



Amir Tsarfati
The Olivet Discourse

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Good morning from the top of Mount of Olives. This is Amir Tsarfati, and this is our special teaching on a subject that has confused so many people throughout history regarding the content of one of the most important teachings of Jesus here in Jerusalem. It's very interesting because the content of this following message that Jesus gave, is a content that had been so often misunderstood that it affected the entire view of eschatology for generations. We're going to start with a prayer, and then we're going to dive into the Word of God and see what the Word of God says regarding the famous Olivet Discourse, the prophetic teaching of Jesus given from atop Mount of Olives 2,000 years ago to His disciples.

Father, we thank You for Your Word; Your Word is true. And we ask that You sanctify us by Your truth. Your Word indeed is a light unto our feet and a lamp unto our path. And we ask that You not only show us where we stand today, where our feet are today, but also the path itself—where the world is going, where Israel is going, and where the believers in You are going. So we thank You, and we bless You, and we ask this only in the matchless name of Yeshua. Amen.

So, this morning we are on top of Mount of Olives, you're going to probably hear a lot of background sounds of roosters, chickens, people walking, people working. This is a bustling city right here. We're on top of the slopes of Mount of Olives where quite a few people live today. We found a beautiful location overlooking probably the most interesting piece of property on planet Earth. You're talking definitely about the most contested, the most, I would say, controversial piece of real estate on planet Earth, and of course I'm referring to the Temple Mount that is right

here behind me. Today we have the Dome of the Rock standing there ever since 691 AD; built by a Muslim ruler when Mecca was actually not accessible to Muslims due to some revolt. And of course, Jerusalem then was an alternative worship place for about 10 to 15 years.

We're now going back in history all the way to the reality of 2,000 years ago [when] the Jewish people lived in Jerusalem. This was their capital for almost 1,000 years, then of course since King David 3,000 years ago, and of course Jesus came 2,000 years ago. This is a capital, a pilgrimage place. Jewish people if they couldn't make it seven times a year for all the festivals, the least they could do is come three times a year for the high festivals which were Tabernacles, Pentecost, and Passover.

We're now dealing with the week before Passover, no doubt the most important festival on the Jewish calendar. We're definitely talking about a time in history where the Roman Empire is controlling this part of the world. We're talking about a year in the history of the Roman Empire where the Roman governor is actually present right here in the city of Jerusalem. And of course all of that is to somehow address a potential situation of a Jewish revolt against the Romans. It's been peaceful; we know that the temple was standing. Somebody said that Jerusalem of those days and especially the temple building of those days was one of the most magnificent buildings to behold in the world. Somebody said that if ten measures of beauty were given to the world, nine were taken by Jerusalem of those days. We had a sort of coexistence between the Jewish establishment and the Jewish people, and the Roman Empire and rulers. Somehow in the top levels, the Jewish high priests and the top echelon of the Jewish leadership somehow made it possible to live under Roman rule and make it a tolerable situation.

So here we are, coming to the last phase of the gospels in the New Testament. We all know that Jesus was born of the tribe of Judah. We all know that He was dedicated in the temple in

Jerusalem when he was a few days old. We all know that His “semi” what we call “bar mitzvah sermon” [Gesture, finger quotations] was actually as He was anywhere between 12 and 13 years old, right here in the region of the courts of the temple. We all know that He Himself said, “I came



to the lost sheep of the house of Israel.” We all know that even in His encounter with the Samaritan woman, Jesus addressed the fact that salvation indeed is of the Jews; namely Messiah is of Jewish descent, Messiah is coming from the tribe of Judah, and

salvation, not only to Israel but for the whole world, is coming from the loins of the Jewish nation. There is no doubt about it. Even when He addressed the magnificent change of starting something completely new when people *anywhere* can worship Him in spirit and in truth—you don’t have to be necessarily just a Jew; you don’t have to be necessarily in Jerusalem to worship Him in spirit and the truth—even then in the same message He gave to that Samaritan woman, He made it very clear to that woman as far as the facts are concerned, salvation is of the Jewish people.

