



Amir Tsarfati
Q&A with Amir and Pastor Barry
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AMIR: Shalom everyone, this is Amir Tsarfati and I'm live from Southern California, from Calvary Central OC, or OC Central, here with Pastor Barry Stagner. I'm on the tail end of my tour here in California on my way back home and this is

our promised, second Q&A in a row and we're very glad to be with you. Together with me is Pastor Barry Stagner—we're actually sharing the same office right now. And so Pastor Barry,



Shalom. Here you are.

BARRY: Shalom.

AMIR: And would you be able to maybe start with a prayer and then we'll invite Jason Koemans to run our Q&A today.

BARRY: [Connecting to audio...] Shalom Amir, good to see you.

AMIR: You too and let's start with a prayer and then dive into it.

BARRY: Father, we are grateful for this time together. We thank You that we can look to Your Word and find the answers for life and godliness and also the information that You provided for us about the future. And Lord, we pray that this time would be fruitful, our thoughts would be of

Your Word and God, the answers that You give to us would be specific and concise, Lord, and helpful to your people. And we pray these things in Jesus name. Amen.

AMIR: Amen. [Audio problems; no connection] ... Mike Golay, Pastor Mike had an accident, a motorbike accident a few days ago. Thankfully, he's okay. He broke a few bones. He's going to heal from that one. Thankfully, no back or head injuries, but he broke some ribs, collar bones, pelvis, and it'll take some time for him to heal. So we appreciate your prayers about that. Jason is here with us right now and we're ready to receive your questions.

But before that, what a week we just had with the elimination of the head of the military wing of Hamas, right after that, the attempted assassination of President Trump, and of course, a drone that hit Tel Aviv followed by a massive Israeli retaliation that destroyed oil depots and the cranes of the port of Hodeida in Yemen. And of course, yesterday, the dropping out of President Biden from the race that is changing everything, of course, for the Democratic Party. So, a packed week with so many events. And again, these are question and answers, not only on Bible, but also on current events as it pertains to Bible prophecy. So, we're trying to connect the dots for you. So let's start, Jason. What do we have first?

JASON: Sure. Thanks for letting me join the both of you today. So our first question comes from Lynn, and Lynn is asking—And Amir, I'll send this to you first. But Lynn is asking: "What are Israel's plans for the West Bank and the Palestinians in Israel after the IDF has achieved its goals in Gaza and Lebanon?"

AMIR: OK, so first of all, Lynn, thank you for the question. The Israeli Defense Minister was very clear about the plan of the IDF to crush Hamas and the Islamic Jihad, and any other terror organization, even in the West Bank. So many more military operations and raids on terror bases within the West Bank are going to take place in the next few weeks. But the plan is very simple.

We want them to run their life, and we want them to just stop trying to destroy us. That's it. Any person who wants to destroy Israel will be dealt with. Whether he lives in Judea and Samaria, whether he lives within Israel, whether he lives outside, it doesn't matter; we want to live in peace with people that are around us. We have no aspiration to take over Damascus, or Beirut, or Sana'a in Yemen, or Baghdad, or not even Tehran. Israel just wants to live in peace. The name of our military is the Israeli Defense [pronounced with emphasis on "Defense"] Forces. We want to defend ourselves. We do not want to go and attack countries that did nothing to us. But if you're rising up against us, expect retaliation.

So the plan, again, is wherever we know there is an organized attempt to perpetrate or perform any terror attack, we're going to go there and disrupt that, and thwart that attempt. So many more raids on West Bank cities such as Jenin and Tulkarem and Qalqilya, also in Hebron and Bethlehem. As of this morning, even in Jericho, we uncovered a plot to kidnap Israeli soldiers and we have weapons and even a pit that they were digging to keep the abducted soldiers in once they got them. So, they're always trying. These are young people, brainwashed people, who think that they're doing God a favor and that they will gain 72 virgins and secure paradise for their family members. That's what they're being told and that is why they see it as a holy mission for them to do these things. This is it. We're going to act decisively, whether it's the West Bank, Gaza, southern Lebanon, Yemen, Syria, wherever it is that people rise up against us, they should expect us to go and take care of business.

JASON: Okay, thank you. And Barry, I'm going to send Bernie's question to you. Bernie is asking: "Who were the foreigners among the Israelites when they came up out of Egypt?"

We see as God is delivering the Ten Commandments and He's giving the law to Moses. Throughout the law, and the giving of that law, He's addressing foreigners. And there's some

different stipulations for foreigners who are among the Israelites. Who were these people? Where are they from?

