



Amir Tsarfati Jesus in the Old Testament

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Let's move to Jesus in the Old Testament. The reason why I wanted to teach that subject is for a specific concern that I have. As I'm traveling around the world, I see more and more, predominately, Gentile believers that have very limited knowledge and understanding, if any, of the Old Testament. Some of them are even walking with a book that I was shocked to see has the



New Testament and Psalms. I hope they paid half-price for it because it's half of the Bible. But I can tell you that it shocked me. Don't get me wrong. I'm not here to say that the New Testament is less important than the Old. I'm just saying that the Old

Testament is not less [important] than the New. That which makes the New Testament "new" is the fact that there is an "old" one. It's important that all of us understand that Christ Himself, when He had the chance to explain to people and prove that He is the Messiah, He never used the New Testament. In fact, Jesus never preached from the New Testament even once. He never even quoted it once. Paul never quoted the New Testament once. Peter never quoted the New Testament once. John never mentioned the New Testament once because they were all writing it. When we talk about the Scriptures and the Word of God during the time of the first century, what was it? The Old Testament. How can we ignore such an important portion of the Scriptures that is quoted often by Jesus Himself? Even when He was tempted by Satan, if you remember. And going all the way on to the very end of the Gospel of Luke when He was walking, and we will talk about it, on the road to Emmaus.

In fact, I realize a lot of people are afraid to deal with the Old Testament. They think it's a book full of judgment, of the harsh picture of God. Or some people think that the New Testament is for Christians, and the Old Testament is for Jews. Well, I can tell you this: Jesus was not a Christian. I'm sorry. If anything, Jesus was, is a Jew, okay? And I can tell you one thing: God is not Jewish. God is the Creator of the heavens and the earth. So, we don't have to put things in a box. We have to understand that understanding, learning, and studying the Old Testament is essential for a believer, in order to understand the New Testament, the Messiahship, and the Lordship of Jesus Himself. Many Christians are falling into one of the two traps. One is idolizing Israel, or completely rejecting Israel's role in the Scriptures; thinking that God has replaced Israel with the church. Both are from, obviously, ignorance of the understanding of the Scriptures. People are asking me why do Christians, or Gentile Christians predominately, need to know the Old Testament?

Well, if the Old Testament is for the Jews, then I have news for you. I'm reading from **1 Peter 2:9–10**. I would love to read it with you out loud. **1 Peter chapter 2:9–10**, “**9 But you [the Gentiles] are a chosen generation, [you are] a royal priesthood, [you are] His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; [You] 10 who once were not a people but are now the people of God, who had not obtained mercy, but now have obtained mercy.**” You, whether you like it or not, have been grafted into the olive tree of Israel. And you are partakers of the fatness of the oil. And you, who once were the wild olive tree, (Romans 11:17) have been grafted into the cultivated olive tree. Now, you can't run away from it. This is it. You are now having the title “chosen people.” You, who once were not his people, are now not only his people, but “royal priesthood.” Now I suggest

if you are a “priest,” you better know the Scriptures. You better understand what priesthood is all about. And you better go back to the very, very beginning.

The whole idea of teaching *Jesus in the Old Testament* came to me predominately because I, for example, came to know the Lord without even reading a single verse in the New Testament. Did you know that? I did not have the New Testament. I only had the Old Testament. This is a book that almost every Israeli has in his home. And I read the Prophets. When people told me about Christ, they never shared the New Testament. They shared with me the Old Testament. Obviously, if I would hear the “New Testament”, I would reject it right there, in the very beginning. Because for us, the Jews, the New Testament is a non-Jewish book written for non-Jews to start a new religion. So, I remember reading the Old Testament. Reading all of those amazing prophecies, especially in the book of Isaiah. When I stumbled onto Isaiah 53, that was too much for me. I had to decide, and I decided, and I was kicked out of my house. I had nowhere to go. But it’s because the Old Testament was so real to me that I had to acknowledge Jesus is the Messiah. Now what is the cost for that decision? I didn’t know. Well, I knew a few hours later.

