



# Israelite Studies

## PREFACE

**Here at Israelite Studies©, we understand that for information to be provided which helps answer questions, that info must first be studied to give absolute conclusions based upon accurate examinations of any resource contributing to it.**

### HOW DO WE CONDUCT OUR STUDIES?

Our research team comes with a collective of 50+ years' experience in Biblical Studies and examination. Although each member holds a particular position for each topic, an unbiased approach is taken when applying the comparative research method to best harmonize concrete interpretations of scripture. Each topic is put under heavy scrutiny while taking into consideration, language, cultural and historical backgrounds, parallel texts, etc. Once any study has been exhausted, our team finalizes the findings with a collective position. If necessary, amendments to the studies are applied once all of the views expressed by our research team are made available for the public to form their own conclusions.

- Throughout some of our bible studies, we have replaced *LORD/the LORD* with *Yahawah*, *God* with *Alahayam*, and *Jesus Christ* with *Yahawashi Mashayach*.
- All Hebrew definitions referenced are listed in the *Tel-Dan Inscription* font, along with every Transliteration and Phonetic pronunciation provided in the earliest dialect of Hebrew studied by our team (commonly called '*Lashawan Qadash*' – Holy Language).

## Opening

**Shalam (Peace).** We appreciate you taking the time to read over this study, which will serve as an introduction to the 'Fruit of the Spirit' collection. Please feel free to utilize this as needed for edification or contact us with any questions.

Proverbs 27:18

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

**The opening scripture expounds on the proverb, "Whoso keepeth the fig tree shall eat the fruit thereof," explaining that "keepeth" corresponds to the Hebrew *shamar* - שָׁמַר, meaning "to guard" or "to protect." This then connects the concept to waiting on the Messiah and to cultivating the fruits of the Spirit (of which is longsuffering [patience] and faith [belief]), which should be displayed in speech and behavior. Next, a brief observation of the term "fig tree" is as follows:**

H8384 – תָּנִי (ta-an)

תָּנִי - The tree or fruit. A desirable and prolific fruit that must be searched for as the fruit is green, blending in with the leaves making it difficult to see.

[freq. 39] | kjv: fig tree, fig | [\*Ancient Hebrew Lexicon Bible Dicitonary\*](#)



[\*History, Cultivation, & Types | Britannica\*](#)

Songs of Solomon 2:13

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.

The previously stated information notes that green figs naturally camouflage themselves among the leaves, necessitating scrutiny to detect. An image of a fig tree from Britannica illustrates the contrast between the concealed green stage and the distinct purple hue of ripeness. It emphasizes that trees put forth 'green figs,' reinforcing the need for careful observation to verify if a tree is productive. From this, a spiritual principle emerges. Just as one must look closely at a fig tree to discern whether it truly bears fruit, one must look closely at a human life. Outward appearance, position, or religious activity can be like leaves—impressive from a distance but ultimately empty. This leads to a threefold spiritual classification grounded in that teaching: some lives bear good fruit; some bear corrupt or bad fruit; and some bear no fruit at all. Every person, like every tree, will finally be revealed in one of these conditions.

Luke 21:29-31

**29** - And he spake to them a parable; Behold the fig tree, and all the trees; **30** - When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. **31** - So likewise ye, when ye see these things come to pass, know ye that the kingdom of Alahayam is nigh at hand.

**Just as budding trees signal the change of seasons, observing the "fruit" (which consists of behavior, moral choices, social patterns, and spiritual conditions: whether a generation is characterized by wickedness or righteousness, lawlessness or obedience) of people is how believers should discern the times and the approach of the Kingdom of the Most High. Prophecy is understood not just through timelines, but by observing the spiritual state of the world.**

Judges 9:8-15

**8** - The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. **9** - But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour Alahayam and man, and go to be promoted over the trees? **10** - And the trees said to the fig tree, Come thou, *and* reign over us. **11** - But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? **12** - Then said the trees unto the vine, Come thou, *and* reign over us. **13** - And the vine said unto them, Should I leave my wine, which cheereth Alahayam and man, and go to be promoted over the trees? **14** - Then said all the trees unto the bramble, Come thou, *and* reign over us. **15** - And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