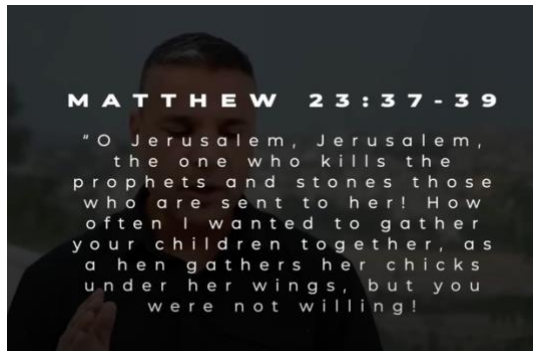
So, we must put things in the right context. Jesus is not a Catholic priest. He is not a Greek Orthodox monk. He definitely was not coming to give a message to the land of Greece, or the land of Turkey of those days. His message went throughout all of Asia Minor, yes, in fact throughout the world, but He came to His own. He came to the lost sheep of the house of Israel. And much of His ministry and His message was directly at the time facing the Jewish people. And this is an important thing that we need to understand. Now twice in the entire gospel, Jesus is standing on a mountain, and He’s giving a long sermon that actually speaks to mostly Jewish people and we know that because of its



content. On Mount of Beatitudes, right above the Sea of Galilee, He addressed of course the whole world, but we know that He spoke to a Jewish audience by the fact that he quoted on and on, over and over, again and again, the Old Testament: “As you know, it is said do not do this, or do not do that; I tell you what it really means.” Now none of the non-Jewish people would even understand what He meant when He quoted the Old Testament. It was definitely to Jewish ears. So, I need you all to understand the context of the messages and predominantly the two major ones: the Beatitudes and the Olivet Discourse, these are messages for Jewish ears. We must start with that because that is the *foundation of the content* that He’s about to give.

So now we know that we are definitely talking about a situation where Jesus is in the last week before Passover. In chapter 21 of Matthew, Jesus is already entering into Jerusalem in what we call the Triumphal Entry. He was riding the donkey. He was fulfilling Zechariah chapter 9. He’s entering into the city as the Messiah, and He is for the first time allowing the people to say that He is the Messiah. He even said that if these people will not talk, then of course the stones will be talking. And therefore, we know that this is the day, this is the hour, that is the year that Daniel the prophet according to chapter 9, predicted that Messiah will come and enter the city. We talk about *exactly* a time of 173,880 days from the day King Artaxerxes gave Nehemiah the *decree* to go and rebuild Jerusalem, the city, and the temple itself. Ladies and gentlemen, the Word of God is accurate, the Word of God is reliable, the Word of God is authentic. The Word of God is very, very trustworthy. And when God wants to give us a timetable, He will give it to us in the accuracy of sometimes of an hour, of a day, of a month, and of a year. And this is it: April 6, 32 AD, Jesus entered the city of Jerusalem as the coming Prince.

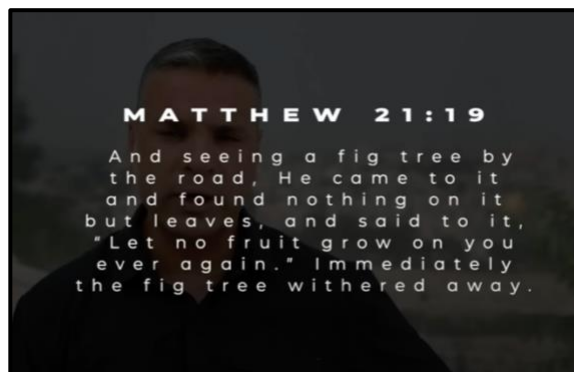
Now watch this, in the next few days Jesus is going to have an interesting encounter, mostly with the Jewish leaders, the Jewish Pharisees, the Sadducees, the priests, and of course with His own disciples. Matthew 24 comes right after Matthew 23. Matthew 23 is a chapter where Jesus is actually encountering the Jewish leadership, and it's very interesting because Matthew 23 comes after Matthew 21. And in Matthew 21 we see that Jesus even saw a fig tree there by the road, and there was no fruit on that fig tree. And we can see that this type of "faking" tree made Jesus very,



very angry. And He said, "¹⁹ **...Let no fruit grow on you ever again.**" Now He spoke to that tree, but we all know that in Isaiah 29:13, Joel 1:6, Hosea 9:10, the fig tree also was a symbol of the national privileges of the nation of Israel. Therefore, the present situation that

Jesus saw in Jerusalem, where the religious authority was exploiting the people and was a hypocritical one, where they actually said one thing and did another thing, that of course made Jesus say, "This cannot stay longer."

