

Under the Leaves

An open letter to Deep Made Simple and its viewers, on Why Jesus Cursed the Fig Tree

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Dear teacher — and dear fellow watcher

This letter answers the video [Why Jesus Cursed the Fig Tree — The Detail in Mark 11 That Changes the Whole Story](#) from the channel **Deep Made Simple**. It is written to two readers at once: to the teacher behind the channel, and to you who watched — an open letter is always read over the writer's shoulder, and this one is meant to be. Every quotation from the video is word-for-word, and every Scripture is quoted in full from the World English Bible.

Dear teacher — and dear fellow watcher,

Let me give the verdict first, because it is rare enough to deserve the front of the letter: I checked every claim in this video against the text — the fig-tree horticulture, the Markan structure, the prophetic background, the placement of every event in the week — and **it all holds. I found nothing to correct.** That has not happened often in these letters. What follows is not correction but treasure from the same field: four things the video reached toward that the Scriptures carry even further.

"The tree was telling a lie" — and a prophet had already walked that road

He was reading the tree like a book, and the tree was telling a lie.

Exactly right — and your handling of the line everyone stumbles on was the best I have seen at this length. Here is the verse:

Mark 11:13, WEB · Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

Leaves out of season announce early fruit; early fruit was absent; the show without the substance drew the sentence. But here is the first treasure: a prophet had already written this exact scene — God Himself walking to the tree, hungry for the early fig, and finding nothing:

Micah 7:1, WEB · Misery is mine! Indeed, I am like one who gathers the summer fruits, as gleanings of the vineyard: There is no cluster of grapes to eat. My soul desires to eat the early fig.

”My soul desires the early fig” — the very craving, the very fruit, the very disappointment. Micah spoke it as God’s lament over a nation where the faithful had vanished; Jesus performed it on the Bethany road. The Monday of that last week is Micah 7:1 acted out by the Lord of the vineyard in person. You said He was doing what the prophets had always done — here is the prophet whose script He was walking.

The detail before your detail — Mark 11:11

The fig tree is the temple. The temple is the fig tree.

Your reading of Mark’s sandwich is exact — the cursing, the cleansing, the withering, one story wrapped around another, ”a place of prayer for all nations” (*Isaiah 56:7*) turned ”den of robbers” (*Jeremiah 7:11*). But Mark hid one more detail in the verse just before your story begins, and it turns the whole scene from reaction into verdict:

Mark 11:11, WEB · Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

The evening before the fig tree, Jesus had already inspected the temple. "Looked around at everything" — the Owner's survey, unhurried, complete, the night before a single table was touched. Which means the curse on the tree was not a hungry man's flash of anger on the way to a discovery; it was a Judge acting out a sentence *already reached*. He had seen the leaves of the temple up close the previous evening — the marble, the commerce, the crowded court of the nations — and found no early figs. The tree on the road the next morning did not change His mind about anything; it gave the disciples a picture of a verdict that was already written. Your title promised the detail in Mark 11 that changes the whole story, and your detail — "it was not the season" — truly is one. Verse 11 is its twin: first the inspection, then the sign, then the cleansing, then the withering. Nothing in that week was impulse. Everything was verdict.

The first fig leaves in the Bible

Here is the oldest treasure of all, and it reaches back past the prophets to the third chapter of Genesis. The first time fig leaves appear in Scripture, they are already doing exactly what your video describes — covering an emptiness:

Genesis 3:7, WEB · Both of their eyes were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons.

Humanity's first religion was fig leaves without fruit — a self-made covering sewn over a reality too shameful to show. From Eden's aprons to Herod's marble courts, the costume never changed: foliage arranged to announce what is not there. When Jesus cursed leaves-without-figs in His final week, He was pronouncing judgment on the oldest garment in the world. And the answer to it was already given in Eden too — God clothed them Himself, at the cost of a death not their own. The fig-leaf religion ends where it always had to end: with a covering provided, not performed.

The true tree was cut down so the barren ones could be given another season.

— *Deep Made Simple*, **Why Jesus Cursed the Fig Tree**

That sentence of yours is the gospel in one line, and Genesis 3 says you are more right than you said: the One who was exactly what He appeared to be was stripped bare, so that the ones hiding under sewn leaves could be truly clothed.

Withered from the roots — and what Jesus said standing there

Mark 11:20-21, WEB · As they passed by in the morning, they saw the fig tree withered away from the roots. Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

From the roots — the judgment ran to the source, exactly as the Baptist had preached at the other end of Jesus' ministry: "Even now the axe lies at the root of the trees. Therefore, every tree that doesn't bring forth good fruit is cut down" (*Matthew 3:10*). John's first sermon and Jesus' final week are one arc, and the withered tree is its exclamation mark. But now the last treasure — the part of the passage the video did not have room for. Standing in front of the dead tree, with Peter pointing at it, Jesus does not say "so beware." He says something nobody expects:

Mark 11:22-24, WEB · Jesus answered them, "Have faith in God. For most assuredly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says. Therefore I tell you, all things whatever you pray and ask for, believe that you receive them, and you shall have them.

"**This** mountain" — spoken on the Mount of Olives road, facing the temple mount itself. The mountain crowned with the fruitless system would be taken up and thrown away, and in its place — watch what He installs — *prayer*: "all things whatever you pray and ask for," and then forgiveness, "whenever you stand praying, forgive" (*Mark 11:25*). The house of prayer the temple refused to be, He hands to His people on the spot. The fruit He came looking for — prayer that reaches God and mercy that reaches men — no longer grows on the temple mount; it grows in believers. The sandwich has a fourth layer: cursing, cleansing, withering, *and the replacement* — a praying, forgiving people as the new house of prayer for all nations.

The two trees, and you who watched

Does your appearance match your reality? Is there fruit under your leaves or have you gotten very good at looking like there is?

— *Deep Made Simple*, **Why Jesus Cursed the Fig Tree**

That is the right question, and your pairing of the two trees — the honest barren one that gets the gardener on his knees (*Luke 13:6-9*) and the dressed-up empty one that gets the word — is the true line, drawn where Scripture draws it. So to you who watched: take the question seriously, but take it *honestly*. If you are in a barren season and you know it — you are the safe tree. The Gardener digs, feeds, and waits; “come to me, all you who labor” (*Matthew 11:28*). What the story warns against is only the sewing of leaves. And if this video made you want to trade leaves for fruit at the root, that trade has a name — being born again — and the fruit that follows has a list: “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (*Galatians 5:22-23*). The full story of that trade, from a life that once wore its own leaves, is told in [Born Again](#). There is also a book-length portrait of the leafed-and-empty heart — the man who had every leaf and no fig, and what finally reached him: [The Pharisee](#). And for the system-sized version of leaves without fruit — a religious machine that blocked its own doors, examined chapter by chapter against the Scriptures: [When Tradition Took the Throne](#).

Thank you for teaching this text with such care. The Lord of the vineyard still walks the road, still looks under the leaves — and still kneels in the dirt beside every honest tree.

With respect for careful teaching,

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How this was made

This is the author's own work. It was composed with [junifye](#) and an AI assistant, drawing its Scripture and original-language work (Greek, Hebrew, cross-references) from [Darash](#) (Hebrew *darash*, “to seek, inquire, study”), a tool and reference work for the Bible in its original languages.

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