**This parable is commonly understood as referring to the people asking Gideon to reign over them. The olive tree, fig tree, and vine are asked to reign but refuse, not wanting to leave their "fatness," sweetness, or good fruit to be promoted over the other trees. Finally, the "bramble" (a thorny shrub or thorn bush) accepts rulership and demands trust in its shadow, threatening fire if not trusted. The bramble represents a harsh, dangerous rulership: if you appoint a king, you must truly put your trust in him, or face judgment. Bramble, being a thorny shrub, links back to the idea of thorns and unfruitfulness versus the humility of those bearing good fruit.**

Mark 4:18-19

**18** - And these are they which are sown among thorns; such as hear the word, **19** - And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

**The seed is the word of the Most High (as defined in Luke 8:11). When it is sown among thorns, it becomes choked. Thorns symbolize the cares of this world, deceitfulness of riches, and lusts for other things (sports, money, fashion, pleasure, etc.). The result: the word becomes unfruitful; you are like a thorn bush with no edible fruit—just thorns. This is tied to the idea of the bramble in Judges 9: something that should bear fruit but instead is only prickly and useless.**

Wisdom of Solomon 3:11, 15

**11** - For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

**15** - For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

**The Wisdom of Solomon identifies the root cause of such barrenness in 3:11. To reject wisdom and proper spiritual formation is to guarantee a life whose efforts come to nothing of lasting value. In contrast, verse 15 affirms, “For glorious is the fruit of good labours: and the root of wisdom shall never fall away”. When wisdom is the root, the fruit is both real and glorious, and the root endures. This is directly tied to the biblical statement that “the fear of Yahawah is the beginning of wisdom” (Proverbs 9:10, Psalm 111:10, Sirach 1:14). To despise wisdom is to despise the fear of the Most High; such despise leads inevitably to unfruitfulness. Conversely, to embrace the fear of the Most High is to allow wisdom to be planted as a root that will not fail, producing genuine and enduring fruit over time.**

Luke 13:6-9

**6** - 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.

**This parable portrays the condition of a person who has been given time and opportunity in the truth yet remains barren. The digging and dunging suggest additional instruction, exhortation, and support—efforts to “fertilize” the life so that it might become fruitful. There is, however, an implicit limit to this season of extra care. Persistent fruitlessness, even after patient tending, results in being cut down. This directly challenges a passive stance in practice—merely occupying a place, consuming resources, and never working. This contrasts sharply with Yahawashi’s declaration that “The harvest truly is plenteous, but the labourers are few” (Matthew 9:37, Luke 10:2). In the divine economy, there is no room for trees that simply cumber the ground.**

Sirach 24:1-21

**1** - Wisdom shall praise herself, and shall glory in the midst of her people. **2** - In the congregation of the most High shall she open her mouth, and triumph before his power. **3** - I came out of the mouth of the most High, and covered the earth as a cloud. **4** - I dwelt in high places, and my throne is in a cloudy pillar. **5** - I alone compassed the circuit of heaven, and walked in the bottom of the deep. **6** - In the waves of the sea and in all the earth, and in every people and nation, I got a possession. **7** - With all these I sought rest: and in whose inheritance shall I abide? **8** - So the Creator of all things gave me a commandment, and he that made me caused my tabernacle to rest, and said, Let thy dwelling be in Jacob, and thine inheritance in Israel. **9** - He created me from the beginning before the world, and I shall never fail. **10** - In the holy tabernacle I served before him; and so was I established in Sion. **11** - Likewise in the beloved city he gave me rest, and in Jerusalem was my power. **12** - And I took root in an honourable people, even in the portion of Yahawah's inheritance. **13** - I was exalted like a cedar in Libanus, and as a cypress tree upon the mountains of Hermon. **14** - I was exalted like a palm tree in En-gaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water. **15** - I gave a sweet smell like cinnamon and aspalathus, and I yielded a pleasant odour like the best myrrh, as galbanum, and onyx, and sweet storax, and as the fume of frankincense in the tabernacle. **16** - As the turpentine tree I stretched out my branches, and my branches are the branches of honour and grace. **17** - As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and riches. **18** - I am the mother of fair love, and fear, and knowledge, and holy hope: I therefore, being eternal, am given to all my children which are named of him. **19** - Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. **20** - For my memorial is sweeter than honey, and mine inheritance than the honeycomb. **21** - They that eat me shall yet be hungry, and they that drink me shall yet be thirsty.

