

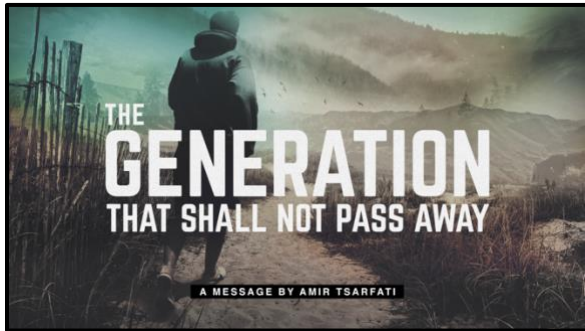


Amir Tsarfati

The Generation That Shall Not Pass Away

https://www.youtube.com/watch?v=bletTISbH8M&ab_channel=BeholdIsraelwithAmirTsarfati

Good morning everyone. This is a great honor to be here. It is a beautiful church, beautiful people, and it is a beautiful, sunny day in Southern California. [Audience: Laughter] So, I was, you know, warned. The media is always warning people not to go to Israel because it is “super-dangerous.” And so I was thinking, “Okay, I’ll go to the U.S.” And then I turn on the TV.



Hurricane. I said, “Alright, I’ll go to Asia”, typhoon, super-typhoon. Israel is not that dangerous after all. See, the media is giving us very bad press. In fact, I call them the “Medi- nites,” as you all know. You know, Israel is much

safer than Chicago, for example. More people died in Chicago in the last month than in Israel in the last ten years. It has to be brought to the right perspective.

I want you to understand that we live in unbelievable times. I mean, for so many years I’ve been teaching Bible prophecy, and there’s always the aspect of teaching about future events with the hope that it’s going to happen, but it’s a different story when you live through the days when it happens. Last night Israel had an airstrike in Damascus; I do not know if you know that. We sent a few F-16s, [American fighter jets] and we sent them a gift card. [Audience: Laughter] Apparently the Iranians—you know over the last month we noticed that cargo planes are flying nonstop to the Damascus International Airport. We see exactly what is being unloaded, and we see where it’s being stored. So, the same storehouses where they stored weapons before—and were destroyed by us—were reconstructed. But this time they thought to pull a trick by covering or painting the roof

of those storehouses with either “UN” or “DHL” with the colors of DHL. So, a quick phone call to DHL, and they don’t have anything in Damascus. And a quick phone call to the UN; they have no storehouses in the airport in Damascus. So all we needed to do is clarify with the Russians that they understand that we are about to do something; and [notify] the [U.S.] State Department and the Pentagon that the UN and DHL storehouses are going to become parking lots. And that is exactly what happened. It’s unbelievable in my eyes that Israel is watching Iranian entrenchment in Syria, is watching Turkish entrenchment in northern Syria, and is asking permission from the Russians to go and strike Damascus. It’s unbelievable. I will definitely talk about that when I teach Bible prophecy, but that’s another thing to quote today and yesterday’s headlines. Russia is already on the border with Israel. In fact, the only patrols that we have along the border with Syria are Russian soldiers, Russian vehicles with Russian flags. We see them every day.

It’s amazing because—how many of you watch my weekly updates on YouTube? Facebook? Shame on you, not too many. [Audience: Laughter] Well, if you would have done that, you would have known that Israel just recently, in the last few weeks, realized that what we have is actually much more than what we thought we had as far as natural gas. We just found out that some of the reservoirs of natural gas that we have are two to five times bigger than what we had originally thought. And we are becoming a big competition to the Russian-gas export to Europe today. You understand that right now we are negotiating with Greece and Cyprus and Italy on putting a gas-pipe under the Mediterranean that will cost \$7 billion, and America actually said that they are willing to be part of this project. And that is while the Russians are trying to cut a deal with Germany on an \$11 billion project of another gas-pipe. President Trump made it very clear to Angela Merkel that “You cannot expect me to defend you in NATO, and then [you] do business with that enemy that we are trying to defend you from.” I mean that doesn’t work. In fact, the

NATO secretary general today for the first time, thanked President Trump for pushing the other members to pay their part in everything. [Audience: Applause] So after they bash and smear and all of that, eventually they get to their senses, and they realize that this guy's actually—now we see money flowing. Everyone understands you have two options here: to be puppets of Putin, or to do things in a different way. For some of the countries such as Serbia, and Hungary and Bulgaria, who were under the Iron Curtain for so many, many years, the option of returning to being under the thumb of the Soviets is not even an option. They don't want that. And that brings Israel to become a candidate. The Undersecretary of Energy of the United States took part in a meeting in Greece the other day and said—and actually John Bolton also said—that Europe should buy gas from Israel.