BARRY: I think obviously some would have to have come from Egypt. And we do know that anyone who would apply the blood [of the Passover lamb] to the doorposts of the lintels would have the angel of death pass over them. And it wasn't unusual at all for there to be proselytes, and those who had learned about because of the actions of the God of Israel, of His power and His majesty. And I would think that—and the Bible is not specific about it—but I think we can safely assume that in their wilderness wanderings, they were probably picking up those who saw what God was doing for and through them. And they just collectively would join along with them. So I think probably predominantly that it would be Egyptians who had seen the hand of God through the ten plagues and made their exodus with them.

AMIR: Yeah. If I can also say that even in synagogues, there were also non-Jews who would come. And even in places like the early churches that were predominantly made up of Jewish people, there were of course non-Jews. And even when Paul himself addressed the leaders of the Jews, he would always make sure that he is addressing Jewish people and also others that may have come with them. A lot of foreigners in the history of Israel tied their destiny with the nation of Israel, not because of the nation, but because of the God of Israel, such as Ruth, the Moabite. So we can see that throughout history and I think it's beautiful. But again, the game changer is of course when Jesus came and now it's the salvation that we see among the Gentiles that should provoke the Jews to jealousy. And that is also a beautiful thing.

JASON: Absolutely. I love that continuity throughout from Genesis to Revelation, the continuity of God's heart for humanity to be restored to a right relationship with Him. And leading us to our next question, the next question is: "Is the seven-year period of the tribulation synonymous or the

same timeframe as the seven years following in the aftermath of the Ezekiel War where it says that Israel will be burning the weapons after that war for seven years?”

Are these, is this happening at the same time? Is this the same time period? Barry, let me send this your way to begin with.

BARRY: I think this is one of the most perplexing questions that often comes on this particular subject because there’s no real, I think, identifiable timestamp as to when this is going to begin. Some would make that assumption that it has to match the tribulation period. You know, why would we be burning weapons during the millennial reign of Christ? And it almost would therefore demand that the Ezekiel War come to an end before the rapture of the church or at least before the beginning of the tribulation. So, you know, I think this is one of those places, not necessarily where when the Bible is silent, we should be silent. We’re not told the start point of the burning of the weapons outside of it’s an end result of the Ezekiel War. So, you know, I don’t know, maybe Amir has some different insight on this, but I don’t see anything definitive in Scripture.

AMIR: No, in fact, again, for me, it’s always been that I try not to guess when the tribulation is going to start in correlation with the Ezekiel War. Because all I know is this, the Ezekiel War will lead to that fake peace. And that fake peace will be introduced by the Antichrist. And the Antichrist’s rise is the beginning of the tribulation. So it seems like there will be the war, there will be the tribulation. And whether the tribulation will start immediately at the end of the war, or there will be time in between, God knows. I mean, we really don’t know that, not from Scripture, I think.

BARRY: Yeah, Jason, if I could add, you know, I think we have to remember at the midpoint of the tribulation, the Jews are going to be on the run. You know, so to have these weapons cached in a way where they could burn them for fuel or whatever the purpose is going to be, would seem to be kind of inconsistent with the fact that they’re going to flee to a place that God has prepared

for them. And they would also, or almost have to be shipped there in advance, if that's going to be the case, that it parallels exactly the seven-year period of the tribulation. So again, it's just kind of an unknown element of that whole Ezekiel War scenario.

JASON: Yes. In our next question, Amir, I'll send this your way to begin with. This comes from Anna, and Anna is asking: "What does Paul mean when he writes to the church in Rome, that all Israel will be saved? When he spent the first eight to nine chapters explaining that that's not the case, why would he go on to say this in [chapters] 10 or 11? How do we reconcile what all Israel is?"

AMIR: First of all, it's a great question. And remember, when Paul gets to that chapter, it's after he has already been talking about the fact that there is a plan for God... God has a plan for Israel, a specific plan for Israel, them being chosen, to them having been given the oracles of God and the things of God. It is not of no importance, it's actually of very great importance. But then, of course, he dealt with the fact that there is the spiritual Israel, which is the Jewish people who now believe in the Messiah, and those that are not yet. But then when we get to chapter 11, he makes it very clear; do not think by any means that God has totally forgotten about Israel. No, even if they're not saved yet, God still has a plan for them.