**The book of Sirach (Ecclesiasticus) gathers these themes—wisdom, Israel, and tree imagery—into a unified picture. In Sirach 24, wisdom speaks in the first person: “Wisdom shall praise herself, and shall glory in the midst of her people” (Sirach 24:1). She proceeds “out of the mouth of the most High,” covering the earth as a cloud, dwelling “in high places,” and fixing her throne in a cloudy pillar (Sirach 24:2–4). She says, “I alone compassed the circuit of heaven, and walked in the bottom of the deep” (Sirach 24:5). She was present “in the waves of the sea, and in all the earth, and in every people and nation” she had a possession (Sirach 24:6). Yet amid this universal activity, the Creator of all things gives wisdom a specific command: “He created me from the beginning before the world, and I shall never fail. In the holy tabernacle I served before him; and so was I established in Sion. Likewise in the beloved city he gave me rest, and in Jerusalem was my power. And I took root in an honourable people, even in the portion of Yahawah’s inheritance” (Sirach 24:9–12). Earlier in the same passage, wisdom reports the Creator’s decree: “Let thy dwelling be in Jacob, and thine inheritance in Israel” (Sirach 24:8). Thus, the wisdom that existed before the world began was appointed to dwell particularly in Jacob and to take root in Israel. This is consistent with the broader witness of Scripture. Moses tells Israel that their observance of Alahayam’s statutes and judgments will be their wisdom and understanding in the sight of the nations (Deuteronomy 4:6–8). The psalmist affirms, “He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation” (Psalm 147:19–20). Historically, this wisdom is passed down from Adam to Noah, from Noah to Shem, from Shem to Abraham, then to Isaac, then to Jacob and his twelve sons, from whom the nation of Israel springs. Wisdom—understood as the fear of the Most High embodied in His law and word—finds its covenantal home and inheritance there. Sirach 24 goes on to depict wisdom in a series of arboreal images: “I was exalted like a**

*cedar in Libanus, and as a cypress tree upon the mountains of Hermon. I was exalted like a palm tree in Engaddi, and as a rose plant in Jericho, as a fair olive tree in a pleasant field, and grew up as a plane tree by the water"* (Sirach 24:13-14). Wisdom is not merely an atmosphere; she is a rooted, growing reality, rising like majestic trees and blossoming like cultivated plants in specific places. Because wisdom takes root in Israel, Israel herself is frequently described in the prophets as Alahayam's planting. For example, "*Yahawah called thy name, A green olive tree, fair, and of goodly fruit*" (Jeremiah 11:16), though with the warning that He can break off branches when they prove unfaithful (Jeremiah 11:16-17). Likewise, the righteous individual is compared to "*a tree planted by the rivers of water, that bringeth forth his fruit in his season*" (Psalm 1:3, Jeremiah 17:7-8).

Hosea 9:10

I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: but they went to Baalpeor, and separated themselves unto that shame; and their abominations were according as they loved.

**The patriarchs—Noah, Shem, Abraham, Isaac, Jacob—were like those earliest figs, the first ripe fruit on the fig tree. Extra-biblical traditions such as the Book of Jasher portray them as men who diligently sought and learned the ways of the Most High. Despite being set apart, Israel turned to Baal-peor, a deity worshiped by the Moabites and Midianites (Numbers 25:1-3). Israel's early devotion decayed into idolatry, and they did not merely fall into it reluctantly—they loved it. Their abominations matched the intensity of their misplaced affections.**

Micah 7:1-4

**1** - Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: *there is* no cluster to eat: my soul desired the firstripe fruit. **2** - The good *man* is perished out of the earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. **3** - That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth his mischievous desire: so they wrap it up. **4** - The best of them *is* as a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