But I can tell you one thing, Jesus is the Messiah. He is all over the Old Testament. The first time I read the New Testament was in my military service. I was in the Armored Corps. I was reading it inside the tanks when they were serviced, and I would sneak into the tank. I had a small little New Testament that I kept in the pocket right here, and I would read it with a little flashlight. I was amazed. It’s not for a non-Jew, about a non-Jewish thing, directing someone to a non-Jewish faith. It is all quotations from the Old Testament that I know. It is the Messiah who came to the lost sheep of the House of Israel. And it is John who was not a Baptist. [Laughter]

Luke chapter 24 is where I want to start this morning. **Luke 24** is an amazing way to finish a great gospel. That was obviously, right after Jesus resurrected from the dead. We all know that

it was Sunday morning. The women went to the tomb and the tomb was empty. Then the angel appeared before them and said, “He’s not dead. He’s not here, as He said.” Then, of course, they ran, then Peter came, and the rest of the people came. They found that the tomb was empty. That’s when in, verses **13–17**, we see, “**13 Now behold two of them** [of the disciples] **were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem.** **14 And they talked together of all these things which had happened.** **15 So, it was while they conversed and reasoned, that Jesus Himself drew near and went with them.** **16 But their eyes were restrained so that they did not know Him.** **17 And He said to them, ‘What kind of conversation is it that you have with one another as you walk and you are sad?’**” Can you imagine? They walked and they talked about the resurrection of Christ, and they were sad. Do you know how many Christians I know that they do not have that joy of the Lord? They are always depressed, oppressed, and suppressed. Somehow, they are stuck with Him on the cross. They forgot that He’s no longer there. He resurrected.

A lot of people were crucified that day. A lot of people were crucified that month, that year. It wasn’t a big deal to be crucified. You just had to do something the Romans didn’t like, and you were there. But there is no one that had the honor to have two Roman soldiers standing by His tomb, making sure nothing weird is happening. Isn’t that amazing? The Roman army had more faith in Jesus’ resurrection than the disciples themselves. The disciples could not believe that He is not there. The Romans made sure that there are two soldiers. That it’s sealed off and there is no room for surprises. He is the only dead person that was escorted, while He was dead, by two armed guards. I can tell you that first thing in the morning, Sunday morning, the stone is rolled back. The soldiers are gone. The women go in and He’s gone. He is not there, and the angels appear. And those two disciples are walking and that’s what they’re talking about. They’re actually talking

about the greatest thing of all. The resurrection of the Lord and they are sad. Because they don't understand what the resurrection means; because they don't understand that the power of Jesus is mostly in his resurrection. In order to be resurrected, He had to die first. You cannot resurrect from the dead unless you are dead first. On that road to Emmaus, Jesus is now asking them, "So why you're so sad?" (**Luke 24**) "¹⁸**One of them, whose name was Cleophas answered, and said to Him, 'Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?'"** That tells you how amazing it was that God made all of that happen during that major Jewish festival. So, everyone will know, hear, and understand, that something like that happened. The power of that event was amazing. "Are you the only one?" "¹⁹**And He said to them, 'What things?'"** ¹⁹**So they said to Him,..."** We are talking about "... 'the things concerning Jesus of Nazareth, who was a Prophet, mighty in deed and word before God and all the people, ²⁰ and how the chief priests and our rulers delivered Him to be condemned to death and crucified Him. ²¹ But we were hoping that it was He who was going to redeem Israel.'" You see that's why they were sad. We were hoping that it was He who is going to redeem Israel. We were hoping, past tense. Their hopes are gone. He is not the one; He did not deliver. We are still under the Romans.

You see, that's the wrong perception of the Messiah that they had. Therefore, they were sad and then they said, "²¹ 'But we were hoping, ...'" "... 'Indeed besides all this, today is the third day since these things happened. ²² Yes, and certain women of our company, who arrived at the tomb early, astonished us. ²³ When they did not find His body, they came saying that they had also seen a vision of angels who said that He was alive. ²⁴ Then certain of those who were with us, went to the tomb and found it was just as the women had said. But Him, they did not see.'" They are actually, not only talking about His death, but they are talking about