Now, I live in 2018 to see the days when Israel is competing with Russia and it's not a nice thing to know that the Russians don't like this competition. And so, just to make it clear, the hook in the jaw of Rosh to come down all the way to the border with Israel was already placed. It worked already. It's coming all the way down, and it's on our border. It's only a matter of weeks or months before they will understand that Israel as an ally is not as friendly as Israel as a source where we [Russia] can take the spoils of war from. It's interesting, you know—I'm always amazed how God used the prophets, the prophets of Israel—you know, don't try to become a prophet. Okay? You most likely are not called to be one. You know, God said in the New Testament that He spoke to our fathers through the prophets of the Old Testament, and you have to understand that the prophets never said anything of their own private interpretation.

When I open Ezekiel chapter 38 that describes the coming war, you can actually see that the Lord says through **Ezekiel [38:17]: “¹⁷ Thus says the LORD GOD: ‘Are you he of whom I have spoken in former days by My servants the prophets of Israel,...?’”** Isn't that interesting?

Ezekiel is writing something about himself. He does not even know; he is writing a future event, and he is actually saying to Russia, “Are you not the one that Ezekiel wrote about?” And Ezekiel is writing that. It’s amazing. We’re watching it before our very eyes. You cannot take away the prophets of Israel from the picture of what’s going on. They gave us an amazing, amazing picture. When **Hebrews chapter 1[:1-2]** says that God spoke in the ancient times to our fathers by the prophets, He also said—look, I’m going to read it—this is a new Bible I just got it yesterday—He says, **“¹ God, who at various times and in various ways spoke in time past to the fathers by the prophets ² has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;...”** So, here we are seeing that Jesus never contradicted a single verse from the prophets. He is continuing in the same mantle. So, He is now—we’re coming to the point where Jesus, towards the end of His ministry is on the Mount of Olives, and He’s surrounded by His disciples. None of His disciples were Catholic or Orthodox Christian. Yes, Jesus taught His Jewish disciples while He was in Jerusalem. And to make it very clear, in the history of planet Earth, Jerusalem was never a capital of any other nation but of Israel. [Audience: Applause]

So, here you are having a Jewish Messiah who speaks to the Jewish disciples in the Jewish capital of the Jewish people. And we have to take things in the right context because the questions that He was asked by His disciples—to which He gave a great and lengthy and detailed answer—those are questions that His disciples were asking. These were authentic Jewish issues related to the Jewish temple, the Messiah, and the last days. No Gentile in those days was thinking about the last days, or was thinking about the Messiah, or was thinking about of the temple in Jerusalem. In fact, the temple in Jerusalem was the only temple in the world that did not contain a single statue in it. That was a big enigma to the Gentiles in those days. How can you have such a huge structure

and not even a single statue in it? Are you guys nuts? And you know they say that if you came to Israel 2,000 years ago—you, actually as a Gentile— you were amazed at three things: A temple that contains no statue; a day in the week when no one works; and the sea where everybody floats.

Gentiles in those days were NOT interested in one God, nor in a temple that contained no statues.

[Audience: Laughter] Now, Gentiles in those days were not interested in one God nor in a temple that contained no statue. And so, He's talking to the Jews about Jewish matters that interest the Jews, even of

those days, and He's doing that on Mount of Olives. That's why it's called the Olivet Discourse.

On the top of Mount of Olives, He sat down with His disciples. And, by the way, He was not angry with their questions. He understood exactly where they come from, and He took His time to give

them a detailed answer. The first verses [Matthew 24] of 4–31, He's speaking to the Jews about the future of the Jews. But then starting from verse 32, He is giving them also a different perspective of what's going to happen while it is going to happen to the Jews. And He's talking

The Future of Israel
Matthew 24:4-31

about something else, someone else, another group of people which, by the way, they are also part of.

