

The Grapes and the Figs

The biblical calendar is a timeline of restoration. The first month represents when Yeshua changed the world by offering His life, and not surprisingly, Sukkot is called the ‘final ingathering.’ In between Shavuot and Sukkot there are approximately four and a half months with no feasts. The pause in the feasts between Shavuot and Sukkot symbolizes the prophetic time we are living in. Yeshua has come, but the end or the final ingathering has not.

There are three feasts listed with instructions that the men were to go to Jerusalem in order to fulfill the commandment. Exodus 23:14-17 and Deuteronomy 16:16-17 states that when you travel to Jerusalem you must ascend or “go up” to get there as it is elevated above the surrounding areas. The go-up days were for the first and last day of Unleavened barley, Shavuot, the first day of Sukkot and the 8th day (the last great day). Each of these feasts coincide with a specific first fruit from the list of seven first fruits.

*Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: **and they shall not appear before the Lord empty (emptily, ineffectually, undeservedly):** 17 Every man shall give as he is able (a present in the hand), according to the blessing of the Lord thy God which he hath given thee. Deuteronomy 16:16-17*

The list of presents or first fruits are found in Deut 8:8. The list of feasts and their associated present-offerings are these:

Unleavened – barley

Shavuot - wheat

Yom Teruah – pomegranates

Yom Kippur - dates

Sukkot – olives

When the first fruits of olives were harvested, it was the end of the agricultural year or harvest cycle. Exodus 23:16 and Exodus 32:22 call this timing the end of the year.

*Also in the fifteenth day of the seventh month (the first of Sukkot), **when ye have gathered in the fruit of the land** (remember adamah was associated with grains, eretz is not), ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath. Leviticus 23:39*

Where do the grapes and figs fit in? They are not attached to a go-up feast. In fact, they are not attached to a feast. The grapes and figs represent the life we live now. Whether we are in Messiah or outside of the covenant. Let us begin our journey of understanding.

Grapes

Grapes are the first fruit offering of the fifth month and the third of seven first fruits. When the spies entered the land of Canaan, it was the time of the firstfruits of grapes

*And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; 20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. **Now the time was the time of the first ripe grapes.** Numbers 13:19-20*

Grapes made into wine was the form required for the first fruits offering. Wine was the drink offering that was to be poured out in the temple.

And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, **wine**, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. 2 Chronicles 31:5

*All the best of the oil, and all the **best of the wine**, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee. Numbers 18:12*

While the grapes of the 5th month and the figs of the 6th month did not require a dedicated trip to the temple nor a precise scriptural date to present an offering from the hand, they were definitely presented. Wine was required in the temple as a drink offering. For Believers it also symbolizes our lives on earth and our service for the Kingdom and to our King. For Yeshua is symbolizes His blood. To the lost it represents judgement.

It takes about 2 weeks to produce new wine.

A drink offering was required for the twice daily offering, the Sabbath offering, the monthly offering, the Passover offering, Shavuot offering, Yom Teruah offering, Yom Kippur, Sukkot, and Shemini Atzeret (8th day). It was required for all burnt offerings, peace/thanksgiving offerings, and sin offerings. Every slaughter was accompanied with grain and wine (Numbers 15; 28-29 and Numbers 28:1-10).

As someone who was raised in the Pentecostal beliefs, wine and alcohol of any kind were seen as sinful and strictly forbidden. There were always discussions about whether ‘new wine’ contained alcohol or if it was only ‘wine’ that contained alcohol. Interestingly there has been

recent evidence through archeology and recently found historical document concerning the strength of wine and how it was consumed. We will be looking at the first century era and the evidence that has been uncovered.

Oinos is the Greek word for wine. Oinos would represent:

Strong drink, unmixed wine, 6-8% alcohol

Wine, water-mixed wine 2%

Raisin wine 0%

Grape Juice, Vinegar

There is no evidence for hard liquors such as scotch, whisky, vodka being produced in this era, in previous eras, nor biblical text. The general use of Oinos was water-mixed wine. As well in the first century era, strong drink was wine that was not mixed but rather straight out of the bottle.

The Greeks and the Jews drank a wine concoction of one-part wine to three-parts water. As their wine was 8% alcohol, the resulting water-mixed wine was 2% alcohol. A glass of modern wine undiluted is 12%.

“In ancient Greece no civilized man would dream of drinking undiluted wine.”