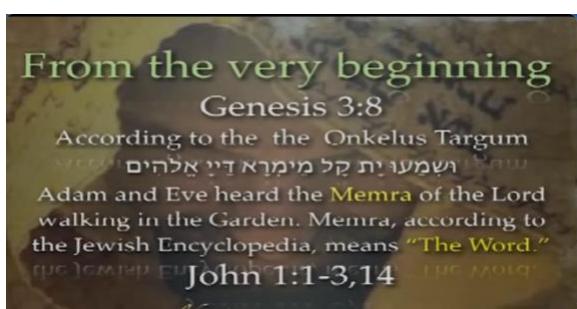
His resurrection. He is gone! He is alive! And they are sad. “²⁵**Then He said to them, ‘Oh, foolish ones and slow of heart to believe in all that the prophets have spoken! 26 Ought not the Christ to have suffered these things and to enter into His glory?’ 27 Then beginning at Moses and all the Prophets, He expounded to them in all the Scriptures...”** Say that, “In all the Scriptures.” What were the Scriptures in those days? The Old Testament. “²⁷**...He expounded to them in all the Scriptures, the things concerning Himself.”** And then the Bible doesn’t tell us what He exactly said. Exactly! What did You say? I want the notes of that sermon. This is the greatest teaching of all. He told them on the way, everything. He went through all the Scriptures. I bet from Genesis 1:1 all the way, about Himself. “You see? That’s Me; that’s Me; that’s Me; that’s Me. He said this; He said that.” It’s interesting because Jesus said, once they understood that this is Him. He said to them in verse 44, “⁴⁴ ... **‘These are the words which I spoke to you while I was still with you, that all things... (say that together with me loud and clear) ...must be fulfilled, which were written in the Law of Moses, the Prophets, and the Psalms concerning Me.’** Must be fulfilled. Jesus did not come to fulfill part, half. He is not half the Messiah. He’s not—"maybe, could be, probably." He is the Messiah, and everything must be fulfilled. And if it’s hard to bring someone from Nazareth all the way back to Bethlehem, then we will make sure that Caesar Augustus will call for a census so he will come all the way— Joseph, all the way back to Bethlehem, so Jesus will be born. So, the words of the prophets will be fulfilled, (Micah 5:3) In you, Bethlehem Ephrathah, that is where I am going to have my son born. Everything had to be fulfilled, not part, not some. And Jesus said, “It’s not just in the Law of Moses. It’s in the prophets and in the Psalms. It is all concerning me: “I am the hope of Israel.” “I am the Messiah of Israel.” It has been written and foretold and it’s all around and it’s all over your Scriptures.

So, I thought to myself I'll give you a glimpse of Jesus: In the Law of Moses; Jesus in the Prophets; and in the Psalms. In the Law of Moses, it is very interesting. In the first five books of Moses, we see that Jesus Himself. In **John 5:46** says, “⁴⁶‘**For if you believed Moses, you would believe Me; for he wrote about Me.**’” Don't think that by believing in Moses that makes you okay for not believing in Me. I am the one of whom Moses was speaking.

I want to share with you a couple of amazing things that I found out as I was reading the Scriptures. The first thing is when God created the earth in Genesis 1:1, all the way until verse 19, when God started obviously, creating the world. The Bible says that God says, “Let there be light.” Again, in **Genesis 1:3, 5** you see, “³**Let there be Light;**” He says in verse 3. But when was it? “⁵**So evening and morning were the first day.**” When was it that the sun was created? Because you and I think that the source of light in this world is the sun. Well, the sun was created on the fourth day. So how come God said, “Let there be Light” on the first day, when the sun was created on the fourth day? Have you ever thought about that? Literally, we see that God somehow allowed the source of light. The real and the ultimate source of light, to shine its light. “Step in my Son and shine your Light.” Now, how do I know that with such certainty? (a) Because I know. (b) Because if you read Psalm 72:17. Sometimes I feel sorry for you, guys, for having the English translation because it really takes out so much of the original text and so much of the meaning of the names and the words. In **Psalm 72:17**, your Bible says something like this. Your Bible says, “¹⁷**His name shall endure forever; His name shall continue as long as the sun.**” Do you know what the Hebrew original text says? The Hebrew says, “**His name shall endure forever; his name was there before the sun and men shall be blessed in him and all nations shall call him blessed.**” He was the Light of the world before the sun was there. [Hebrew] “*Lifney Shemesh, Ynon Shemo, Veytebarekhu Vo Kal Goym Yeasheruhu*” “Before the sun, Messiah was there.” That is what the