The Future of the Church
Matthew 24:32-51

So, **Matthew 24:32-35**, that's the topic of our message this morning. ³² **'Now learn this parable**

from the fig tree:...' Jesus is—after He spoke about all the things that Israel is going to go through,

He stops in the middle of His teaching on Israel and now He's telling His disciples, "Now listen,

I want you to learn a parable from the fig tree." In other words, "What I'm going to tell you about

the fig tree is not exactly about a fig tree. It's a symbol of something different. It's just a parable,

the fig tree." He basically is saying this: Look, ³² ... **'When its branch has already become**

tender and puts forth leaves, you know...'" Say, "you know." [Audience: "You know."] It's not,

you think. It's not, you guess. You know. ³²... **'you know that summer is near.'** ³³ **So, you also, when you see...**" Say, "you see" [Audience: "You see."] It's not when you are taught about it; it's not when you're hoping for; it's not when you dream. You *see* with your very eyes. ³³ ... **'when you see all these things, know that it is near—...'** Not 200 yards away. Not 200 miles away. Where? [Audience: "Near."] ³³ **...at the doors!**" [Whispers: "Right there."] So, Jesus is basically telling the disciples, "Look, the fig tree—remember the fig tree? That fig tree that died, it's going to come back to life. And I want to tell you something, this generation that is going to live." It says, ³⁴ ... **'this generation that will by no means pass away...'** Will. He says, the generation that will see—see the rebirth of that tree—that ³⁴ ... **'generation will by no means pass away until till all these things take place.'** What things? He's coming back. ³⁵ **Heaven and earth will pass away, but My words will by no means pass away.**" Just like God says through the psalmists and the prophets so many times in the Bible, [Isaiah 40:8] ⁸ **The grass withers, the flower fades, but the word of our God stands forever.**" Wow. So, He stopped His entire description of the end times of Israel, and He's telling them, "Now, listen. I want to talk to you now, not as Israel, but you're different. You follow Me. You can escape this, and if you're going to be living through the days to see the fig tree blooming, that's it. That's the last generation." Wow. You need to pinch yourself right now. So, He says it's a parable, which means the fig tree is just a symbol.

But before we talk about the fig tree, let's talk about the fact that He just mentioned the word "generation." And let's face it, scholars and theologians, and teachers and pastors for years were pondering and debating on what is a generation? Some say 20 years. Some say 30 years. Some suggest 40 years. Others say longer than that. The generation question was always there. So, I want to show you what has to be a generation that He meant; [and] what are other options that

actually cannot really hold water. First of all, we have to understand a generation biblically has always been the longevity of mankind. You can see it in Genesis, in Psalms, in Jeremiah, in Acts, in Joshua. It's always been so that the generation is described in the Bible begins at conception—for all those who are pro-abortion, life begins at conception—so, if you are talking about a lifespan, lifespan begins at conception, and it ends at death. Okay? It's just that he's having fun swimming for nine months. Where is he? Swimming. He's alive. You always make sure he's alive. But he's just swimming. And he has some weird food that you don't have to buy. You just produce it. That's all. Amazing. Amazing to see—I always was amazed when I touched my wife's pregnant belly when I could see the foot of the baby. Pow. Pow. [Moves fists like a boxer] And I was like, "I do not know if I could be a pregnant woman." Forget about the birth pangs and all that. I'm talking about the fact that there is a living creature inside of you. Amazing! How can people say it's not a living creature? He's there, he's kicking, he's talking—it's amazing. And he's swimming and he's so happy. He has no clue what's going to happen next. Yes?

The average lifespan of a group of people living at about the same time constitutes the length of a generation. In other words, you can be 12 years old here, and 92 years old here; there is an 80-year difference, but everything you see together makes you the generation that is watching those things. Whether you are 12 or 82 or 92, you are still the generation. It's a lifespan of a *group* of people. Before the biblical flood, the average lifespan of a man was over 900 years. We know that. The Bible records that. Today, if a person makes it to 100, he's a celebrity. But you understand what happened after the flood and with the works of sin and all of that, we can see it has gotten shorter, and shorter, and shorter, to the point, by the way, where David the king died when he was 70, and he was considered an old man. And, of course, things have improved over the last, I don't know, 100 years or so because of the advanced medicine and all that. Now we manage to prolong