And then he [Paul] reveals some interesting mystery. And that's why earlier you couldn't know it. And that's why he says in **[Romans] chapter 11**, the following thing, he says the following thing. "Beloved" —verse 25–26, "²⁵ **For I do not desire, brethren, that you should be ignorant of this mystery,...**" So there you go, he's about to reveal a mystery. He says, "²⁵ ... **lest you should be wise in your own opinion, that blindness in part has happened to Israel...**" So he's acknowledging the fact that not all of them at his lifetime and for a long time, not all of them will know the Messiah and be saved. But then he gives us a time stamp. He says,

“²⁵...blindness in part has happened to Israel until the fullness of the Gentiles has come in. ²⁶ And...” then, **“so all Israel will be saved,...”**

In other words, there is going to be a point when at the very end of the tribulation, when God is going to deal with the times of the Gentiles, it's going to be over. That's it. The millennial kingdom is about to start. Where? In Israel, with the people of Israel, in the land of Israel, in the capital of Israel, in Jerusalem when once again, the nation of Israel will be a nation that is spreading the Word of God throughout the whole world. For *that purpose*, they need all to be saved. And so we see that the people of Israel have, yes, a partial blindness, but at the very end of the tribulation, remember even Zechariah chapter 13 says, two-thirds of Israel will perish; but the last third He is going to bring through the fire and refine them. We know that there will be a lot of people who will give themselves to the Antichrist, take the mark of the beast, and they will be lost. But there will be those whom God is going to save. That's the woman that is fleeing to the desert, if you remember. That woman that gave birth to the child, to the Messiah. That part of the nation of Israel that did not bow to the Antichrist, and is being secured and saved and taken care of in the desert until the end of the latter part of the tribulation, that's the one to whom Jesus is coming back. That's the one whom Jesus is going to save. That's the one who will see the One whom they pierced, as Zechariah 11 says, and mourn and cry and repent. And that's when all Israel will be saved. At that moment, all the Jewish people that exist in the world that have now received the atonement because of their repentance, then all Israel will be saved. So Paul is acknowledging the current situation at his lifetime. He is also acknowledging the fact that the partial blindness will continue to the very end of the tribulation, basically.

And then at the very end of that time of the Gentiles, then all Israel will be saved. When we are about to start the millennial kingdom from the land of Israel, from the city of Jerusalem,

where Jesus physically will be reigning over the whole world. So that's the progression. And Paul was very correct, very accurate. And in this whole thing in chapter 11, he's explaining "Yes, they are not in belief right now. Some of them, at least, are not in belief right now. But that doesn't mean that God's faithfulness is not of any effect."

And people need to understand that the state of disbelief of Israel right now is temporary. And yet, yes, we don't know who is going to be saved at the very end, who is going to be surviving the tribulation. That's why we need to share with Israel the good news and the gospel. That's why 2 Corinthians 3 talks about that only when one turns to the Messiah, that veil is being lifted. Specifically, individuals will get saved throughout the years, such as myself. But a *national* salvation of Israel will only occur at the very end of tribulation, in preparation for the millennial kingdom, when Jesus Himself physically will return. And they will look at Him, whom they pierced, and cry and repent. And that is, of course, in the book of Zechariah. So Zechariah 11 speaks of His returns, excuse me, 12 speaks of His return. Zechariah 13 speaks of the fact that two-thirds will perish, and the last third will be refined. And Zechariah 14 already speaks about the fact that He's going to reign from Jerusalem after He's returning and delivering Israel from the war, from the enemy. And then at the very end of chapter 14, you see that from Jerusalem, He will reign, and the nations will come to Jerusalem every year to celebrate the Feast of Tabernacles.

JASON: Barry, any further comments?

BARRY: Well, I was just thinking about Daniel 12, where it talks about the bodily resurrection of the Jews, and some will rise to everlasting life and others to everlasting shame and contempt. And that validates what Amir was saying about Zechariah 13 and the two-thirds of the Jews being cut off and the other things. So, you know, if we let Scripture interpret Scripture, we can come to that understanding that all Israel means all Israel that are supernaturally protected during the

tribulation and those who have come to faith in Christ, during that period of partial blindness, like Amir himself. They are going to arise unless, of course, they're taken into rapture to an everlasting time of wonder and life and experiences like we've never seen before. So, you know, again, Israel being saved is exactly what it means. And they are going to be saved as the Lord protects them through the tribulation.

JASON: And I think what's so, what's really cool about this truth that Paul is sharing is that he's not arbitrarily, spontaneously coming up with something that he's convicted of; he referenced the Old Testament to make his point. He referenced the prophets to make his point that all Israel will be saved. So if there's any question that, "Where's Paul pulling this theology from?" Well, he grabbed it from the Old Testament that he knew. And it's also not a foreign concept of God to have a remnant of Israel that He saves. How often do we see that throughout the Old Testament that there's these promises of assurance of discipline, but promises of restoration. But then you see so many of the descendants of Israel perishing because of their sin and their disobedience. And you're like, well, how are these promises going to be fulfilled, He promised to restore them, yet they're dying? Well, it's the *remnant* that was restored. So this isn't a new thing of God to do. And so you're seeing Paul refer to that reality in the Old Testament to claim this promise for the future.