Bible says. That is what my Bible says. That is not what your Bible says, unfortunately. So, correct it, please. But it's important that you understand as that gives you the understanding why Jesus said, "I am the Light of the world." Why do you think He said that? He was there from Day One, not part of the creation, but part of the Creator. "Step in and shine your Light." That's what the Father said. Interesting, isn't it? Then we see, and that's, of course, in Psalm 72:17. Please correct it. Okay?

Then in Genesis 3:8, we all know the story. In Genesis 3, we all know that God was there, Adam, and there's Eve. Then we know that there were two trees. We know that they were not supposed to eat the fruit. We all know about the fruit of the Tree of the Knowledge and the fruit of the Tree of Life. Isn't that interesting why is it knowledge and life? Because God says in His Word: "I am the Life; I am the Truth; and I am the Way." And because in His Word it says, "The fear of the Lord is the beginning of wisdom and knowledge." If you need to take the fruit of the Tree of Knowledge or the Tree of Life? That means He is not enough. And you cannot offend God more than that. By saying, "You are not everything. You are not all in all. I need more somewhere else." It's interesting because after they already tried the fruit, after they felt so guilty and ashamed, then the Bible says that the Lord is walking in the garden. But in verse 8, it's a very interesting thing.



The Jewish people spoke Hebrew for many, many years but throughout the first century, before Christ and the first century after Christ and on. The Hebrew language was no longer a spoken language in the day-to-day life. It was more for liturgical reasons and purposes. Therefore, when the rabbi wanted to talk to the lay students, and expound

things of the Torah, or the Prophets, he would use what we call Targum. Translation to their language, to the current language that we have, Aramaic or Greek. In the *Onkelos Targum*, from the first century, Genesis 3:8 says, “Adam and Eve heard the Memra of the Lord.” Memra is “the Word,” the Word of God. So, they heard the Word of God walking in the garden. Who is the Word of God of whom John (1:1) says, “**1 In the beginning was the Word.**” Jesus Himself. Can you imagine? Christ himself was in the Garden of Eden walking. Not in the role of the creation, but the Creator. He is the one they could see. He’s the one who walked. He is the one they feared, and they were ashamed of. Then in Genesis 3:15, when we have the punishment for that sin, we hear of the seed of the woman. With all due respect, women do not have seeds, they have eggs. Hello? How come we have the seed of the woman here? The only case in history where the woman had a seed that was not of a man, and produced the life of a human being that was obviously divine. It was Jesus himself. So the seed of the woman could only refer to one person in entire history, Jesus. He is the one who will crush with His heel the head of the serpent. He is the one who can defeat Satan, the only one.

Look, we just started Genesis 1–2–3. In Genesis 4, for the first time we hear in the Bible, the word “sheep” and the word “sin” in the same chapter. Isn’t it interesting how the lamb would be slain in order to have the sin atoned? The two were together from the very beginning. In Genesis 4:4–5, Abel was giving the offering from the sheep. Then, of course, Cain’s heart and his intentions, God counted as sin. You see those two words appearing together. But then we see those two words, again, in a very amazing way, in Genesis 22: the offering of Isaac. We see that when Isaac was brought to Mount Moriah, he was asking his father, Abraham, where is the lamb, father? We’re about to sacrifice to the Lord something and Abraham said, “God will provide for Himself a Lamb.” But it is interesting, in verse 12, God intervened. He stopped Abraham before killing

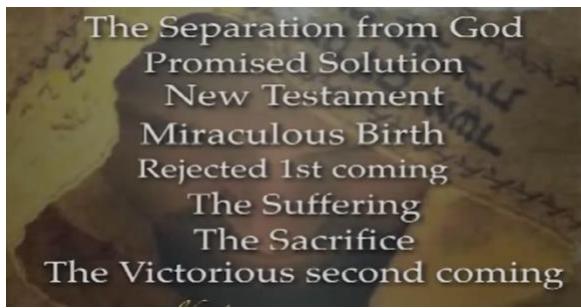
Isaac and He said, “Now I know that you believe in Me. You have not withheld your son, your only son, from Me.” Isn’t that interesting? The term “your only son” appears twice in that very chapter.