life. It is no longer 60 or 50; now it's getting back up there to every year we're actually prolonging the average lifespan. Some people say a generation must be 40 years because the Bible talks about the wilderness generation. Well, let me explain both Numbers 32, Psalm 95, and Hebrews 3 talk about the wilderness generation. The term generation there is not about a lifespan of a generation; it's something completely different. Let's read. **Numbers 32:11-13**, it says: ¹¹ **'Surely none of the men who came up from Egypt, from twenty years old and above, shall see the land of which I swore to Abraham, Isaac, and Jacob, because they have not wholly followed Me,** ¹² **except Caleb the son of Jephunneh, the Kenizzite, and Joshua the son of Nun, for they have wholly followed the LORD.'** ¹³ **So the LORD'S anger was aroused against Israel, and He made them wander in the wilderness forty years,...**" So, you understand, He talks about a sentence over [due] anyone who is 20 years and above, and they had 40 years in the desert. So, in a way, the number 40 is not even anything important here because they were 60 at least, to some part over

A 40-year period was required for the disobedient generation of Moses' day to die off in the wilderness. Those who hold to the forty-year generation concept do not take into account the total age of those who had sinned against the Lord. The curse was to be against the men who had reached twenty years of age. After the 40-year judgment period was completed, there were no men left older than 60 years of age except Joshua and Caleb.

here. A 40-year period was actually just the required time for the disobedient generation of Moses' day to die off in the wilderness. So, it's not a generation as far as a lifespan; it's just a judgment period that we're talking about. The

curse was to be against the men who had reached 20 years of age and after the 40-year-judgment period was complete, there were no men left older than 60 years of age except Joshua and Caleb. Of course, both of them outlived the rest, so you cannot say it's even 60 because they lived longer than that. So, you see that the term generation of the wilderness doesn't hold much water in this case.

But then there is the view from the Psalmist. You know that there is only one psalm that was written by Moses. Did you know that? One psalm. Psalm 90. **Psalm 90** is one of the oldest psalms that was ever written. And the Bible clearly says that “**A Prayer of Moses the man of God.**” And then he goes on in verses 9–10 and he says: **[Psalm 90:9-10] “⁹ For all our days have passed away in Your wrath; we finish our years like a sigh. ¹⁰ The days of our lives are seventy years; and if by reason of strength they are eighty years, yet their boast is only labor and sorrow; for it is soon cut off, and we fly away.”** So, if we already understand that 20 and 30 years are not a lifetime of a generation, and if we also understand that the generation of the wilderness that gave us the idea of 40 years, it’s not applicable also. Now we see in the book of Psalms—especially in light of the fact that David wrote most of them—and He lived only to the age of 70—[that] 70, maybe 80 in a good case, is a lifespan of a generation. Interesting. Very, very interesting. You can clearly see that a 70- to 80-year lifespan for the past 3,000 years was probably the case. And David, of course, lived there. Studies were showing basically that, for example, the life expectancy of those living in the United States in 1850 was less than 40 years, but increased to 47 by 1900, and then mushroomed to 77 years by 1999, and by the end of the 20th century we see that according to the *2002 World Almanac and Book of Facts*, the average life expectancy in the United States is 77 years: 74 for males and 80 for females. Wow. You can live without us; we can’t live without you. But for Israel, it is 79 years: 77 for males and 81 years for females. And the average life expectancy at birth for Israel is projected to be 82 in the year 2025. So, now we understand, we are talking about anything between 70 to 80. Maybe a little bit more. Anything.

So which generation was Jesus talking about? Now comes the best part of this message. See some people think—some teachers, they think that when Jesus talked about that generation shall not pass away, He talked about Israel. But I find it very odd. Why? Because He’s talking about a generation that is going to *watch* Israel. He doesn’t talk about the fig tree. He talks about



the generation that will *see* the fig tree come back to life. Wow. So, I believe it talks about the believers of the time. I believe that the most significant end-time prophecy is the rebirth of Israel, and the rebirth of the fig tree. You have

to understand, Israel in the Scriptures has been described in three different types of trees: the vine,



the fig, and the olive. Each and every one of them was a symbol of something else. The vine was a symbol of the spiritual privileges of Israel. The fig was a symbol of Israel’s national privileges. And that’s why the birth of Israel as

a nation—they were still the people of God, He still cared about them—but there was no rebirth as a nation back in the land. So, the national privileges are the fig [tree], and the religious ones,



the olive tree. The olive tree that had roots, deep, the roots of Abraham, Isaac, and Jacob. God says, “I am the Lord— and remember My name—I am the God of Abraham, the God of Isaac, and the God of Jacob.” So, when

somebody says to you, “Oh, we the Muslims, we believe in the same God as you. We believe in

the God of Abraham.” Well, ask him if he believes in the God of Isaac and Jacob also, because



that’s the full name of our God. If they stop at Abraham, that’s not the same God, folks. So, regarding the vine, we have enough proof in Psalm 80, and Isaiah 5, and Jeremiah 2. The fig tree, Hosea 9 talks about the fig tree, Jeremiah