**The Prophet Micah laments the loss of such first fruits. The season of harvest has come, but no early fruit remains; the field has been stripped. In other words, the trees (people) that should have borne good fruit have become predators. Instead of nourishment, they bring violence. From princes to judges to great men, there is a chain of corruption—bribes, hidden agendas, carefully woven schemes. Even the "best" of such a generation is like a briar, a thorny hedge that wounds rather than feeds. This returns to the earlier imagery of brambles and thorns in Judges 9:14-15 and Mark 4:18-19. Judgment is approaching, and the result is perplexity—confusion and complication. This confusion contrasts sharply with the simplicity of obedience. Had Israel remained obedient, life would have been straightforward. Instead, wickedness introduced layers of complexity and obscurity. This is why, in later generations, so much effort has been expended to recover calendars, feasts, and correct doctrine; what was once simple has become tangled through ages of disobedience.**

Joel 1:6-7, 12

**6** - For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a great lion. **7** - He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

**12** - The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because joy is withered away from the sons of men.

**Joel depicts how national judgment strips away the fruitfulness of Alahayam's planting. "*For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion*" (Joel 1:6). This evokes the Assyrians, Babylonians, and other invading powers. "*He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white*" (Joel 1:7). To "bark" the fig tree is to strip off its bark so thoroughly that the inner white wood is exposed. The tree is left naked and fruitless. Later, Joel adds: "*The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men*" (Joel 1:12). Physical desolation of trees mirrors a deeper spiritual desolation among the people; joy itself has withered.**

Hosea 2:11-12

**11** - I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. **12** - 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 reveals that this devastation extends even to Israel's worship. "*I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts*" (Hosea 2:11). This has indeed occurred historically; as Israel fell into exile and dispersion, the observance of the appointed times was disrupted, and as people in later generations attempt to return to them, they often face immense difficulty and confusion. This is part of the "perplexity" born of earlier unfaithfulness. Israel, portrayed as a wife, has attributed the blessings bestowed by the Most High—vines, fig trees, prosperity—to her "lovers," that is, idols and foreign alliances. She calls them her "rewards" from these other gods. This is spiritual adultery. Idolatry, throughout Scripture, is treated as fornication and adultery against Alahayam (Jeremiah 3:6-9, Ezekiel 16, Ezekiel 23, James 4:4). Israel is like a wife claiming that a lifeless statue gave her everything she has, while ignoring her true husband. It is as insulting and irrational as someone crediting the Statue of Liberty or some carved image with providing their home and livelihood, rather than the living spouse who actually labored for them. To make matters worse, the idols themselves are crafted by human hands (Psalm 115:4-8; Isaiah 44:9-20). Any spiritual power behind them comes from demonic forces (1 Corinthians 10:19-20), not from the dead objects themselves.**

Jeremiah 8:13

I will surely consume them, saith Yahawah: *there shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass away from them.

**What Alahayam gave, he now removes. No grapes, no figs, fading leaves—these images symbolize a people who once bore fruit but now stand barren because they have attributed Alahayam's gifts to idols and have turned from Him.**

Micah 4:1-4

**1** - But in the last days it shall come to pass, *that* the mountain of the house of Yahawah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. **2** - And many nations shall come, and say, Come, and let us go up to the mountain of Yahawah, and to the house of the Alahayam of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of Yahawah from Jerusalem. **3** - And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. **4** - But they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of Yahawah of hosts hath spoken *it*.