“Wine was always diluted with water, indeed drinking undiluted wine was the mark of a barbarian in Ancient Greece and Ancient Rome”

The above information was gleaned from:

<https://www.youtube.com/watch?v=NkKzlxdlxS8&t=8s> and this video quotes the rest of the evidence contained in historical documents. The video was recently recorded in 2024.

The Aaronic Priesthood failed in keeping their hearts and doctrine pure, they sinned or ‘miss the mark’ of the standard that G-d gave them. By doing so they misrepresented the blood of Yeshua symbolized by the wine (Mark 14:23-25). Consider the portion in 1 Samuel 12.

Now the sons of Eli were sons of Belial; they knew not the Lord. :13 And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; :14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. :15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. :16 And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force. :17 Wherefore the sin of the

young men was very great before the Lord: for men abhorred the offering of the Lord. 1 Samuel 2:12-16

By causing the people to scorn the offerings or gifts to G-d, the people were unknowingly scorning the very things that was meant to teach them about the Messiah-to-come; every gift to Elohim was accompanied with a drink offering, the symbol of the blood of Messiah. The unclean condition of Eli's sons caused the temple gifts to be tainted with their sins.

In 1 Samuel there was also prophecy given to Eli of the coming Messiah who would be the faithful priest and do the will of the Father.

And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever. 1 Samuel 2:35

In the first century we can read that the priest during this time were no better, in fact, worse than the sons of Eli.

In Mathew 23 Yeshua tells of the sins the religious leader were committing against their responsibility to be G-d's image bearer. His displeasure about their condition can be known in these few verses

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Matthew 23:15

Fill ye up then the measure of your fathers. :33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matthew 23:32-33

Again, they had misrepresented the blood of Yeshua symbolized in the drink offering of wine. It was at Yeshua's resurrection that the Melchisedec priesthood was reestablished in Yeshua and the Aaronic priesthood was set aside just as it was prophesized to Eli.

Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. :31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. 1 Samuel 2:30-31

Just as in the pattern of the Aaronic priesthood when it was established, Aaron was the High priest and his brothers were the priests of the tabernacle, so We are priests under Yeshua our high priest.

1 Peter 2:5 states, "*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*"

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 1 Peter 2:9

It is our dictate to handle the blood of Yeshua with the utmost respect and love. By His blood, the world was changed.

The temple on Mount Tzion was the vineyard that Elohim planted.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill (Mt Tzion): 2 And he fenced it, and gathered out the stones (gods) thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. 3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. 4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? 5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: Isaiah 5:1-5

In Matthew 20-21 there are parables of the vineyard. The vineyard is the temple and the husbandmen is the priesthood; they were sometimes called sons. In the parables there is the theme of taking the vineyard and giving it to another. This further solidifies the strong tie of Yeshua's blood to the temple and the mishandling that happened with the religious leader.

In Matthew 20:28-32 there are two sons. One said he would work in the vineyard but did not and the other said they would not but did. The parable said the one that actually worked the vineyard was obedient and they were those who had previously been unclean (outside of covenant). This parable was about those who would become brother priests under the Yeshua's Melchisedec order.

To Believers the wine of the new covenant is joy in this life.

Judges 9:13 states, "*And the vine said unto them, Should I leave my wine, which cheereth (brighten up, blithe or gleesome: - cheer up, be (make) glad, (have make) joy (-ful), be (make) merry, (cause to, make to) rejoice, X very.)*"

God and man, and go to be promoted over the trees?

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. John 15:11

For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26:28

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. 8 Let thy garments be always white; and let thy head lack no ointment. Ecclesiastes 9:7

Let us pause a minute and look at the message expressed in Ecclesiastes 9

*Go thy way, eat thy bread (a symbol for the words of G-d) with joy (from the wine of covenant), and drink thy wine with a merry heart; for G-d now accepteth thy works. 8 Let thy garments be always **white**; and let thy head lack no ointment. Ecclesiastes 9:7*

So much of this verse reflects the same understanding we read about in the New Testament.

And the disciples were filled with joy, and with the Holy Ghost. Act 13:52

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Romans 15:13

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith: Galatians 5:22

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy: Judges 1:24

Joy from Yeshua's blood, symbolized in wine, which was shed for us so the we could be restored to our Creator and Father. On one hand grapes represent joy and sweetness of covenant life. To those who are lost and outside of covenant they represent vengeance and judgment.

Wine and grapes juice are used very similarly, Deuteronomy 32, the "Song of Moses" shows us good grapes and bad grapes, or favored grapes and rejected grape.