24 and, of course in our case, in Matthew 24. And the olive tree is in Hosea 14, Isaiah 17, Isaiah 24, Psalm 52, Psalm 128, and Romans 11. Romans 11 speaks of Israel being the good olive tree, and the Gentiles being the wild olive tree, and how some of the branches of the olive tree were chopped off, and you the Gentiles, being the wild olive tree, were grafted in. And now you’re not *instead*, but you are *partakers* of the fatness of the oil. Amazing.

So, you see, the privileges that Israel had cannot be taken from them. You have been grafted in. And now you are also, in a way, part of it. And that is why, by the way, everywhere they will hate Israel, they’re going to hate the believers. Everywhere they will want to get rid of Israel, they’re going to get rid of the believers. It goes together. And if there are churches that are teaching



that God has *replaced* Israel, then they’re actually mocking God because they are actually saying God is in the business of changing His mind. In fact, the only insurance policy the church has that God is keeping His covenant with you, is the fact that He keeps

His covenant with Israel. And the fig tree is coming back to life. It’s not dead forever. [Audience: Applause] Look at this picture. When the Jewish people started coming back to the land of Israel

towards the end of the 1800s, they found exactly what Mark Twain said in his diary [*Innocents Abroad*] that he wrote as a traveler. He just wrote, “I’ve never seen such a barren wasteland in my life where we hardly saw a living creature.” I mean the Arabs say they were there; he couldn’t see anyone. He even said—no, no; it’s a fact—most Arabs came to the land as a result of the Jewish immigration. When Jewish people brought business, and brought some mindset of developing, then they started coming to work for them. And it’s interesting because—look at these people—probably coming from Poland or Russia. They are certainly so dressed like that. But they are just trying to farm dead land. Their biggest enemy was actually not the Arabs there because there were hardly any. The biggest enemy were the anopheles’ mosquitoes that the brought malaria from those swamps all around. It’s interesting because they started coming because the Lord started doing two things. He said, “Okay, I have to bring the fig tree back to life.” The word Zionism—which the enemy likes to mock and tell you that it’s terrible—Zionism is actually the desire of the Jews to return back to their homeland. Homeland is Zion. When you’re a Zionist, you believe that your place as a Jew is in Zion. That’s what makes you a Zionist. Okay? So, the Zionist movement started in Europe, and at the same time terrible antisemitism started. So, the desire to go to Israel, with the desire of the rest to kick them out of other lands was a great instrument in that fig tree coming back to life. It’s interesting because look. In **Ezekiel 36:8**, he says: “**8 ‘But you, O mountains of Israel, you shall shoot forth your branches and yield your fruit to My people Israel, for they are**



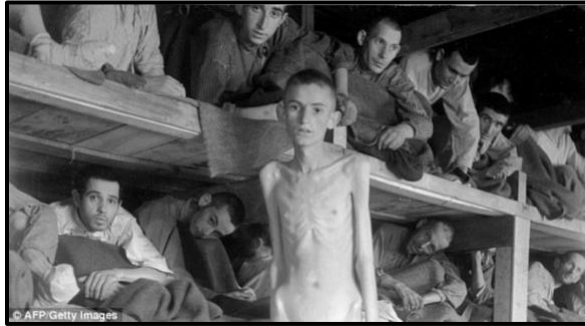
about to come.’”