**Micah 4:1-3 (paralleled in Isaiah 2:2-4) promises: “But in the last days it shall come to pass, that the mountain of the house of Yahawah shall be established in the top of the mountains... and people shall flow unto it” (Micah 4:1). Many nations will say, “Come, and let us go up to the mountain of Yahawah, and to the house of the Alahayam of Jacob; and he will teach us of his ways, and we will walk in his paths” (Micah 4:2). “For the law shall go forth of Zion, and the word of Yahawah from Jerusalem” (Micah 4:2; Isaiah 2:3). In that day, “he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares... nation shall not lift up a sword against nation, neither shall they learn war any more” (Micah 4:3; Isaiah 2:4). This has not yet been fulfilled. The modern political state in the land is surrounded by war; nations are not flocking to Jerusalem to be taught Alahayam's law, and warfare has certainly not ceased. These prophecies remain future, awaiting Israel's full restoration under the Messiah. Micah then paints a peaceful domestic scene: “But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of Yahawah of hosts hath spoken it” (Micah 4:4). This echoes earlier conditions under Solomon: “And Judah and Israel dwelt safely, every man under his vine and under his fig tree” (1 Kings 4:25), a short-lived golden age that prefigures the greater peace to come. In the final restoration, each person will sit safely under Alahayam's provision, symbolized by the vine and fig tree, without fear.**

Joel 2:21-26

**21** - Fear not, O land; be glad and rejoice: for Yahawah will do great things. **22** - Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. **23** - Be glad then, ye children of Zion, and rejoice in Yahawah your Alahayam: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. **24** - And the floors shall be full of wheat, and the fats shall overflow with wine and oil. **25** - And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. **26** - And ye shall eat in plenty, and be satisfied, and praise the name of Yahawah your Alahayam, that hath dealt wondrously with you: and my people shall never be ashamed.



Where previously vines and fig trees were barked and dried (Joel 1:7, 12), they again bear fruit. Joel 2:23 can refer to literal rainfall that restores agriculture, but later verses show a spiritual dimension: *"I will pour out my spirit upon all flesh"* of Israel (Joel 2:28–29, Acts 2:16–18). The "rain" from heaven is both physical and spiritual. In verses 24–25, these devouring insects symbolize the various foreign powers—Assyria, Babylon, and others—sent as instruments of judgment. Yet Alahayam promises to restore what they destroyed. Where there was shame and emptiness, there will be fullness and praise.

Zechariah 3:9–10

**9** - For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith Yahawah of hosts, and I will remove the iniquity of that land in one day. **10** - In that day, saith Yahawah of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zechariah adds a Messianic layer. The "seven eyes" are linked in Zechariah 4:10 to "the eyes of Yahawah, which run to and fro through the whole earth," often associated with the Spirit of Alahayam and angelic oversight (Revelation 5:6). The Joshua of Zechariah—*Yahawashi* in Hebrew—is both a historical high priest (paralleled in books like Ezra and Haggai under the name Jeshua) and a type of the greater High Priest to come, "the BRANCH" (Zechariah 3:8; 6:12). Thus, there is a Messianic prophecy embedded in this figure: the engraved stone with seven eyes and the removal of iniquity "in one day" points to the atoning work of the Messiah. Zechariah 3:10 then returns to the fig-tree imagery: *"In that day, saith Yahawah of hosts, shall ye call every man his neighbour under the vine and under the fig tree."* Once again, under the Messianic high priest and king, people will dwell in peace and neighborly fellowship under divine provision.

Ezekiel 47:12

And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

Revelation 22:2

In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Ezekiel's final vision depicts a river of life flowing from the sanctuary. This vision is mirrored in the closing chapter of Revelation. These trees, whose fruit feeds and whose leaves heal, represent Alahayam's people in their perfected state, rooted by the river of Alahayam's presence. As Isaiah 61:6 anticipated, *"Ye shall be named the Priests of Yahawah: men shall call you the Ministers of our Alahayam."* Israel's role as *"a kingdom of priests, and a holy nation"* (Exodus 19:5–6) finds its full outworking as the restored people of Alahayam become channels of Torah and wisdom to the nations. The law, rightly understood and lived, is medicine: "Torah is medicine," healing spiritual sickness so that mental and even physical healing may follow. This reveals why not all people can occupy the same place in Alahayam's economy. There must be a chosen, covenant people through whom others are taught and healed. Some