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. Deuteronomy 32:14

Compare to Deuteronomy 32:32 For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: 33 Their wine is the **poison of dragons, and the cruel venom of asps.**

Good grapes always represent the blood of Yeshua.

For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26:28

*But I say unto you, I will not drink henceforth of this **fruit of the vine**, until that day when I drink it new with you in my Father's kingdom. Matthew 26:29*

During the first fruit of grapes Solomon's temple was invaded and destroyed by Nebuchadnezzar the Babylonian, Herod's Temple was invaded and destroyed by the Romans during the Civil war in Jerusalem. These are some of the judgments that have happened during the timing of the grapes.

In Isaiah we are warned this would happen, the section is full of symbolism that is tied to the grapes as I hope you will notice.

*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. :2 Wherefore art thou red in thine apparel, and thy garments like him that **treadeth in the wine fat**? :3 I have **trodden the winepress alone**; and of the people there was none with me: for I will tread them in mine anger, and **trample them** in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. :4 For the **day of vengeance** is in mine heart, and the year of my redeemed is come. :5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. :6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. Isaiah 63:1-6*

The book of Revelation speaks of a harvest from earth during the season the grapes are ripe, but the harvest goes into the wine press which is a picture of blood flowing from G-d's act of vengeance.

*And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; **for the harvest of the earth is ripe**. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and **gather the clusters of the vine of the earth; for her grapes are fully ripe**. 19 And the angel thrust in his sickle into the earth, and **gathered the vine of the earth, and cast it into the great winepress of the wrath of God**. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. Revelation 14:14-20*

It is my hope that by now you have understood that G-d uses natural things and gives them spiritual significance. As we continue, you will find each of the seven first fruits have an

spiritual eternal significance that G-d has assigned them for our spiritual perfecting as we choose to walk in these understanding.

Have you noticed the wheat and the grapes were specifically tied to the temple itself and G-d placed them side by side? First Yeshua came as the Bread from heaven (wheat) and then He laid down His life (grapes).

In the symbolisms found in the temple, every sacrifice was accompanied with a wine drink offering, on the 14th Yeshua said that the wine represented His blood shed for us and then later in the day He was crucified.

And your threshing (grains) shall reach unto the vintage (grapes), and the vintage (grapes) shall reach unto the sowing time (the seventh month): and ye shall eat your bread (wheat) to the full, and dwell in your land safely. Leviticus 26:5

This verse in Leviticus is a promise that while we are in this life the sufficiency of Yeshua is enough to satisfy and sustain us, both physically and spiritually and with the wine we have seen that we receive joy.

Even though we do not have a feast date to associate the grapes and the figs to, we have a good idea of the time when the grape first fruits should be ready because of the date the temples were destroyed. Both were destroyed on the 9th day of the 5th month. Additionally, history records the grape harvest finished circa Yom Kippur. And that should not surprise us either. Yom Kippur is thought of as a day of judgment, when the Azazel is judged to be sent away from the temple, that is the presence of G-d, into the wilderness. The worse punishment that exists is separation from G-d.

On the other hand, fig fruits are not attached to any historical dates, at least that I have discovered to this point. There is one exception without a historical note of figs that could be related to the figs first fruits.

Josephus records the destruction of the temple to be on the 9th day of the 5th month. In this time, Jerusalem was a single city but had a lower elevation and an upper elevation. A ridge that divided them. The temple was in the lower half of Jerusalem. The affluent upper half of the city contains a section for the priests, Herod's place, etc. If you will, the upper city was not only for the rich but also for the religious leaders. It was exactly thirty days later on the 9th day and the 6th month that the upper city was destroyed (Flavius Josephus, War of the Jews, Book 6, Chapter 8). Please keep this in mind as we develop what the scriptures have to say about the figs.

The first fruits of figs follow the grapes by about a month and are always before the first fruits of the pomegranates of the seventh month. The figs are the first fruits of the sixth month.

Grapes and figs are frequently mentioned together as their spiritual significance refers to our life now, whether we are in covenant or strangers to it.

The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; Song of Songs 2:12

*The **fig tree** putteth forth her green figs, and the **vines** with the tender grape give a good smell. Arise, my love, my fair one, and come away (Passover). Song of Songs 2:13*

O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Song of Songs 2:14

Grapes and figs represent safety and hope for the future.

*And Judah and Israel **dwelt safely**, every man under his **vine** and under his **fig tree**, from Dan even to Beersheba, all the days of Solomon. 1 Kings 4:25*

*But they shall sit every man under his **vine** and under his **fig tree**; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. Micah 4:4*

*Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and **then eat ye every man of his own vine, and every one of his fig tree**, and drink ye every one the waters of his cistern: 2 Kings 18:31*

And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. Hosea 2:12

Figs represent people whether good or bad, as clearly seen in Jeremiah.