It is the same exact thing that we hear when Jesus is going into the Jordan River and the skies open and God speaks with an audible voice saying, “This is my Son with whom I am pleased. My only Son; My only begotten Son.” Same words. It is very interesting because we see a type of what God is going to do to His Son here in this chapter. That is why when John who was a Jew and not a Baptist. When he was watching people coming to the Jordan River in **John 1:29** and he saw Jesus walking toward him. Then he says, “**29 Behold the Lamb of God who takes away the sin of the world.**” Again, lamb and sin walk together.

He is everywhere. He is all throughout the Old Testament. John who was a son of a priestly family, he could see that. He grew up on the teachings of the Old Testament and the teachings of the Torah. He could see that there has to be an atonement not just for the sin of Israel, not just for the sin of the people, or the priests, or the Levites, but for the whole world. It’s a concept unknown to the Jews. Every Jew, on the Day of Atonement, is not praying for the atonement of the sins of the world. It’s all about the nation of Israel. Here, John, a voice calling in the wilderness, “Prepare ye the way of the Lord.” He can see something way beyond Israel. He can see all of you. He can see that that person who is approaching him is beyond just a person. He is the Lamb of God. And He will take away—not cover, not hide—but take away the sin of the whole world. Amen? Jesus is all throughout the Book of Moses even in Genesis 49, in the blessing of Jacob, we see about Shiloh. We talked about it the other day that He will come, and He will rule, coming from the tribe of Judah. It’s all there.

But then when we move to the Book of Psalms. We can say that there are 16 messianic psalms from all of the 150 psalms that we have. More than 10% of the psalms that we have in the Book of Psalms are actually messianic ones by either David, or the sons of Asaph, or the sons of Korah, or any of the psalmists. They were basically moved by the Spirit of God to speak the words of Christ Himself; not knowing who they are actually quoting because they lived way before He came. I give you one example, one small example, Psalm 22. Psalm 22 is an amazing psalm that speaks of the actual crucifixion. David did not write all of the psalms, but this one he wrote. It says in **Psalm 22:1** “**To the Chief Musician, set to ‘The Deer of the Dawn,’ a Psalm of David.**” David, the King, wrote this Psalm. You can read and it’s an amazing psalm. But when you get all the way to **verses 10–16**, “¹⁰**I was cast upon You from birth, from My mother’s womb, you have been my God.**” You see, He was formed; He was shaped in His mother’s womb already with a touch of God. Then he says “¹¹...**For trouble is near; for there is none to help.**” ¹²**Many bulls have surrounded me, strong bulls of Bashan have encircled Me.**” ¹³**They gape at Me with their mouths, like a raging and roaring lion.**” ¹⁴**I am poured out like water and all My bones are out of joint. My heart is like wax. It is melted within me.**” ¹⁵**My strength is dried up like a potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death.**” ¹⁶**For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced my hands and my feet.**” Was David pierced? No. David is speaking of the Messiah without understanding, without knowing. He is obeying the Word and the Spirit of God. He is just speaking, and he is just writing and we, 3,000 years after David, we can read and know exactly, who he is talking about. (**Psalm 22:16-19**) “¹⁶**They pierced My hands and My feet.**” ¹⁷**I can count all My bones. They look at me and stare at me.**” ¹⁸**They divide My garments among**

them, and for My clothing they cast lots.¹⁹ But You, O LORD, do not be far from Me.” What a vivid description of the crucifixion of Christ in the Book of Psalms.



