennial Kingdom is on the horizon.
- j. The timing of this event is certainly related to and consistent with the prophecy of Hosea 6:1-2.

VI. The length of a generation and how one determines it.

- A. There are two distinct problems; the first is related to how one dates the beginning of a generation, while the second is related to how long a generation lasts.
- B. A generation is defined as a segment of society that lived in a certain historical period, and which experienced the defining historical event within that critical period of history.
 - 1. The Exodus generation refers to adults that saw the judgments on Egypt and the great deliverance from its power. Num. 32:13; Deut. 2:14
 - 2. The First Advent generation refers to those that witnessed the ministries of John the Baptist and Jesus Christ. Matt. 11:16
 - 3. Likewise, the rapture generation will include all those that live to see the return of Jesus Christ for the Church.
- C. A study of the entire Bible reveals that generations have varied widely in their length, beginning with the anti-diluvian generations (which were incredibly long) to the generations recorded in Matthew. Matt. 1:1-17
 - 1. Because of the unique nature of the pre-flood environment, we will not consider the very lengthy generations that characterized the portion of history until the life expectancy of mankind stabilized.
 - 2. The next specific reference to a generation is found in the promise to Abram, which indicated that sometime in the fourth generation in the future his descendants would return to Canaan following their captivity. Gen. 15:16
 - a. The fourth generation refers to the children of the Exodus generation (the conquest generation), who returned to take the land between 1405-1399 BC.
 - b. The four generations begin with Amram, the first generation born in captivity in Egypt, move to Moses' generation, the Exodus generation, and conclude with the conquest generation.
 - c. We know that the Jews were in Egypt from 1660-1445 BC (215 years), but we cannot fix the birth of Amram since that information is not provided.
 - d. Assuming that he was born on the day of the descent into Egypt (highly unlikely), this would provide a generation that is 53.75 years long.
 - e. Assuming he was born as late as 20 years after the descent only shortens the average for a generation to 48.75 years, with 50 being a very good average.
 - 3. The next pertinent reference to this matter is found in Matthew's genealogy, which is not a strict genealogy but information that was adapted for his own purposes, and provides us three series of 14 generations.
 - a. The first series begins with the birth of Isaac (1850 BC) and continues to the birth of David (1010 BC), which encompasses 840 years for 14 generations, or 60 years per generation.
 - b. The second series begins with the birth of Solomon (c. 994-993 BC) and continues to the time of the deportation to Babylon (597 BC), which provides a generation that is slightly over 28 years in length.

- c. The third series begins with the deportation to Babylon (597 BC) to the birth of Jesus Christ (3 BC), which encompasses only 13 generations, and provides an average of 45.6 years for a generation.
- d. Taking the entire genealogy, which would encompass 41 generations, we would have a generation that lasts for 45.05 years.
- D. Therefore, taking all these generations into account and making the appropriate calculations, we end up with a generation that averages 44.5 years biblically.
- E. However, since there is no biblical passage that definitely sets the length of a generation, one is unwise to dogmatically assert any definitive length for a generation.
- F. This also seems to be very much in line with the fact that Jesus Christ made it plain that He was not providing specific dates but a broad time frame for His return. Matt. 24,36
- G. Further, this does not demand that everyone since 1948 be alive at the Second Advent; it merely indicates that there will be representatives from that generation.
- H. What we can establish is the general time for the end of the age, which harmonizes quite well with the prophecy of Peter that allows approximately 6000 years for human history and 1000 years for the Millennium. IIPet. 3:8
 - a. From Adam to Abraham was approximately 2008 years.
 - b. From Abraham to Christ was approximately 1947 years.
 - c. From Christ to the end of the age would be approximately 2000 years.

VII. False identifications of the fig tree and objections to this interpretation.

- A. A number of interpreters do not identify the fig tree as national Israel but their interpretations are very often inconsistent.
- B. For instance, some identify the leaves on the tree as the signs that Jesus enumerated in the earlier portion of His discourse. Matt. 24:4-31
 - 1. Unfortunately, this interpretation deals with the leaves of the fig tree, but does not identify the tree itself.
 - 2. Many notable teachers hold to this opinion including John MacArthur, George Meisinger, Louis Chafer, John Walvoord, and Tim LaHaye.
 - 3. Further, if **all these things** encompass all the things up to the Second Advent, it is too late to look for some indication that the age is about to end.
- C. Another fallacious identification suggests the fig tree does not represent Israel, but is merely used as a figure in the New Testament to teach us that God wants believers to bear fruit. Matt. 21:18-21
 - 1. While we do not debate the fact that God desires His people to produce fruit, this interpretation does not deal with the related issue raised by the mountain in verse 21.
 - 2. Further, a great number of interpreters have recognized the implications of Jesus' action and see it as a direct object lesson about the future of the nation.
 - 3. Beyond that, the parable of the fig tree in Matthew 24 is found in a context of issues related to the Second Advent and not to faithfulness in the Christian way of life.
- D. Some object to the identification of Israel as the fig tree based on the parallel passage in Luke that uses the more general phrase **and all the trees**. Lk. 21:29-30
 - 1. However, the reality is that since Israel was restored as a nation in 1948, a number of nations have emerged to assert their rights to national sovereignty.
 - 2. Smaller non-independent Gentile nations in that part of the world, particularly across Africa, began to gain their independence.