The next question that has come in is from Agnes. And Agnes—You guys spoke about the timing of this, too, the salvation of the nation before the millennial kingdom on the heels of the tribulation. And Agnes is asking: "In the millennium, when the church will co-reign with Christ, what will the function of the Jews be at that time?" And Barry, I'll have you begin.

BARRY: I think the function is going to be the same as with the church. I mean, we're all saved by the blood of Jesus. And therefore our responsibilities during the millennial reign of Christ are going to be similar to one another. Jesus is going to sit on David's throne, the throne of human

government. He's going to rule the nations with a rod of iron. We're going to assist in some capacity in that reign and judge the nations. And I don't see any distinction between the assignments of the Gentiles and the assignments of the Jews during that time because there's only one way for anyone to be saved, no matter your ethnicity, and that is through the blood of Jesus.

AMIR: Yeah, maybe the only distinction might be that we will have some free time when you guys go through Hebrew classes. [Barry: Laughter] But that's, of course, a joke.

JASON: Thank you. Thank you. And now our next question coming in from Carol. Carol has asked: "In Revelation, we..." That's where we really get in the New Testament the way our full picture of the millennial kingdom as well. So, "...in Revelation, where Jesus refers to..." now when He's in the letters to the seven churches, "...He refers to the 'synagogue of Satan,' who are the Jews who are not Jews?" Because that's the phrase that used. There are some there who claim to be Jews but are not Jews. What's the identity of these people, Amir?

AMIR: First of all, I dealt with that question in one of our latest podcasts with Dr. Golan Broshi. Obviously, if they're not Jews, they only claim to be Jews, which means that they're not Jews. They are people who may act as if they're Jews in order to sneak into the church, and then spread there, the wrong theology. Because this was a letter to the church. So it's a warning to the church about some elements that might go into the church and disrupt and destroy and spread the bad teachings. So one thing for sure, it is not Jews because He's saying they are not Jews. By the way, Christians were never, ever called Jews, I mean, [Amir corrects himself] *non-Jews* were never called Jews. Jews were never called non-Jews in the Bible. And so when somebody says he's a Jew and he's not a Jew, there is no other way, if you know the Bible, to take it as if [it's] an imposter. Someone who is claiming to be a Jew for some wrong understanding that maybe if I claim to be a Jew, that will give me some things that are promised to the Jews that are probably

not promised to me right now. I think that it could refer to replacement-theology people who believe that the church is Israel and so all the promises to Israel are now to be obtained by the church, and the church has replaced Israel. That's another non-Jews who claim to be Jews.

So again, in all cases, no matter what type of commentary you read regarding that thing, the one thing is for sure, a non-Jew is pretending to be a Jew, but it is a wrong thing that is only from Satan. Because Satan is the one who wants to cause confusion, chaos. He wants to cause the non-Jew to feel insecure. So, "Oh, maybe I need to be a Jew." He wants to cause the Jews to be accused by others as if they are of the synagogue of Satan. All of this... by the way, these are the verses that are being taken by the biggest antisemites of our day online as a proof that the Jews are satanic. But in reality, they don't even read the verse to see that the verse itself says that they're not Jews, those people. So, I'm not sure why people will think that way. But again, the synagogue of Satan is of those who are using the name of Israel, but they're not real Jews. Who are using it either as the church or as people. By the way, there's another assumption that these were Caesar worshippers that actually penetrated and people who worship Caesar as God and pretended to be Jews in order to enter the church and then disrupt and spread. So, there are several opinions, but one thing is for sure: They pretend to be Jews, but they are not Jews. They say that they are Jews, but they're not Jews. So, it's very important that we understand that. The bottom line is someone is claiming to be a Jew, he is not a Jew and it's of Satan. That's it.

JASON: Yep. And Barry, any further thoughts or comments?

BARRY: Well, yeah, I think it's interesting that we're seeing this big push in portions of the church to observe the Sabbath, only call Jesus "Yeshua," participate in the feast days of Israel, eat a kosher diet and all these things. And it's awful curious that here we're seeing this movement in the church at the time where I believe that we are on the threshold of the rapture of the church and

then the following tribulation. And here you've got this manifestation of the very thing that Jesus was condemning in the letters to the seven churches. So, I think we need to be really cautious. I heard somebody go as far to say, "If you got saved by someone preaching Jesus, you didn't get saved at all. Because the only name that can save is Yeshua." And Yeshua and Jesus and any other language, *Iēsous* in the Greek, we're all talking about the same Son of God who has the capacity, by His blood to save souls.