So now we move to [Matthew] chapter 23 when He uses the phrase seven times, "Woe to you scribes and Pharisees, hypocrites." Well, now we understand the mindset of Jesus is not only bringing the good news to the Jewish people, but also talking to them about their present religious



situation where it is very much doomed to fail. Then of course we're entering into a very different scenario. Now it's very interesting in **Matthew 23:37-39**, He also concludes with, "³⁷ **'O Jerusalem, Jerusalem, the one who kills the**

prophets and stones those who are sent to her!'" He's obviously speaking about the leadership.

He's obviously speaking about a nation that is religious and not really a follower of God and God's Word. The prophets were God's people and look what the Bible says: **“³⁷ ...Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you...”**, the leadership, the religious spirit, you **“were not willing.”³⁸ See! Your house is left to you desolate;** **³⁹ for I say to you, you shall see Me no more until you say,”** *Baruch Habah B'Shem Adonai*, **““Blessed is He who comes in the name of the LORD!””** Jesus is speaking to the nation of Israel, not only about the present situation 2,000 years ago, but He's also telling them: “I will come back to this city; but I will not come back until you will say, “Blessed is He who comes in the name of the Lord.” Jerusalem, the people, the nation, “You'll have to be back here, you'll have to have your city back again, you'll have to maybe even have your messianic expectations rekindled. But *you* will invite Me to come back, and I will.” These are, beside words of exhortation, these are words of hope and expectations.

So now we're talking about Matthew chapter 24, and we are entering into our Olivet Discourse, the teachings of Jesus on Mount of Olives. As I said, two major sermons were given by Jesus mostly to the Jewish people: it was the Sermon on the Mount where He gave the Beatitudes, and it was the sermon of His prophetic teaching on Mount of Olives which He also gave to the Jewish disciples here on top of Mount of Olives. We're probably not too far from where He actually sat with His disciples. They might have heard the same roosters crowing, they must have heard some noise, and the birds and all that we just hear now. Yes, the Dome was not there. There was a temple that was *much* bigger than that. But I want to tell you not much has changed since. And the Bible says, **[Matthew 24]¹ “¹ Then Jesus went out and departed from the**

¹ All verses not otherwise cited are from Matthew chapter 24.

temple,” Imagine that the Temple Mount, which is behind me, and then there’s the Kidron Valley between where we are and the Temple Mount. He left the temple, crossed the Kidron, and made it up east toward Mount of Olives. And the Bible says, “²...**And Jesus said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.’**” Do you understand what Jesus just said? Jesus is telling Jewish people who followed Him for the last three years, look we just left the most magnificent building probably in the world of those days. Definitely one of the staircases in the bridges that led to that



temple was the largest staircase in the world of those days known today as Robinson’s arch. I want you to understand that the words that Jesus just said, if you go there today you’re going to find a street and a pile of

stones all piled up, because not even one remained on top of the other. Do you see a Jewish temple right there? Absolutely not. Why? Because He knew what they could not see. And watch this— this is by the way just about a three-minute walk from where I’m sitting right now—there’s a church called Dominus Flevit, the Tears of Christ. It’s a teardrop-shaped church



and inside that church there are four engravings of situations from the moment that Jesus was



weeping over Jerusalem as He came down into the city riding the donkey. And one of them you can see that the people are shouting “Hosanna!” and they’re happy, and they look at Jesus. But Jesus is looking at the coming



destruction of Jerusalem and He's weeping. They look at Him, He knows the future; they're happy, He's sad. And so, He's probably spoiling the party right now. I mean they just showed Him the most beautiful building, Matthew 24 says that. But you know if I take you to Luke 21—which is by the way parallel to that—the Bible says, **Luke 21:5–6**, **“⁵ Then, as some spoke of the temple, how it was adorned with beautiful stones and donations, He said, ⁶ ‘These things which you see— the days will come in which not one stone shall be left upon another that all shall not be thrown down.’”** So, you understand, they were happy about the building, He was sad about their souls. They were happy about the outward things, He was sad about the inward things. So here, they realized that there's something wrong. As we say, “Houston, we've got a problem.” They realized there is a problematic aspect; He is not singing the song and dancing the dance of what they expected Messiah and His arrival to look like and sound like.