The Lord knew that there was no way that hundreds of thousands or maybe millions of Jews can return to a land like this. It will never work. So what did the Lord do? He spoke

fertility, and boom! Look what happened. Look [fertile ground]. Today we export food. Listen, while farm workers are 3.8% of the workforce in Israel, we actually produce almost 100% of our food. The Jewish cows are the most productive cows in the world. Every “moo” is computerized. The cows complain but produce. [Audience: Laughter] We are number one in the world in technology to extract water even from the air. We invented the drip irrigation system. We are the number one exporter of desalination installations all around the world, and we do that even in Israel. Listen, we use solar energy like no other country does. And 90% of our wastewater is being purified and recycled for agriculture. Guys, I mean I went to a place that had an amazing pool. And the lady says, “Guess how deep it is.” It was clear. I said, “Three meters?” She said, “Eleven.” I said, “What?” She said, “Taste it.” I tasted it. It was amazing. She said, “Good. I just flushed the toilet.” I said, “What? Whoa.” [Audience: Laughter] She said, “No, no, it doesn’t go like that. I flush the toilet; the water goes all the way to a pool where there are some water plants; they start cleaning the water; then it moves to another pool where other water plants clean the water, to another pool; by the end of the fourth pool, the water is completely pure.” Wow. We export that to the whole world. You do not need electricity for that. The water just—gravity goes all the way until they reach the pure and the nice state. Listen, we export so much technology to the whole world. India, the largest, the most populated country in the world, we are number three in their military-equipment imports. First, they import from Russia, then America, and then from Israel. That dot on the map—look. [Points to previous slide of lush land of Israel] That’s God saying, “The fig tree’s coming back to life.”

Okay, and then He says, “Look, first of all I have to prepare the land.” Then He says, “Now I have to bring the people.” But the people are in Europe. Now, unfortunately, they’re not going through a good time. You know, Ezekiel 36 talked about how God will heal the land in preparation

of the return of the Jews to their land. And then in **Ezekiel 37:11–14**, Ezekiel was brought to a valley full of dry bones. Ezekiel was so terrified, and Ezekiel says, “What is this?” And the Lord



says, “¹¹ ... **‘Son of man, these bones are the whole house of Israel. They indeed say, “Our bones are dry, our hope is lost, and we ourselves are cut off!”’**” That means they’re alive. It’s dry bones, but they’re alive. It means it’s a person that

has bones and skin but no hope. He thinks that God has forgot all about him. I remember thinking about these verses for so long, and then I stumbled onto a picture from when we liberated the death camps. And I looked at this little boy that had skin and bones, no flesh almost at all, and look at his eyes. There is no hope. He—all of them think, “God has forgot all about us.” And God said, “No, no, tell them, “¹² ... **‘Behold, O My people, I will open your graves and I will cause you to come up from your graves, and bring you into the land of Israel.’**” Not Palestine. The land of Israel. And then He says, “¹³ **‘Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. ¹⁴ I will put My Spirit in you, and you shall live, and I will place you in your own land....’**” It’s not somebody else’s land. It’s called Israel, and it belongs to you. So, when a U.S. President says, “I think that Jerusalem belongs to Israel,” it’s very biblical. It’s not political. Wow. So He said, “Listen, you’re going to have a family. You’re going to come to Israel, and I’ll make you a great nation.” Wow. And I’m thinking how He literally did that. Look. The next picture. You’re going to see we came by the thousands on boats. Look at this jumbo-747 [Boeing 747 aircraft]. We gutted all the seats out of it, and we put a 1,000 Ethiopian Jews inside. Thank God they’re very, very slim. [Audience: Laughter] And if that is not enough, Jews continue to return to Israel every day by modern

airplanes. Every day. Look, one of the major tasks of the Israeli secret service, the Mossad, is to



bring the Jews back home. Did you know that? It's not killing your enemy; it's bringing the Jews back home. That's it.

And in 1948, the nation was born. In 1948 the nation was born. And *that's* [when]

we start the counting of a generation. Think about it, 1948, we were born as a nation that was on the verge of annihilation every day. Every single day of that year, and the following year, and the following year, every day was a day that was a gift from God because we were supposed to be destroyed. All of our enemies all around us were contemplating day and night, "How are we going to destroy them?" In 1948, two hours after we—not two hours, less than that—after we declared statehood, Lebanon, Syria, Jordan, and Egypt invaded. And if that's not enough, even Iraq invaded. And if that's not enough, the local Arabs started from within. And we ended up the war with 30% more land than we had when we started the war. And doing that with what? Two aircraft—but we needed to hold the stick in one hand and throw the bomb with the other—and five armored vehicles, and tens of thousands of soldiers that had absolutely no experience. They just survived death camps, like my grandparents. It's a miracle. Now, they tried to take some of Israel's victories to West Point [American military academy] to teach officers how to fight a war. And they looked through all the stories of the wars, and they just threw it all away into the garbage because you cannot teach anything. The Israelis didn't do anything great. God fought everywhere for them. West Point cannot take Israel's wars and teach anything. 1948—Psalm 83 was fulfilled. All the nations that Psalm 83 mentions are all the countries around us. And he even says Assyria even joined them, Iraq of today. What is it that they wanted from us in 1948? Oil? Gas? We had none

of these. They wanted us to be cut off from being a nation because we just changed the name from Palestine to Israel—that the name of Israel will be remembered no more. So that was that war.