So, it is kind of curious that we see things being manifested like dual-covenant theology and the Hebrew-roots movement and all these things at this very time where we're so close to the tribulation. So, I think we just need to be careful of these kind of brash statements that you have to call Him Yeshua, you have to be kosher, you have to observe the feast days, and the church should be meeting on Shabbat. We are not Jews. We are the church. We're a separate entity in God's redemptive plan and both are called the holy nation. Both are called His own special people, yet we are distinct from one another. So, I just think it's interesting that we're seeing this gain so much ground in these last days.

JASON: Yeah. And on that note, Claudia has actually asked, "Where does..." you mentioned that as we approach the tribulation, you hinted that just like Jesus spoke to His disciples about that there'd be a drastic increase in one particular thing and that's deception, Claudia asked: "Where does a movement like the New Apostolic Reformation fit into Bible prophecy or the end times?" Barry.

BARRY: Well, I think it fits very nicely into the letter to the Laodicean church where the people are basically confused by their own self-precepting. You know, the way we are rich, and we have need of nothing and Jesus says, "Well, that's not actually true. You're poor, miserable and naked and in much need of eye salve, you can actually see your condition." And we see this movement

that is happening today, and I think one of the quickest ways to dispel any claims to a new group of apostles is if we look at the New Jerusalem and the foundations for this city that we're going to inhabit, it has twelve foundations with the names of the twelve apostles on them. So any claim in this delusion and deception that you mentioned, Jason, I think is part of that package where these who say that they are a new group of apostles, which the Bible does not predict, even though the Bible gives us more information about the time of the end than any other specific time period in the course of history. And yet we see no mention of a new group of apostles whose spoken word is equal to the written Word of God and thus we should obey whatever they say, even if it contradicts what the Bible says.

And so this I think falls right into that deception, the defection from truth, people not enduring sound doctrine. And Paul talked about in 2 Timothy chapter 4. So to see this so rampant and it is, and Jan Markell pointed this out some time ago, the New Apostolic Reformation is the fastest growing segment of the church today, bar none. So, we're watching things happen that are contributing to the deception of the masses and people are following after this group, and, because it's kind of a heavy focus on signs and wonders. And one of the interesting things about that, I think if we look at Matthew 7:21–22 when Jesus was talking about false teachers, [paraphrased], He said, Many will say to Him in that day, “Lord, Lord, didn't we do all of these supernatural type things?” And the end result is Jesus says to them, “I don't even know who you are. I never knew you.” And so, we see that similar packaging within this group today, just a fascination with signs and wonders and sensationalism really. So yeah, I think this is a definite indication that we are at the end of the church age.

AMIR: I want to remind everyone that a lot of the questions regarding end times and Israel have been answered by us throughout COVID. And we compiled all of them into one book that is called

Bible Prophecy, The Essentials. You can get it, by



the way, there's a QR code that you can see on the screen. That's what the book looks like, "Bible Prophecy, The

Essentials" written by both of us, Pastor Barry and

myself. That's the QR code. And so, if you still have questions and they have not been answered regarding so many topics about Bible prophecy, the end times, this is it. You can get it there as well. Okay, let's continue, Jason.

JASON: Yes, in this New Apostolic Reformation, Barry, I think something you touched on was really key. It's just very experiential. It's very experience driven. What the person gets to experience and somehow that leads to, well, it has to be solid truth, spiritual truth because it's so experience driven. You have this experience when there's so much deception in that process as well, rather than just the firm foundation of the Word of God.

And Amir, this next question I think is a great one for you to pick up with. And I think this is a great question, not only relevant to the book of Ezekiel, but we can apply this question to understanding the Bible as a whole, as Amir answers this question. But this question came in from Daniel. He's asking: "Which part of Ezekiel's prophecies pertain to the Babylonian captivity? And in which chapter in the book of Ezekiel does the end time prophecies begin?" And I would broaden that question to say, so for example, when we get to like Ezekiel 36 to 38, how do we know that's about the days we're living in and the future, whereas some of that book is about what was happening in their immediate future? How do we make that distinction, not just in Ezekiel as well, but in other books of the Bible, Amir?



AMIR: First of all, we have to remind ourselves that the prophets never really got to see everything as it is. We call it the mountains and valleys. They used to see things and there're a lot of things in between that they were not given an understanding of, and that was the valley. They would see the peaks of the mountains. The valleys were kind of hidden from them. Each prophet would see other things and together it comes into a beautiful picture. And when it comes to Ezekiel, we have to remember that you test those things by the way they're written, to whom they're written, how they're written, and what the content is. Obviously, to bring the Jewish people from the four corners of the world, it only took place in the latter times. Not at the time of Ezekiel because at that time it was only in the east, all in an Assyrian, Babylonian thing and it would come from there. And from there, predominantly it was the tribe of Judah that returned. Not all of them returned, as you can see. But the prophet Ezekiel in chapter 36 speaks of something much greater. He speaks of the end. And he's saying that it's going—by the way, and even in Ezekiel 38, speaking of that war, he says that it is going to be at the very end. What he's given then speaks of the very end. He could tell the distinction between that. It's not supposed to happen in his lifetime.