“³ Now as He sat on Mount of Olives, the disciples came to Him privately,” Why did they come to Him privately? They normally would always be next to Him, showing off: “This is our teacher, everybody. If you want to come and listen to Him just so you know, we're one of the people who He chose to follow Him.” This is a situation where actually they were a little embarrassed. He just said something that threw everybody off. So, they came to Him *privately*, the Bible says. And in a private situation they're asking Him the most important questions. Almost as if, “We hear great things in a synagogue, we hear great things by our rabbis, but we want to know the truth; so, tell us privately. Nobody hears, we want to know three things:” **“³ ... ‘Tell us when will these things be?’”** “that You just talked about, about the temple being destroyed, and then tell us,” **“³ And what will be the sign of Your coming,”** “And also because You just said

You will come back, when the city will invite You, a few verses earlier. And then tell us the third question is tell us the sign,” “³ ... of the end of the age?”

You know walking downtown New York City, Fifth Avenue, Seventh Avenue, Sixth Ave, more than anything else I noticed psychic shops. Of course, there's a lot of Starbucks, there's a lot of other things, [however] psychic shops are just unbelievably famous and very popular not only there, by the way. And why do I mention that? Because people have this tendency to want to know the future, even though, by the way, in Judaism and *biblically* it's forbidden to go to sorcerers, to go to a fortune teller. In fact, King Saul was judged by God for going to a fortune teller to bring back Samuel from the dead and ask him questions. You know God gives us a third of the whole Bible regarding the future; now we choose not to deal with this [pointing to the Bible] and we choose to go to someone who is afflicted and infected with so many bad spirits and we ask *him* for our future. And here we are, they're asking him the million-dollar question: “Tell us about the destruction of the temple. Tell us, you just talked about Your return, what are the signs of Your return? And tell us, what is the sign of the end of the age?” Wow. Literally everybody wants to know these things. And it's very interesting because non-Jews didn't think that way. Non-Jews didn't think about Messiah, non-Jews didn't think about the temple, non-Jews didn't think about end times, non-Jews had a philosophy that was completely contradicting all of that. They believed in multiple gods. They did not believe in Heaven and Hell. They did not believe in sin and atonement. They did not believe in sacrificial ceremonies, and Yom Kippur, the Day of Atonement. They did not believe that there is one God. They did not believe in Creation. Obviously these things that the Jewish disciples are asking Jesus are of the most important Jewish issues. ⁴ **And Jesus answered and said to them: ‘Take heed that no one deceives you.’**” He basically says, “I'm going to tell you some things right now. And the things I'm going to tell you are going

to be distorted, changed, destroyed, and people will deceive you.” And He says, “⁴ ... **‘Take heed**



that no one deceives you. ⁵ For...’” What? “**‘many will come in My name, saying, ‘I am the Christ,’”**” Many will come in My name. He says, “Look guys, I’m going to tell you what’s going to happen, but I want to warn you many are going to come and say, ‘In the name of Jesus,’ and then they will give you some horrible eschatological scenarios.” And then He said, “⁶ **And you will hear of wars and rumors of wars.’”** Look what He said, “**‘...See that you are not troubled;’**” I want to tell you something, 99.9% of Christians around the world, every time they hear of wars and rumors of wars are troubled. Why? Because “It’s the end!” Hey, He said you will hear of it, *don’t* be troubled, He said. And then He says, and it’s interesting, “**‘...for all these things must come to pass, but the end is not yet.’**” Isn’t that interesting? He basically says wars and rumors of wars are part of life, they will happen, actually they must happen, but it’s not yet the end. Very interesting. And by the way, He’s using the word *must*. This is the same wording we also see in **Luke 24** just before His ascension. Jesus said in **verses 44–45**, “⁴⁴ ... **These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me.’** ⁴⁵ **And He opened their understanding, that they might comprehend the Scriptures.’**” The only thing that concerned Jesus was, “I want you to understand the Scriptures.” And the only Scriptures that existed in the time of Jesus was the Old Testament. There was no New Testament, there were no eschatological books, DVDs, YouTube videos, nothing. It was the words of the Tanach in the Hebrew: the Law, the Psalms, and the Prophets, that’s it.