If that is not enough, Jesus is all over the books of the Prophets. In fact, in the books of the Prophets, we see the separation of man from God, the promised solution, the New Testament promise. The miraculous birth of Christ. The

rejected first coming, His sufferings, His sacrifice and even His victorious second coming are all throughout the books of the prophets. The one that was the most amazing of all to me of course, is what I shared with you before, **Isaiah 53:3–9**. Isaiah said, “**3 He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him. He was despised and we did not esteem Him.**” Isn’t that amazing? Then He says, “**5 He was wounded for our transgressions, He was bruised for our iniquities... 6 ...All of us, like sheep, have gone astray, we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.**” **7 He was oppressed and He was afflicted. Yet He opened, not his mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So, He opened not His mouth.** **8 He was taken from prison and from judgment and who will declare His generation? For He was cut off out of the land of the living; for transgression of my people He was stricken.** **9 And they made His grave with the wicked—but with the rich at His death, because He had done no violence, nor was any deceit in his mouth.**” Isaiah says an innocent man was killed for us all. All of us have gone astray, and the Lord put upon Him our iniquities, our sins, and our transgressions. Amazing.

But then, how do you tell a Jew that there is a New Testament? Well, did you know that the New Testament was prophesized in the Old? Did you know that Jeremiah the prophet, in chapter 31:31 wrote again, I am sorry for your translation. But Jeremiah said the following thing in **Jeremiah 31:31–33**, “**³¹Behold the days are coming, says the LORD, when I will make a new covenant** (Now you have New Covenant but, in the Hebrew, it is the New Testament) New Testament . “**...with the house of Israel and with the house of Judah—³²Not according to the covenant** (or the testament) **that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.** ³³**But this is the covenant that I will make with the House of Israel in those days, says the LORD: I will put My law in their minds, and write it on their hearts.**” It is not going to be a written law anymore. It is going to be the Spirit. The written law kills. The Spirit gives life. It is no longer going to be based on the Mosaic Law. It’s going to be based on the grace of God. But He promised to the people of Israel, a new testament, through the prophets in the old one.

Jesus is all over. I am giving you just a glimpse so that you understand. It could take a week to teach you all of the messianic portions in the Old Testament, and Jesus is not just there. He is in the Feasts of Israel, all around. We celebrate seven festivals every year and we do not even pay attention to the fact that it is all about Him. The Bible says in **Colossians 2:16–17**, “**¹⁶So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,** ¹⁷**these are a shadow of things to come, but the substance is of Christ.**” So, you can celebrate those things. They are great, but they are just a shadow. The substance is Jesus. He is there. So, do not miss it. There are seven festivals in Leviticus 23: Passover, Unleavened Bread, First Fruits, Feast

of Weeks, Feasts of Trumpets, Day of Atonement, and the Feast of Tabernacles. Were they fulfilled? In Christ!

Look at this: Passover Feast speaks of the crucifixion of the Lord. The killing of that unblemished lamb, remember that. He was, the Bible says, (1 Corinthians 5:7 paraphrased) “And Christ indeed was our Passover”, Paul wrote. It has been fulfilled in the past. What about the Feast of Unleavened Bread speaking of the sinless life of the Lord? Obviously, it was fulfilled when He lived here.

What about the Feast of First Fruits? The Bible talks about the first fruits from among those who fell asleep. He was the First Fruit. The resurrection of the Lord was the actual fulfillment of the Feast of First Fruits. As the priests, on the first day after Passover, the first Sunday after Passover, had to bring a sheaf of the first fruits in the temple. So was Christ, the first Sunday after Passover, became the First Fruit from those who fell asleep. Therefore, it has been fulfilled.

Then 50 days exactly after Passover. We count and we get Pentecost; Penta is 50. The Feast of Weeks, seven weeks, 49, and then the 50th day we celebrate the giving of the Law on Mount Sinai. If we remember, when we read the Old Testament, we find out that while Moses came down with obviously, the tablets, the Jewish people were already busy with the golden calf, and what happened is that 3,000 men died that day. It is interesting because in the book of Acts, when the Holy Spirit descended. That day 3,000 people were added to the church. You see? Perfect fulfillment. In an amazing way, it has been fulfilled. Thus all four spring festivals were fulfilled 2,000 years ago.

What about the fall festivals, the last three? The Feast of Trumpets speaks of a day when everybody should gather, and we are blowing the trumpets. It's a very weird festival. Well, not if you understand that God commanded Moses to make two silver trumpets. Why silver? Why two?