But Ezekiel himself could see a series of events that thankfully for us, part of them are past events already. For him, it was all future events. But we can already see that almost everything in details, Jason, that he prophesied throughout chapter 36 into chapter 37, we see that that is happening in our lifetime in the last 80 years. And that is why we can conclude that he was speaking about that because these things have not been fulfilled before. They have been fulfilled only in the last 80 years. So, I mean, you don't have to be a rocket scientist to see that he was indeed speaking about this because obviously, it was never fulfilled in his lifetime. It was fulfilled in details in an amazing way at that time. Even when Isaiah himself spoke about how the nation of Israel will be born at once. I mean, there was no point in the history of Israel that Israel had to

decide *within a day*, will we declare statehood? Are we going to be a nation back in the land? And it only happened on May 14, 1948. So, we have to take things in the context of the exact words that the prophet says, and have they ever been fulfilled in the past or have they been fulfilled in the near past or in the last 80, 100 years?

And look, I can tell you that people for the longest time until 1948, they entertained themselves with this whole thing that the church replaced Israel, God is no longer having a plan for Israel, all the things pertaining to Israel either have been fulfilled or will be fulfilled by the church. And then came May 14, 1948 and left a black eye in the eyes of all those who believed in the replacement theology and that God is done with Israel. The return of the Jews back to the land, the return of the land back to life, the return of the language back to life, and the strength of Israel today to withstand all of its enemies all around, these are all things that we cannot explain in human terms. These are all things that only fit the biblical command that was given and the fulfillment of it here before our very eyes. Look, you cannot teach the wars of Israel in West Point [American Military Academy, also referred to as West Point] because they are based on Godly intervention. You cannot explain the survival of a nation for over 2,000 years away from its land only by seeing that it's a fulfillment of a biblical prophecy.

So Jason, it's very simple. What we see today being fulfilled has never been fulfilled before. And so, it's very easy to distinguish the things. Now, sometimes, by the way, there are two-fold fulfillments. There are things that a prophet will speak that will pertain to the generation that he lives, but then a greater fulfillment, a greater manifestation of it will happen—which is like the shadow and the substance in so many cases—will happen at the very end. And we see that when it comes to speaking of Antiochus Epiphanes by Daniel. And then, of course, Daniel speaking of a greater Antichrist, the real one that will come in the future. So we do have things that never

happened then and happen now. And we do have things that happened partially then or as a way of a shadow, and they are going to happen in a greater fulfillment as the substance in the near future.

JASON: Yes, and Barry, any additions to that?

BARRY: Yeah, Daniel talked about understanding through the writings of Jeremiah, the duration of the Babylonian captivity, and that it was limited to 70 years. So we're given the basic scope of this encounter of the mainly tribe of Judah in this Babylonian captivity. And then we have examples of the post-exile era in the books of Ezra and Nehemiah, where specifics are given, and they have nothing to do with the balance of Ezekiel. Beginning in chapters 36:21 and 22 [paraphrased], where the Lord says, "I'm bringing you back for My name's sake because your presence outside of the land was profaning My name." And then we have 37, you know, the gathering of the dry bones and those things. And it's not consistent with the historical data that we have through the book of Ezra and Nehemiah. So it points, as Amir said, to a yet future time. So I think that's a pretty good way to just allow what we do know to interpret what's coming and simply by what hasn't happened yet. And here we are, privileged generation, I think, like no other to see so much prophetic activity. And you know, it's interesting that, you know, if we look back to the course of history, we see there was a flurry of prophetic events that happened to Jesus' first coming. And now we're living in a time where there's a flurry of prophetic events that are being fulfilled or precursors to their fulfillments are happening right now all around us. So we should keep our eyes lifted up. The Lord, I believe, is coming for us soon.

JASON: Thank you both. And now switching gears back to current events, Israel's current circumstances. Amir, someone has asked you that, referring to your Telegram channel, you recently reported on the change of guard within the Egyptian government. And they're curious,

how do you believe this will impact the Philadelphi Corridor, the war in Gaza, or relations with Israel from Egypt? And another question that kind of tags along with that is, “What is this current relationship between Israel and Egypt?”

AMIR: Okay, so first of all, with Egypt, we do have peace since the late '70s, early '80s. It's not the warmest peace. It's not a peace that we have like we do now with the UAE. With Jordan and with Egypt, we have what we call peace that serves both interests. I mean, that's it. We prefer to have peace along that border. And so we don't engage in war activities.