**“children” of Adam must be the instructors; the others must become learners. Tragically, many teachers today, even within Israel, twist and pervert the teaching—“backwards,” “upside down,” or incoherent—so that it loses direction and clarity. But in the age to come, instruction will be pure. In light of this destiny, our present life is a probationary period. Just as a new employee might serve a six-month probation to see whether they will perform well, this earthly life is a trial to see what kind of tree we become. A popular saying calls the Bible “Basic Instructions Before Leaving Earth,” but more accurately it is basic instructions before *living eternally* in Alahayam’s renewed creation. We are learning now how to function later as fruitful trees by the river of life. For that reason, it is not enough merely to learn—one must act. Each believer must ask: Where is my fruit? Am I simply absorbing teaching and taking up space like a tree that cumbers the ground (Luke 13:6–9)? Or am I contributing to the spread of Alahayam’s word, to the saving of souls, to the healing of others? The calling is to bear fruit that remains (John 15:16).**

Mark 11:12-24

**12** - And on the morrow, when they were come from Bethany, he was hungry: **13** - And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. **14** - And Yahawashi answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*. **15** - And they come to Jerusalem: and Yahawashi went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; **16** - And would not suffer that any man should carry *any* vessel through the temple. **17** - And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. **18** - And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. **19** - And when even was come, he went out of the city. **20** - And in the morning, as they passed by, they saw the fig tree dried up from the roots. **21** - And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. **22** - And Yahawashi answering saith unto them, Have faith in Alahayam. **23** - For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. **24** - Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

**The Gospels give a dramatic sign-act involving a fig tree that encapsulates much of this teaching: the cursing of the fig tree and the cleansing of the temple in Mark 11:12–24 (paralleled in Matthew 21:18–22). From a distance the tree appears healthy, covered with leaves. Even acknowledging it is not fig season, the tree mimics fullness with its leaves yet lacks fruit. The Messiah curses the tree preemptively, cutting off its future fruit-bearing. The fig tree with leaves but no fruit is a living parable of the temple and its leadership. Outwardly, the temple system has foliage—sacrifices, feasts, priests, commerce—but inwardly it lacks faith, obedience, righteousness. There is no living fruit of trust in the Most High. The dried fig tree by the road is what the temple is about to become. Within a generation, the physical temple will be destroyed (Matthew 24:2; Mark 13:2; Luke 21:6). Yahawashi’s act symbolically declares that a religious system full of show but devoid of faith will be cursed and removed. We are like that fig tree: impressive in appearance perhaps, yet barren. Faith, like wisdom, is a divinely implanted principle. If it is absent or dead, the outer**

**structures of religion, however elaborate, are worthless. Yet Yahawashi's teaching in Mark 11:23-24 also sets before believers a staggering possibility: if we truly believe, without doubting, in accordance with Alahayam's will, we will see mountains moved.**

Psalms 105:25-33

**25** - He turned their heart to hate his people, to deal subtilly with his servants. **26** - He sent Moses his servant; *and* Aaron whom he had chosen. **27** - They shewed his signs among them, and wonders in the land of Ham. **28** - He sent darkness, and made it dark; and they rebelled not against his word. **29** - He turned their waters into blood, and slew their fish. **30** - Their land brought forth frogs in abundance, in the chambers of their kings. **31** - He spake, and there came divers sorts of flies, *and* lice in all their coasts. **32** - He gave them hail for rain, *and* flaming fire in their land. **33** - He smote their vines also and their fig trees; and brake the trees of their coasts.

**The narrative of the withered fig tree finds a profound historical parallel in the judgments executed upon Egypt, as detailed in Psalm 105:25-33. Just as the Messiah found corruption in the Temple and withered the tree outside its walls, the Most High "turned their heart to hate his people" in Egypt. In response to this persecution, Alahayam sent darkness, turned their water to blood, and brought forth frogs and diverse flies. Crucially, the psalmist notes that He "*smote their vines also and their fig trees; and brake the trees of their coasts.*" This establishes a consistent divine pattern: where there is hatred of Alahayam's people and corruption in the land, the physical symbols of prosperity—the vine and the fig tree—are systematically destroyed. This destruction is necessary because righteousness and wickedness cannot coexist within the same vessel.**