*One basket had **very good figs**, even like the figs that are first ripe: and the other basket had **very naughty figs**, which could not be eaten, they were so bad. 3 Then said the Lord unto me, "What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil. 4 Again the word of the Lord came unto me, saying, 5 Thus saith the Lord, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. 6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. 7 And I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their **whole heart**. Jeremiah 24:2-7*

This is where I want to introduce you to figs representing what is in our heart. Jeremiah 24:7 speaks of the people's hearts being turned to G-d. And in the story of Adam and Eve we read, after they fell, they clothed themselves with fig leaves. We also read that Adam would fight thorns and thistles as he strove to grow bread. In the parable of the sower, the type of soil the seed is sown into represents the condition of the heart. One of the types of soil or hearts also have thorns and thistles. We already understood there was a heart issue in the story of Adam and

Eve because they fell. But because of the parables we know what type of heart issue Adam had (Matthew 13:22). So, is it any wonder that the fig is a heart shaped fruit? The good figs of Jeremiah are good hearts which are highly desired by Elohim. And the bad figs are bad hearts that are naughty and rejected.

The fig trees represented the priest when there was a temple. Bethphage was a village of priests. Bethpage, or Beit Pagei means fig house and was part of the court (Sanhadrin) it was east of Jerusalem. It was from Beit Pagei where fire signals were sent to the Jewish communities outside Jerusalem so that they could determine when to start the festival seasons and new moons with those at Jerusalem. Beit Pagei was technically outside of the city and where you would present yourself if you were unclean and the law commanded an inspection by a priest to be pronounced clean again. We are now going to see the strong tie between the figs and the priesthood.

And when they came nigh to Jerusalem, unto Bethphage (green figs house) and Bethany (dates house), at the mount of Olives, he sendeth forth two of his disciples, Mark 11:1

*And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. :12 And on the morrow, when they were come from **Bethany (house of dates)**, he was hungry: Mar 11:11-12*

Notice in verse one, they traveled from Bethpage to Bethany, and on the return trip they will travel from Bethany to Bethpage.

*And seeing **a fig tree** afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; **for the time of figs was not yet.** :14 And Jesus answered and said unto it, **No man eat fruit of thee hereafter forever.** And his disciples heard it. Mark 11:13-14*

We can also find in the parable of the barren fig tree that it was a tree that was slated to be destroyed.

*He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. :7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? :8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: :9 **And if it bear fruit, well: and if not, then after that thou shalt cut it down.** Luke 13:6-9*

During the course of Yeshua's ministry, the fig tree that represented the priesthood never gave good fruit. In 70 CE, not only did the Father tear His house down but He ended the Priesthood of Aaron and it has never returned to minister again. Yeshua hates the traditions the religious leader taught the people, he never intended for us to turn to the Jewish religious leaders at any

point for teaching or understanding. He tore that tree down. If you are a Torah Keeper, Messianic Believer, etc I admonish you to rethink gleaning from anything the rabbis have to say today, even if they call themselves a Messianic rabbi there are traditions that they observe and teach others to do. (Matthew 15:3)

You can see the religious group has forsaken there good fruit they were to produce, which is the mark of the standard G-d had set for them. They forsook it in order to be promoted over men, and their fruit have become undesirable. Bad figs are bad hearts that are naughty and rejected.

*But the **fig tree** said unto them, **Should I forsake my sweetness, and my good fruit, and go to be promoted over the?** Judges 9:11*

*Saying, The scribes and the Pharisees sit in Moses' seat: :3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not :4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. :5 **But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, :6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, :7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.** Matthew 23:2-7*

The fig tree represents the priest and religious leaders, and the naughty figs represents the people, they were unacceptable to G-d. In the parable of the Sower, did the ground with thorn and thistles become part of the kingdom? No.

*Ye shall know them by their fruits. Do men gather **grapes of thorns, or figs of thistles?** Matthew 7:16*

When Yeshua saw Nathaniel, he recognized Nathaniel's good heart. Nathaniel was one of the good figs that trusted in G-d's words and did not follow the religious crowd.

*Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile (craft, decoy, trick)! :48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, **when thou wast under the fig tree, I saw thee.** John 1:47-48*

Yeshua knew his heart.

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. John 1:49

Nathaniel was sitting under the correct fig tree, waiting on the Messiah.

Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured. Proverbs 27:18

Isaiah 53 is a Messianic peek into Yeshua-to-come. The Greek Lexicon compares the word guile to the word deceit in verse 9

*And he made his grave with the wicked, and with the rich in his death; because he had done no violence, **neither was any deceit in his mouth.*** Isaiah 53:9

Nathanael had kept his fig fruit (his heart) good. He recognized Yeshua by the good fig tree of the prophets and the truth they taught. Yeshua said, "Behold an Israelite indeed, in whom is no guile!" (John 1:47-48)

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit, there is no guile (deceit). Psalms 32:2

Keep thy tongue from evil, and thy lips from speaking guile. Psalms 34:13

For our exhortation was not of deceit, nor uncleanness, nor in guile: 4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 1 Thessalonians 2:3-4

Sitting under the fig tree, as recorded about Nathanel, when the blooms are ripening is a very pleasant and fragrant experience. The leaves themselves release a nutty musky smell that makes you linger for another whiff of the unique fragrance. Isn't that just like the Word of G-d? Have you experienced times when the wonderful communion from His Words creates the longing to linger just a while longer and continue reading.

The fig fruit develops as a hollow, fleshy structure that is lined internally with numerous unisex flowers. The tiny flowers bloom inside this cup-like structure. Although commonly called a fruit, it is a type of multi-fruit. The small fig flowers and later small single-seed (true) fruit line its interior surface. When you open the fruit, the numerous flowers lay inside of the fruit as a cluster of fringes. Fringe was a reminder to not sin against G-d by missing His mark or His standard.

*Speak unto the children of Israel, and bid them that they make them **fringes** in the borders of their garments throughout their generations, and that they put upon the **fringe** of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:* Numbers 15:38-39

צִיָּצָה Feminine of H6731; a floral or wing like projection,

צִיָּצָה From H6692; properly glistening, that is, a burnished plate; also a flower

צִיָּץ A primitive root; to twinkle, that is, glance; by analogy to blossom (figuratively flourish): - bloom, blossom, flourish, shew self.

Similarly, the barley and wheat plants are fringed when they bloom, the white flowers hang from the blooming heads where the seed will develop and are very beautiful to see swaying in the breeze.

When I consider the barley, wheat, and figs, the difference I see between them is where the fringe resides. The fringe of the grains is on the outside of the plant and while the fringe of the figs is inside of the fruit. The symbolism of the fig's fringe is having the word hidden in our hearts.

With my whole heart have I sought thee: O let me not wander from thy commandments. :11 Thy word have I hid in mine heart, that I might not sin against thee: Psalms 119:10-11

Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Psalms 119:34

Having the law written on our hearts by the Ruach is what good figs represent.

The scripture has a specific type of fig, a specific symbol, that represents the bad fig, or the unacceptable figs. They are called Sycomore figs. These are a fig species that have been cultivated since ancient times. The spelling "sycomore", with an O rather than an A as the second vowel is, if used, specific to *Ficus sycomorus*. The fruit is a large edible fig, 2–3 cm in diameter, ripening from buff-green to yellow or red. These trees are distinct from the common fig tree and are notable for their **heart-shaped leaves** and small, edible fruit. The fruit is produced year-round, starting in April or a bit later depending on variety, and continuing into winter. It is sometimes separated into five successive "crops". Over the years as this understanding has been lost, it is probably the reason there is so much confusion outside of Israel concerning the season of the figs. Our common fig has a single harvest in a year while the Sycomore figs produce fig from the approximate month of April, but year-round.

Let us look at the story of Zacchaeus to learn more about the Sycomore fig.

*And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a **sycomore** (fig) **tree** to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. 6 And he made haste, came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold,*

Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation (fig-informer of person or thing), I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost. Luke 19:1-9

To be a *fig informer* was to be a reporter of the law forbidding the exportation of figs from Greece, “sycophant”, that is, to *defraud* or unlawfully, *extort*. As Zacchaeus was a tax collector it was a term associated with tax collectors that stole what was not theirs to take. But! *Zacchaeus had a change in his heart!!!!* He restored more than required (*Leviticus 6:5*).

The grapes and the figs represent blessings and curses. The sweetness of covenant life or the curse of being outside of covenant. It is interesting that the Jewish writings refer to King Saul as a shoot of a Sycomore tree (heart issues). We can read in the scripture his terrible end of life as the shoot of a Sycomore tree; the wrong type of fig. While Zacchaeus **came down out of the Sycomore tree** and repented or turned from his wrong doing.