However, not to our surprise, the Philadelphi Corridor, which is the corridor in between Gaza and Sinai, which is Egypt now, has been a place where the Egyptian army, intelligence, and government were actually engaged in making billions of dollars throughout the last 20 years by smuggling people, goods, and weapons in and out of the Gaza Strip. And so I believe that once Israel got in, exposed unimaginable number of tunnels—the size, the length and the stuff we found there—in some of them we believe get all the way to the military bases of the Egyptian army. I mean, it was like from a military base in Egypt, they would feed all that stuff straight to the hands of Hamas. So I think that in light of all these revelations that would very much, I believe, make the Egyptians a little embarrassed. I think he needed to change everybody there and pretend that he's having a reform.

Look, do I believe that there is a great peace with Egypt? No, I think that the only time Egypt will really have wonderful peace with Israel is when the Bible says in Zechariah 14 that in the millennial kingdom, if Egypt will not come to Jerusalem every year to celebrate the Feast of Tabernacles, then rain or the blessing of God will not come upon Egypt. Which means only then things will change completely. Until then, it's just a quiet time between us that serves both countries. But again, a lot has been unveiled and uncovered that embarrassed the Egyptians, and

they had a great need to change everything in order to pretend that they are dealing with the situation. And so that's all we have right now.

Egypt is a very poor country, very poor country that unfortunately is investing most of its money in military expansion, in military equipment, in camps, in ports, in tanks, in bridges, in bases. And a lot of Israelis are a little bit concerned that Egypt is planning something against us. But I think that only judging biblically, I don't see a war in the future where Egypt is going to have against Israel. I think that the wars took place in 1948, 1967. I think that the peace is now serving both countries. I don't think Egypt can afford going on a war against Israel, because of the strength of the Israeli Air Force, and Israel ... By the way, Egypt is depending on Israel when it comes to energy. We supply most of their natural gas, which then they liquidize and sell to Europe. So I think that the Egyptians needed to refresh their ranks in order to avoid embarrassment. But I don't see them playing a role in a war against Israel. If anything, at the very end they will have to be very much in support of Israel and come and worship the God of Israel every year in Jerusalem.

JASON: Yes, thank you. And you know, on that note, Barry, there's a perfect question to dovetail this. And the question is: "How do we distinguish..." Amir touched on the wars in the past that Israel had the War of Independence in 1967 in reference to Egypt. The question is, "How do we distinguish between the Ezekiel 38 war and the Psalm 83 war?" How do people distinguish between the two? Because I think whenever Israel is in a serious conflict, and in my lifetime what they're in right now is by leaps and bounds the most significant thing they've been engaged in. How do people differentiate between what we know Ezekiel says and we know what was written in Psalm 83 as well?

BARRY: Well, if you look at the nations in Psalm 83, they have a shared border with the nation of Israel. If you look at the nations that are named in the Ezekiel war scenario, none of them share

a border with Israel. And yet the invasion comes from the north and either Lebanon and Syria are launch pads for this invasion or as many say because of the destruction of Damascus, that's going to be the catalyst and launches that war. But I think the geographic markers are what distinguish the fact that, you know, as Amir said, you look at the list of nations in Psalm 83, and by the way, there are some who see that as simply figurative and not a literal interpretation. But I think it's a pretty safe interpretation to say that these nations have already done their thing, so to speak, when Israel was born in a day and became a nation and Egypt led the charge against the fledgling nation. And so all that's been fulfilled. And we have distinct borders that are described quite clearly in the Ezekiel war scenario where you've got countries in the far north and, you know, Russia as well as Turkey. And then you've got Sudan and Libya and then, of course, Persia. None of them share a border with the nation of Israel. So that tells us these are two very, very distinct events from one another.

AMIR: If anything, Jason, latest news from a few hours ago, Egypt has asked Oman to mediate with the Yemenites to not escalate the situation with Israel because eventually it's the Egyptians that are suffering from it with war in the Red Sea, and ships will not go through the Suez Canal. That's a major blow to the economy of Egypt that is depending on it. At least there's a at least drop of 30-40% in income from the Suez Canal fees. So, you know, the Egyptians don't want war because it affects them directly in their economy. And so this is just one thing from today that tells you that this is not the case.

And again, I think that if you read Psalm 83, the reason of the war is that the name of Israel will be remembered no more. It's the destruction of Israel. That's what they want. And that happened when we were born. The name Israel was born when the state of Israel was born. It was called Palestine for the longest time. Everybody felt comfortable with that as long as the name

Israel will not be associated with the land. But the Jews called it the land of Israel throughout the whole time. And when the time came to establish their state, they named it the state of Israel. And that is why all of our immediate enemies from Lebanon and Syria and Jordan and Egypt and even part of Iraq came and started the war. That was the war of 1948 that almost repeated itself in 1967. And that's it.