And look, how many of you here were alive in the last 10 years? [Audience: Laughter] You see, in the last 10 years, we—the generation that lives right now—we’ve seen an amazing, amazing transition from Israel being small, vulnerable, insecure, dangerous, and very poor, to Israel being safe, secure, and prosperous. So much so that we are held today as the eighth-most-powerful nation on planet Earth. [Audience: Applause] And where are we in 2018? Seventy years passed. Hmm, last time I checked the Psalm [Psalm 90], 70, maybe 80 is a generation. Look, I believe the Feast of Trumpets, and the Yom Kippur, and the Tabernacles will be fulfilled to the people of Israel when the Lord will come back. See, the Jewish people pray every morning, [Hebrew] “May our eyes will behold Your return to Zion with mercy.” They say that every day. They want Him to come back, but they don’t believe He’s coming *back*. They believe He is coming for the *first* time. But you have to understand something: they understand that when He comes back it’s going to be a terrible time of tribulation that will eventually bring Him back. And they believe that there has to be a great time of repentance. The whole thing of repentance and the whole thing of tabernacling physically on Earth with everyone, will happen later as God will fulfill those festivals to Israel just as He did with the first four of them.

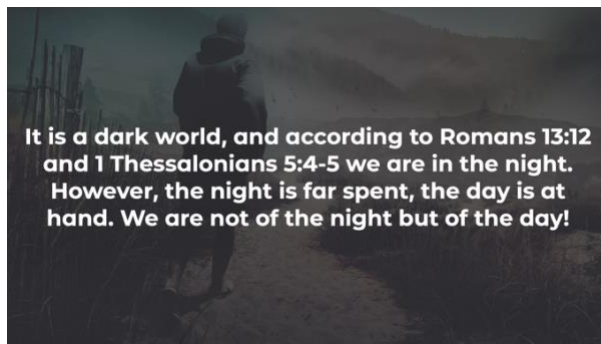
But for us, we see a different fulfillment. You understand when Moses was commanded in Numbers chapter 10 to make two silver trumpets—two silver trumpets—why two? Why silver? Why trumpets? Trumpets are a means to announce the coming of someone. Silver is a precious metal, but not perfect. And two, because I believe there are only two groups of people on planet Earth that God called them, “You are My witnesses.” Israel in Isaiah 46, and the church in Acts 1. Now throughout the history of Israel the church did not exist, all throughout the Old Testament.

But from the moment the church became a church, Israel was thrown out of the land. Israel as a nation was not back in the land. Only since 1948 the two coexist. The trumpets are sounding their sound. That's why the Bible says at the last trumpet—boom! We're out of here. I believe 1948 was a great sound of the trumpet. 1967 was a great sound of the trumpet. If I may say, 2018 was a great sound of the trumpet as well. All I'm waiting for is the last trumpet.

Now the Bible says that we don't know the day and the hour. In **Matthew 24:36**, it says, **“³⁶ ‘But of the day and hour no one knows, not even the angels of heaven, but My Father only.’”** This is only applicable for the Rapture of the church. Why? Because regarding Israel's salvation at the end of the Tribulation, everybody knows it's the seven years. Everybody knows, at the end of the seven years. Look, we have a description of the number of the days. The only thing that we miss out here is, when should we start counting? Because we start counting only when we're out of here. So, when He says that, **“² ...the day of the Lord so comes as a thief in the night.”**, it will surprise everyone, but not us. The Bible says in **1 Thessalonians 5:2–3**, it shall not come as a thief in the night for you, **“³ For when they say, ‘Peace and safety!’ then sudden destruction comes upon them,...**” Who is going to celebrate peace in the Middle East in the construction of the third Temple? Israel.