I want you to understand that Jesus is directing them always to the Scriptures. And then He says, **“⁷ For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. ⁸ All these are the beginning of sorrows.”** Jesus is basically telling them, “Look, this is a fallen world, and just as the prophet Joel talks about it, and the prophet Jeremiah, and the prophet Isaiah, and the prophet Micah, and the prophet Hosea, it’s not going to get prettier here. But I want you to know this is just nothing compared to what’s coming next.” Now you’d probably think that “Wait a minute what kind of an attitude is it to come and tell them, ‘Hey, believe in Me, but yet hey, things are going to get worse.’” No. He’s basically saying, “If you trust Me, don’t be troubled. But if you don’t trust Me, this is just the beginning of the trouble.” And He’s talking to Jewish people, about Jewish matters, and about the fate and the future of Israel. And He says to them, **“⁹ Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake.”** Now why would He say you will be hated by all nations? This is by the way, the definition of anti-Semitism: you will be hated by all nations. Now when one person hates you, it’s one thing; but when the world, the nations, hate you, that’s another thing. The Jewish people went through horrible situations, but it wasn’t yet that bad when the whole world hated them. Now watch this, it’s not the end. He said also, **“¹⁰ And then many will be offended, will betray one another, and will hate one another. ¹¹ Then many false prophets will rise up and deceive many. ¹² And because lawlessness will abound, the love of many will grow cold. ¹³ But he who endures to the end shall be saved.”** In other words, let me tell you something, even when a world leader is going to come and tell you, “Follow me” *and* ask you to worship him as God, if you stand up and say, “Not me”, if you endure to the end, you shall be saved. In other words after the church is gone, raptured, Israel is going to find itself in a situation where it is misled. But if you wake up in time

to understand that something is horribly wrong, and you say, “No, thank you. I believe in God.” Then you shall be saved. Israel has hope. **“¹⁴ And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.”** In other words, watch this: there will be two witnesses in Jerusalem according to [Revelation] chapter 11. There will be 144,000 witnesses according to Revelation chapter 7 and chapter 14. There’s going to be, ladies and gentlemen, always witnesses to the gospel and to the message of hope. And the end will come after everyone had a chance to hear it. And look what He says, **“¹⁵ Therefore when you see the “abomination of desolation,” spoken of by Daniel the prophet, standing in the holy place, (whoever reads let him understand,) ¹⁶ then let those who are in Judea flee to the mountains.”** Jesus is speaking to the Jewish people, to the residents of Jerusalem, when the Antichrist is going to rise. He’s speaking to a nation that will have a temple. He’s speaking to a nation that is next to the mountains of Judea. He’s talking to them about the landscape of Israel, about the landscape of Jerusalem. He’s talking to them, **“¹⁷ Let him who is on a housetop not go down to take anything out of his house.”** In other words, there will be no time, just run! Don’t try to come and collect your stuff, just run! **“¹⁸ And let him who is in the field not go back to get his clothes. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ And pray that your flight may not be in winter or on the Sabbath.”** You know you need to be here in Jerusalem during the winter to understand why you don’t want that to happen. And you need to be here also to understand that Sabbath might be a place where in some places roads are blocked, and in some places people might even stone you for driving in their neighborhoods on Shabbat.