Why trumpets? Silver is a precious metal but not perfect. Trumpets are to get the attention of everyone. Why two? Because, I believe, it is Israel and the Church. These are the two people that God said, “You are my witnesses.” It is interesting because only since 1948 Israel and the church coexist. So, I do believe with all my heart that we live in the days of the Feast of Trumpets. We are waiting to be raptured.

But then, once we come back with the Lord, the Day of Atonement will take place. At Jesus’ second coming, it will take place and Israel will mourn and will cry according to what Zechariah says in 12:10, and then all Israel will be saved. An amazing plan of salvation as Romans 11 suggests. So, the Day of Atonement will take place in the future. And then the thousand-year millennial kingdom when the Lord will tabernacle with us. It is the longest and the happiest feast of all the Jews. It is going to happen obviously, in the future. The only thing that is missing is, of course, the Rapture’s exact time. But we know it is soon. Amen?

It’s interesting as I got an email from someone who told me that he can predict the Rapture within 48 hours. I love those emails. So, I read the email. It was fantastic. It just was wrong. I mean, he expounded, and he really went through everything: the year of shmitah, the year of jubilee. He explained everything and he gave me the date, basically. I have the date by the way, just so you know. I am not going to share with you. For a certain amount, but not really. Think about it. He said that he knows the date when Jesus said even the Son does not know the day and the hour. So, it’s obviously based on the wrong assumption that men can know that day and the hour.

But we see that Jesus appears in many forms and shapes all throughout the Scriptures. These are called “Theophanies.” Theophany is the appearance, the revelation of God Himself. God is “*Theos*”, to reveal oneself is “*Phaneia*”, so Theophany. We see that He appears as the Son of

Man. He appears as the Angel of the Lord. He appears as a King called Melchizedek. He appears as the one who wrestled with Jacob. He appears in so many shapes and forms.

In Daniel 7:13–14, we see, “¹³**In my vision at night I looked and before me was like a son of man coming in the clouds of heaven. He approached the Ancient of Days and was led into his presence.** ¹⁴**He was given authority, glory, and sovereign power.**” Who is that Son of Man? We know that Jesus Himself referred Himself as Son of Man in Matthew 20 and 24. We see in Mark 10, in John 3, and all of that. The Son of Man that Daniel saw must have been Jesus Himself.

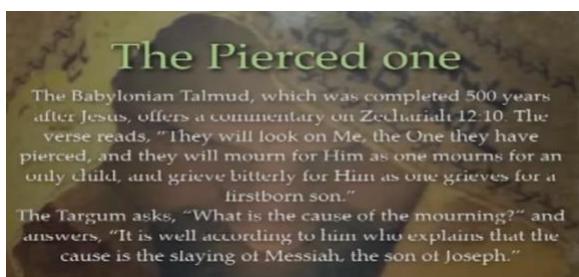
What about that mysterious king in Genesis 14 right after Abraham came back from getting his nephew and chasing all those kings that took him? We know he appeared before a King of Salem called Melchizedek, the “King of Righteousness.” It is interesting because what he did was to give him tithes and offerings. It is clear that Melchizedek was greater than Abraham. In fact, He was a divine person because obviously, you don’t give tithes and offerings to anyone but God himself. That is why in Hebrews 7:3, we have the explanation given by Peter. That Jesus Himself was in the order of Melchizedek. So, we see that even there.

Then that nameless stranger who was fighting with Jacob, wrestling with Jacob. That is when Jacob received the name Israel, in Genesis chapter 32. We see that Jacob named that place of struggle, “Peniel,” the face of God. The meaning of the story is that Jacob believed he had been face-to-face with God. That nameless stranger was Jesus himself.

If that is not enough, the Angel of the Lord that appeared before Gideon. And he said to him, (**Judges 6:23–24**) “²³**Peace, do not be afraid.**” The Lord said to him, “**You are not going to die.** ²⁴**So Gideon built an altar to the LORD there and called it “The LORD Is Peace.”**” He speaks to the Lord; The Lord is before him. Who is that Lord?