Ladies and gentlemen, I want to tell you something. In **Matthew 25:13**, Jesus said, **“¹³ ‘Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.’”** We don't know the day, we don't know the hour, but it's not going to surprise us because we know the times; we know the seasons. In fact, the Bible says, [**1 Thessalonians 5:1-2**] **“¹ But concerning the times and the seasons, brethren, you have no need that I should write to you. ² For you yourselves know perfectly...”** I love it. So many Christians—or those who call themselves Christians—they don't know perfectly anything. In fact, they are not even

looking forward to it when the Bible says you know perfectly. **“² For you yourselves know perfectly that the day of the Lord so comes as a thief in the night.”** I’m wondering, “Why a thief in the night?” Because as long as we are in this world—this world is a dark world. According to **Romans 13:12**, it says, **“¹² The night is far spent, the day is at hand....”** So, we’re at the very



It is a dark world, and according to Romans 13:12 and 1 Thessalonians 5:4-5 we are in the night. However, the night is far spent, the day is at hand. We are not of the night but of the day!



“Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more **as you see the Day approaching.**”

Hebrews 10:23-25 (NKJV)

end. The day is at hand, but we’re still in the night, or the tail-end of the night. 1 Thessalonians 5:4-5 talks about how we are of the day although we’re still in the night. The night is far spent, the day is at hand, and we are not of the night, but of the day.

This is why I love to conclude this message with the verses from Hebrews 10:23-25. Because I know there are so many Christians that are so tired. They’re like, “How long can we still

stay here?” I always tell them, [Singing] “Rejoice in the Lord always...” You know? [Audience: Laughter] Philipians says that, and it says, the Lord is at hand. That’s why you need to rejoice. [Hebrews 10:23–25] **“²³ Let us hold fast the confession of our hope without wavering,...”** What is our hope? The blessed hope. **“²³ ...for He who promised is faithful.”** Everything He said has happened. Why do you doubt about the coming Rapture when Israel is back in the land just as He said? The fig tree is alive. And look at this: **“²⁴ Let us consider one another in order to stir up love and good works, ²⁵ not forsaking the assembling of ourselves together,...”** That’s the biggest disease of the church in the 21st century is that people stopped going to church. They just sit in front of the computer; they think that’s church. No, that’s not church. Church is church. There

is something about corporate worship that cannot be replaced. And if you forsake that, you're very vulnerable, I can tell you that one. And he says you have to, more than ever before, go to a corporate gathering. He says, "²⁵ ...**as is the manner of some, but exhorting one another, and so much the more as...**" What does it say? "**...you see...**" You see. You see. It's not 'you think,' [or] 'you hope'. You see physically. You see. Do you see Israel back in the land? Do you see the transition of Israel to safe, secure, and prosperous? Do you see Rosh [Russia] coming all the way? Do you see them on our border? Do you see Iran and Turkey contemplating against us? Do you see the hook in the jaw; the gas that we found? Do you see that Israel is blooming? He says, "²⁵ ...**as you see the Day approaching.**"

Father, we thank You so much that we are the generation that shall not pass away. And we know that Father because You told us exactly the criteria for this generation. Father, we see the fig tree coming back to life. Israel is back in the land, safe, secure, and prosperous. We see how You miraculously healed the land, revived the language, brought the people from the four corners of the world back to their ancestral homeland. And You have prospered them above and beyond anything any country can ever do in circumstances like that. Father, we see Your fingerprints everywhere. And all that is left for us is to see the Day is approaching, to hold fast the confession of our hope, and to trust that He who promised is faithful. Father, we thank You for Your faithfulness shown to us through the way You conducted Yourself through the people of Israel. You did not forget about them, Father. As You said, "Oh My people, I will bring you back to your land, and I will breathe the life into you, and you shall live." We thank You for Your love. We thank You for Your faithfulness to Your nation, Israel. Father, we pray that watching and seeing this will cause us to prepare ourselves as the bride expecting the bridegroom any day now. We thank You, Father, that You declared the end from the beginning and from ancient times things

that are not yet done saying, Your counsel shall stand, and You will do all Your pleasure. We bless Your name today, and we ask all of this in the matchless name of the Holy One of Israel, the One who is the Lamb of God, but also the Lion of the tribe of Judah, Emmanuel, the Prince of peace; the King of kings; the Lord of lords. In the name of Yeshua, the salvation of Israel, and the light of revelation to the whole world. In the name of Jesus, we pray. And all of God’s people say, “Amen.”

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

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