Ladies and gentlemen, nobody in the Netherlands will understand why you have to go up to the mountains. And nobody in Indonesia will understand why you have to not work or not do it

on the Sabbath. And certainly nobody in the Philippines will understand what's so wrong with the winter. But if you understand that all of these, *all of these things* are speaking of a nation that is in its land and its city, then you understand this is a message to the Jewish people. This is a *prophetic* message to the Jewish people. And then look what He says, **“²¹ For then there will be great tribulation, such as has not been since the beginning of the world until this time,”** These are the same words that the prophet Daniel himself used when he described that in **Daniel 12:1**: **“¹ At that time Michael stand up, the great prince who stands watch over the sons of your people; and there shall be a time of trouble, such as never was since there was a nation, even to that time.”** Ladies and gentlemen, don't we see it's the same language, the same phrases, the same people that He's talking about? It's not about the church. The church will not go through the Tribulation. It's about Israel. This is the same exact thing that the prophet Jeremiah in chapter 30 is speaking of. He's saying to them in **Jeremiah 30:7**, regarding that Tribulation he says, **“⁷ Alas! For that day is great, so that none is like it; and it is the time of Jacob's trouble,...”** It's not the time of the church; it's the time of the trouble of Jacob whose other name is Israel.

We must understand everything in this particular chapter, [Matthew 24:22] or this this portion of the chapter, is speaking of Israel** itself. **“²² And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened.”** And this is a portion that causes many to understand the whole thing wrongly. The use of the word “elect” here, *eklektos*, this is a Greek word in the original New Testament manuscript. But by the way, a lot of people think, “Oh, the believers, they are the elect so it must be speaking of the church.” Absolutely not. It is the same word, by the way, that you can find in Deuteronomy chapter 7 regarding the nation of Israel. Ladies and gentlemen, in **Deuteronomy 7:7–8**, He says to the people of Israel the following thing, **“⁷ The LORD did not set His love on you nor choose you because you were**

more in number than any other people, for you were the least of all peoples; ⁸ but because the LORD loves you, and because He would keep the oath which He swore to your fathers, the LORD that brought you out with a mighty hand,...” The choice, the elect, they are chosen people. And it’s very interesting because many times, it is the *phrases* that were given first to Israel, that later on were also adopted by the church, as in 1 Peter 2 regarding the church: You are also a chosen people; you are also a royal priesthood. Yes, you are *also*. But you must understand the word *elect* here shouldn’t make you jump to any conclusion that it is the church. It is a word that originally was referring to the people of Israel. He said also unless those days were shortened no flesh would be saved. That’s exactly what the prophet Jeremiah, and the prophet Daniel said. The terrible, natural disasters that are going to come upon this world will be so severe, that anything you’ve seen so far in your life is nothing. Do you think COVID-19 is a great crisis in the world? Now kiss that thought goodbye. We probably already found medication for it. It’s probably has been something that had been officially inflated. Ladies and gentlemen, the world is going through something now that is a mere shadow of the really terrible things that are going to come from this world where we’re talking about hundreds of millions who are going to perish.

And then of course He said, “²⁶ **Therefore if they say to you, “Look He is in the desert!” do not go out; or “Look He is in the inner rooms!” do not believe it. ²⁷ For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ²⁸ For wherever the carcass is, there the eagles will also be gathered together.”** Ladies and gentlemen, this first coming of Jesus was to His people for the issue of sin. Then He’s going to come in the clouds, according to 1 Thessalonians 4, for His church. But He’s not going to make landfall. And that’s going to be “Ping!” we’re gone; in the twinkling of an eye, as 1 Corinthians 15 says. We will change, we will disappear as you’re going to see further on in this chapter. But

when Jesus will come back *with* His saints—with us—and His feet will stand on Mount of Olives as Zechariah 14 says, the whole world will see it. So for the church, the coming of Jesus to take us will be very, very, swift. [Gesture: Finger snap] Nobody will manage to even notice that. But for Israel, the coming of the Messiah at the end of the Tribulation will be something no one will be able to miss it.