James 3:12

Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

**Just as a fig tree cannot bear olives, and a vine cannot bear figs, a single spring cannot produce both bitter and sweet water. So too, a single life or community cannot genuinely bring forth both righteousness and wickedness as if they were equally acceptable before Alahayam. In the temple of Yahawashi's day, the people had made the house of prayer "*a den of thieves*" (Matthew 21:13, Mark 11:17, Luke 19:46, citing Isaiah 56:7, Jeremiah 7:11). That is a direct violation of this principle: a place ordained for holy worship had been converted into a center of commercial exploitation and corruption. A fig tree may have leaves and display an appearance of life, but if the fruit is absent or rotten, judgment falls (Mark 11:12-14, 20-21). The same principle applies to the human body, which is a temple of the Holy Spirit (1 Corinthians 3:16-17; 6:19-20). One cannot receive the word of Alahayam and then willfully continue in wickedness without contradiction. A single fountain cannot produce both salt water and fresh. Even when good and evil seem to be mixed, Scripture shows that corruption spreads and dominates.**

Matthew 7:16-20

**16** - Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? **17** - Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. **18** - A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. **19** - Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. **20** - Wherefore by their fruits ye shall know them.

**The distinct nature of a tree is undeniable: men do not gather grapes of thorns, nor figs of thistles. The immutable law is that "every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." There is no middle ground for a tree that produces evil or no fruit at all; it is "hewn down, and cast into the fire." Therefore, "by their fruits ye shall know them." One is identified not by their claims, but by their spiritual yield.**

Proverbs 18:20-21

**20** - A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips shall he be filled. **21** - Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Sirach 37:18-23

**18** - Four manner of things appear: good and evil, life and death: but the tongue ruleth over them continually. **19** - There is one that is wise and teacheth many, and yet is unprofitable to himself. **20** - There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. **21** - For grace is not given, him from Yahawah, because he is deprived of all wisdom. **22** - Another is wise to himself; and the fruits of understanding are commendable in his mouth. **23** - A wise man instructeth his people; and the fruits of his understanding fail not.

**The fruit of one's existence is not limited to action but encompasses the power of speech, as elucidated in Proverbs 18:20-21. A man's spiritual belly is "satisfied with the fruit of his mouth," and "death and life are in the power of the tongue." Those who love the fruit of death—lies, gossip, and wickedness—shall consume it, just as those who speak life shall be filled with it. Ecclesiasticus 37:18-23 expands on this, noting that while the tongue rules over good and evil, there exists a hypocrite who "is wise and teacheth many, and yet is unprofitable to himself." Such a man is "deprived of all wisdom" because he lacks the fear of Yahawah. In contrast, the truly wise man instructs his people, and the "fruit of his understanding faileth not," demonstrating that true wisdom requires internal integrity before external teaching.**

Ephesians 5:11

And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

Titus 3:14

And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Consequently, the believer is called to a life of separation and maintenance. Ephesians 5:11 commands, *"And have no fellowship with the unfruitful works of darkness, but rather reprove them."* It is the duty of the righteous to expose and correct unfruitfulness rather than participate in it. Furthermore, Titus 3:14 instructs the faithful to *"learn to maintain good works for necessary uses, that they be not unfruitful."* Good works are not a singular event but a practice that must be maintained; without consistency, one's previous efforts wither and become void.

## **Conclusion**

2 Peter 1:5-8

**5** - And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; **6** - And to knowledge temperance; and to temperance patience; and to patience godliness; **7** - And to godliness brotherly kindness; and to brotherly kindness charity. **8** - For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Yahawashi Mashayach.

**By diligently adding virtue, knowledge, temperance, and charity to one's faith, the believer ensures they do not wither like the cursed tree but instead grow into the majestic Cedars and Palms described in Ecclesiasticus 24. This internal work of bearing good fruit is not merely for personal salvation but is a preparation for the prophesied restoration. In that coming day, the righteous will stand as the trees of life by the sanctuary waters, offering the "medicine" of the Law for the healing of the nations, finally dwelling in peace under the vine and fig tree of the Most High.**