3. Examples include Libya in 1952; Morocco and Sudan in 1956; Ghana in 1957; Guinea in 1958; Chad, Mali, Niger, Nigeria, and the Ivory Coast in 1960; Kenya in 1963; and Zambia in 1964.
4. Further, we have observed a number of nations begin to assert, or be restored to, their sovereignty in Eastern Europe and the former Soviet Union.
- E. The first objection to identifying Israel as the fig tree indicates that that fig tree may refer to Israel, but rejects this present return as having prophetic significance since the Jews return in unbelief.
- F. This is refuted by the direct prophecy that indicated that the initial return of the Jews would be in unbelief. Ezek. 36:22-25, 37:21-23
- G. Some have stated that there are no prophecies fulfilled in the Church age, and dogmatically assert that the restoration of the Jews is not fulfilling prophecy.
- H. There are several prophecies fulfilled in the Church age, apart from the fig tree, which include the destruction of Jerusalem in 70 AD, and the rise of monasticism. Dan. 9:26; I Tim. 4:1-3
- I. Another objection to this identification is promoted by those that state that Jesus could not be teaching about a restored Israel since the disciples would not understand the teaching.
 1. This is easily refuted by the fact that the disciples manifested little understanding of many teachings, and if Jesus Christ relied on their perception of the truth in order to teach, He may as well have not taught at all.
 2. They clearly did not grasp the doctrines related to the cross, death, burial, and resurrection of Jesus Christ, although these things were taught repeatedly. Matt. 16:21-22
- J. Still others object to identifying the fig tree in Matthew 24 as Israel based on the earlier cursing of the fig tree in Matthew 21, which indicated that the nation would never produce fruit.
- K. This wrongly assumes that the cursing of the second commonwealth of Israel, which did not produce fruit, is to be applied to the third commonwealth.
- L. Another false assumption is made by those that assert that since believers cannot know the specific time of His coming, they cannot know the general time in which He will return. Matt. 24:36
 1. This position fails to consider the known fact that the person who advances the proposition as being true has the obligation of proving it to be true.
 2. Secondly, this is *non sequitur* (an inference or conclusion that does not follow from what is given) and is refuted by normal human visitations.
 3. One may know in advance that someone is planning to visit without knowing the exact time of his arrival.

XIII. Conclusions

- A. It should be evident that God has a timetable for every event in His plan and history is proceeding to its preordained conclusion.
- B. The disciples' question about the sign of the end of the age is quite important for those living near the end of human history, since this sign is designed to notify them that the end of the age is at hand.
- C. Those that suggest that these concluding events could have occurred at any time during human history have divorced themselves from the realities of the prophetic word, which demand many things to be in place at the end at the beginning of Daniel's 70th Week.
- D. Their suggestion that Jesus Christ could have returned at any time during this current dispensation ignores many of these prophetic scriptures and suggests that believers cannot recognize the prophetic signs of the time.

- E. In that regard, they may be just as disoriented to prophetic truth as the extremists that seek to identify the fulfillment of prophecy in every detail of the nightly news.
- F. The fact is that the fig tree is a recognized symbol for national Israel in a number of passages as we have shown.
- G. From that point the parable of the fig tree, which serves as the sign of the end of the age, tells believers that there is one generation of human history remaining before the Millennial Kingdom is established.
- H. This allows us to establish the timing of the Second Advent, and by extension the rapture, but only within one generation.
- I. However, it does not allow us to be more accurate than that; those that attempt to do so claim to have as much insight on the matter as God the Father has. Matt. 24:36
- J. Those that have seen the sign should recognize that their time is short and seek to maximize their applications of doctrine. Heb. 10:24-25
- K. In conclusion, one should recognize that there are a host of prophecies about the timing of God's plan and the recognition that we are in the last days is not built on this doctrine alone.
- L. As we have demonstrated, it is certainly in harmony with other aspects of chronology such as the prophecy in Hosea and the prophecy of II Peter.