And ladies and gentlemen, look what He says, **“²⁹ Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken. ³⁰ Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And He will send His angels with a great sound of a trumpet, and...”** What? **“they will gather together His elect from the four winds, from one end of heaven to the other.”** Now it’s the church, this elect is the church. Why? He’s gathering them where? From Heaven, from where they’re already at. Ladies and gentlemen, you must understand that the return of Jesus at the end of the Tribulation will be with great wonders, horrible things are going to come shortly before that. By the way the Jewish prophet said that already. Joel, the prophet Joel chapter 2, look what he says speaking about Israel, talking to the Jewish people to repent. He says the following thing in **Joel 2:30–32**, **“³⁰ And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. ³¹ The sun shall be turned into darkness, and the moon into blood, before the coming of the great and awesome day of the LORD.”** The awesome return of Jesus. **“³² ...For in Mount Zion and in Jerusalem there shall be deliverance,”** Israel will be saved when He will come back, **“as the LORD has said, among the remnant whom the LORD calls.”** Amazing.

Now watch this, at this point Jesus pauses. He just told them, “Guys, I’m speaking to you right now as Jewish people, and I’m telling you now the entire future of the nation of Israel. I want you to know there will be [counts on fingers] A, B, C, D and E, and I want you to know it’s in accordance with all that is written in the Scriptures. I want you to understand it. However, now I’m going to tell you about this generation that is going to see the great transitioning point.” And now He’s talking to them and He’s saying, **“³² Now learn this parable from the fig tree:...”** The same fig tree that three chapters ago [Matthew 21] He referred to, is appearing right now. If He meant Israel then, why shouldn’t it mean Israel right now? And He said, **“³² When its branch has already become tender and puts forth leaves, you know that summer is near. ³³ So you also, when you see all these things, know that it is near—at the doors!”** Now a lot of people are kind of confused, “Wait a minute the word ‘you,’ isn’t He talking to the first-century disciples? You-you-you [pointing at people]?” Absolutely not. We see so many times in the Scriptures using the word “you”; an example is in **Deuteronomy 30:1–3**: **“¹ Now it shall come to pass, when all these things come upon you, the blessing and the curse which I have set before you, and you call them to mind among all the nations where the LORD your God drives you, ² and you return to the LORD your God and obey His voice, according to all that I command you today, you and your children, with all your heart and with all your soul, ³ that the LORD your God will bring you back from captivity,...**” Look, He’s speaking about then, and He’s telling them the Lord will bring you back, generations later. So, when He used the word “you,” He can use “you” now [i.e., presently], but He can also use it to “your people” generations later. That’s not enough we have also another passage in **Jeremiah 31:1–6**, **“¹ ... says the LORD, ‘I will be the God of all the families of Israel, and they shall be My people.’”** He says, **“² ...The people who survived the sword found grace in the wilderness— Israel, when I went to give him rest.’**

³The LORD has appeared of old to me, saying: ‘Yes, I have loved you with an everlasting love; therefore with loving kindness I have drawn you. ⁴Again I will build you, and you shall be rebuilt,...’” Same thing. God speaks to them *then* by the prophet about the same nation in the future. So, this is interesting, almost everything that people have a problem with that caused them to think that it’s all about the church, almost all of them we just debunked. It is about Israel.

Now watch this, He’s now telling a generation of believers, “Look, I’ve talked about Israel right now, but now I’m talking to you believers: when you see the fig tree coming back to life, when you see Israel coming back to their land, when you see Jerusalem back in their (Israel’s) hands, when you see them returning from the four corners of the world, as we just read in Jeremiah 31, I want you to know one thing. I want you to know that **“³⁴... this generation will by no means pass away till all these things take place.”**” In other words, this generation—we live in this generation, the believers of Jesus right now who live in this world and believe in His Word—they are a testimony to the fact that God did bring His people back to their land. He did bring His people back to the city. And I want you to know, ladies and gentlemen, that He’s telling them, “Guys, unlike any other generation in the past, you are the generation that shall not pass away.” And by the way, Jesus is always saying, “Everything I say is based on Scriptures. I’m not making it up. I am here because everything *must* be fulfilled.” This is why He said, **“³⁵ Heaven and earth will pass away, but My words will by no means pass away.”**” And then of course after He talked first about Israel, and then He talked about the church during the time that Israel is back which is now, look what He says, **“³⁶ But of that day and hour no one knows,”** for this generation, for our leaving, for our departure, for **“³⁶ ... that day and that hour no one knows,...”**