Since then we have peace with Jordan, peace with Egypt; and Syria and Lebanon don't function anymore as sovereign states per se. They have terrorist organizations that are calling the shots in that area. And this is why when Ezekiel 38 speaks of the next war, it's a completely different ballgame with Iran and Turkey and Russia and Sudan and Libya and countries that don't have borders with Israel. Because those that have borders with Israel already experienced a great defeat at least twice. And I don't think they wish to have another one.

JASON: And what better concluding question than this? Let's talk about the rapture, our hope, our blessed hope of the future as we close out our Q&A session today with these last couple minutes here. "If Jesus' crucifixion, burial and resurrection happened in 30 to 33 AD, would that suggest that the rapture happens no later than 2033 since that would be 2,000 years since He returned to heaven?" Barry, doesn't that mean isn't everything within a 2,000-year time stamp? Or how should we understand this? How should we understand the timing of the rapture?

BARRY: Well, just to simply answer the question you asked, no. This is not an equation that we look at. Many have come up with 2,000 years from Adam to Noah, 2,000 years from Noah to Jesus, and then 2,000 years until the rapture of the church. And this parallels the six days of creation, seventh day God rested, and other calculations like this. But what we're told about the timing of the rapture, I believe, is there is a Noah-like condition in the whole of the world where people are indifferent to the obvious teaching of righteousness as well as the impending signs of judgment.

And you know, the rapture has been well described as something that has no precursor. There're no signs that indicate it's near and it will happen at any moment. And we should always live in expectation of the rapture of the church. And I think, you know, what Jesus said—some people carry this too far and fail to keep reading in the Olivet Discourse—when Jesus said, “No man knows the day or the hour,...” He followed that immediately with “...but as it was in the days of Noah, so also shall it be when the Son of Man returns.” So if we're going to look for just kind of a general time period when the rapture is most likely, then we should look for the earth being filled with violence, we should look for a man's heart being only evil continually, the thoughts and intents of his heart being only evil continually. We should look for the whole world being corrupt before God. And we should, I think, also look to the fact that the moral slide and decay of man has reached a point where only divine judgment is going to bring it to an end, just like what happened in Noah's day.

I think the rapture could actually happen today. And I think one of the most important things for us to understand is that what we're seeing develop some of the things we've even talked about today are going to be ultimately fulfilled during the tribulation period. So if we're seeing movement toward tribulation events happening in the groundwork being laid, and we know that the, I think the only biblically defensible position is a pre-tribulation rapture. Because the first thing that happens in the tribulation is the man of sin rises to power, Revelation 6:2, and Paul makes it very clear in 2 Thessalonians, we have to be out of here in order for that event to happen. So watching all these things, if we're on the doorstep of the tribulation period, then we should be thinking every day, this may be the last one. And so I better be telling people about Jesus.

AMIR: Amen. Amen. Thank you, Jason, for helping us today. And again, please pray for Pastor Mike Golay. He's in the hospital in Minneapolis, and he's recovering from an accident. And

hopefully he will be released soon to his home to recover. Pray for his collarbone, pelvis and ribs to get back together to fixed and strong bones, and that he will be back with us soon. And I want to remind you that you can follow Pastor Barry Stagner on his social media. Pastor Barry, tell us your social media platforms.

BARRY: That is my name on Instagram or YouTube. Our YouTube channel is actually called *The Truth About God*, but you can reach it simply by typing in my name. It's my name, Pastor Barry Stagner on Facebook. And we've had some pretty heavy restrictions by the folks at Facebook and had to create a new page. So if you want to follow along with what's happening now, it would be on the Pastor Barry Stagner Facebook page.

AMIR: And beside our book, you also have your own book that you wrote recently. Do you have it? Can you show it to us? It's somewhere around here, I know. Yes, there you go. Show it to the people. This is it, *The Time Of The Signs*.

BARRY: Yeah, it's basically a walk through the last days chronology and how I think Amir and



I, I don't know that there's anything that we see differently as far as timing or chronology. But it's just a walk through the birth of the nation of Israel all the way up to the tribulation, through the tribulation, through the millennium, and it includes

the great white throne judgment. And there's even a chapter on heaven and how and what we're going to experience there. So *The Time of the Signs*, just like *Bible Prophecy, the Essentials*, you can grab it on Amazon.

AMIR: Great. So thank you again for being with us. Pray for Mike. Thank you, Jason. Thank you, Pastor Barry. I'll see you again back in Israel from CONNECT. And until then, thank you. God

bless you. And Shalom from Costa Mesa, Southern California. And next week from Galilee. Bye-bye.

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

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