What about Isaiah chapter 9 that all of us read during Christmas time, (**Isaiah 9:6**) “**For unto us a Child is born, unto us a Son is given.**” The prophet talks about a “Son” yet look what he says, “**...His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.**” Who is that Son who is also the Father, and He is also the Mighty God? No devout Jew, especially not a prophet like Isaiah, would ever refer to a mere human being as “Mighty God.” So you see Jesus is everywhere.

If that is not enough, Zechariah 12:10, when we talk about the return of Christ, and Israel will mourn and cry. The Babylonian Talmud, which was completed 500 years after Jesus, offered a commentary on **Zechariah 12:10**. The verse reads, “**¹⁰ ...then they will look on Me, whom they have pierced. Yes, they will mourn for Him as one mourns for his only son and grieve for Him as one grieves for a firstborn.**” The Targum, the Jewish rabbinical translation, says, “What



is the cause of that mourning?” And the answer, “It is well according to Him who explains that the cause is the slaying of Messiah, the son of Joseph.” It’s a Jewish-rabbinical answer to a question. It’s all over there. He’s all over there.

Why is it that we have to lean on all those Scriptures given us thousands of years ago? **Romans 15:4** says, “**⁴ For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.**” That is why when Paul was imprisoned in Rome, in a house prison, and he sat there; he invited all of the leaders of the Jewish people. He had a heart for them. He said, “Look I have invited all of you. I am pleading before you, listen, (**Acts 28:20**) “**²⁰ For this reason therefore, I have called for you, to see you and to speak with you, because for the hope of Israel I am bound this chain.**”

Is Jesus your hope? Is He the light in your life? Is He the Word of God that is dwelling with us right now in your life? You know where two or three people are together in His name, He is there. Is He with you? Do you know Him? Or are you stuck with Him on the cross, and therefore you are always sad? Do you know Him? Do you know His face? Do you know His nature? Do you know the power of His resurrection? Do you know that all of these things are written so that we will have hope? So we will have comfort in everything that we go through.

For this reason, Paul said, “I am bound in those chains for the hope of Israel.” I pray and hope this morning that Jesus, Yeshua, from Nazareth, is not just a little baby on Christmas Day for you. I pray that He is the Light in your life. That He is the Hope of your life. That He is the Word that is within you every day. I pray that you will see Him everywhere throughout the Scriptures. That you will be such an intelligent Christian so that when you stumble across a Jewish person, and you need to talk to him about the Messiah, because your job is to provoke them to jealousy, you will know exactly what to say because you have the weapon. It's sad to see that so many Christians do not have the assurance of their salvation and they want to become Jews. Do you know how many people I see all around the world that actually want to be Jews? When in reality God has asked you to provoke them to jealousy and not to be provoked by them to jealousy.

You are a chosen people, a royal priesthood. A people who are set for Himself. You have been grafted in. You should know His Word because you were given the authority, and you were given the status. Status and authority; To whom much is given much is required. You better study the Word, and you better know it. Because you will be able to share and have the comfort and hope in your very life.

Let's pray. Father, we thank You so much that You gave us those wonderful Scriptures. Not just so that we can be smart or knowledgeable. But that these Scriptures will give us patience

and hope. We thank You, Father, for the great burden that you put on the heart of every Gentile to provoke the Jewish people to jealousy. We ask this morning that the things that we have shared and the things we have heard will not fall on barren land. That they will somehow bear fruit, the hunger to know your entire Word the full council will be there. Father, we thank You that You sent the Light of the world to shine His light for us. And we thank You that we know Him personally. Father, we ask this morning that if there is anyone here that does not know Him personally as Savior, as Redeemer, as the hope of his life, as the Light in his world, as the Word that walks in his garden of his heart. Father, we pray this morning that hearts will be touched. The Spirit will show where and what and lives will be changed. We thank you and we praise you. We ask all of this in the Holy Name of the Holy One of Israel. The King of kings, the Lord of lords, the Lion of Judah, the Prince of peace, the Lamb of God, Emmanuel. In the name that is above all names, the name of Yeshua, Jesus. And all of God's people say, Amen. Amen. Thank you.

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** Scripture is taken from the New King James Version unless noted otherwise.*