Look, I want you to know that the Tribulation is a seven-year tribulation. It’s not a day, and it’s not an hour. Now I know that sometimes the Tribulation is called the “Day of the Lord”,

but here He's going to the resolution (detail) of the hour even, and He's saying, **“³⁶ But of that day and hour no one knows, not even the angels of heaven, but My Father only.”** And then of course He said, **“³⁷ ... so also will the coming of the Son of Man be. ³⁸ For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, ³⁹ and they did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰ Then two men will be in the field: one will be taken and the other left. ⁴¹ Two women will be grinding at the mill: one will be taken and the other left. ⁴² Watch therefore, for you do not know what hour your Lord is coming.”** He's speaking about “... your Lord.” He's already your Lord. He's speaking about believers. The Rapture is imminent. We don't know the day. We don't know the hour. But we need to be ready. Why did He say, “Watch; your Lord is about to come.” That's a promise. Watch and be ready at all times. **“⁴⁴ Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.”** In other words, every believer that tells you the day and the hour and the minute, he's wrong. Don't expect Him to come on this holiday, or this festival, this city, or that year. Don't expect it because He will come at the at the time you're not expecting. He's coming to find you ready at all times.

And then, ladies and gentlemen, we're concluding this message with the last portion of that chapter, and we're going to come back to another message on chapter 25 probably in a few weeks from now. But now, **“⁴⁵ Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? ⁴⁶ Blessed is that servant whom his master, when he comes, will find so doing. ⁴⁷ Assuredly, I say to you that he will make him ruler of all his goods. ⁴⁸ But if that evil servant says in his heart, “My master is delaying his coming,” ⁴⁹ and begins to beat his fellow servants, and to eat and drink with the drunkards,**

⁵⁰ the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of, ⁵¹ and he will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth.” Weeping and gnashing of teeth, reserved for the end of the Tribulation to the great white throne of judgment, to the eternal punishment of the non-believers in the lake of fire.

But ladies and gentlemen, what we conclude this message with is this, first He talked about the nation of Israel; then He talked about the believers right now; and then He’s warning them: “Be ready. Don’t act religion. Don’t have your churches as social gatherings only. Don’t pretend that you are ready. Don’t pretend that you are born-again, spirit filled. Don’t say, ‘Thus says the Lord,’ when you’ve never heard from Him. Don’t use money of the saints to promote your own things and your own ego. And *don’t* be living in this world and enjoying this world as if this world is your final destination. Watch, be ready, and you will have a portion in the New Jerusalem.” You will have a portion— by the way, speaking of ruling with Him, these are the promises we have even in the millennial kingdom not only that we will live with Him but we also, the Bible says, we will rule [with Him].

So, I’m concluding this message with that simple hope that is all throughout the Scriptures, ladies and gentlemen. From the top of Mount of Olives, from the city of Jerusalem, from the city of the Great King, from the place where God brought back His people, I want you to know the fig tree is blooming. Israel is back. This generation shall not pass away. And there is a great difference between the church’s rapture and the return of Jesus with the church at the end of the Tribulation for the nation of Israel. And we need to remember that if Israel is the one to go through the Tribulation and not the church, that means that the church must be raptured before the Tribulation. This is the basis of the pre-tribulation rapture of the church. And this chapter instead of debunking

it, it is actually a proof to that wonderful hope that we're not destined to the wrath of God, that He's coming to take us, that this is our blessed hope, and that some of us may not even see corruption. We will wear incorruption. We will change in the twinkling of an eye, and we will be with Him forever and ever.

Father, I thank You for Your Word. I thank You for Your promises not only to us, but also to Your nation, Israel. We lament over the fact that they keep choosing religion, and they keep falling into that terrible mistake of pretending. Father, I pray that they will understand the need for a Savior; that they will understand that the prophets, all the prophets, call them to repent. And only repentance will eventually cause them to escape the terrible end of the whole world and to be those whose names will be written in the Lamb's book of life. We thank You Father for the hope that we have here. And we thank You for Jesus who came to save us, and it is in His name we pray, Amen.

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

*** CORRECTION: Unintentional error spoken in the YouTube video was corrected on closed caption and this manuscript.*

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