



**Amir Tsarfati**  
**The Hope of Israel**

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This morning, I would like to talk or teach on a topic that is very close to my heart: my nation,



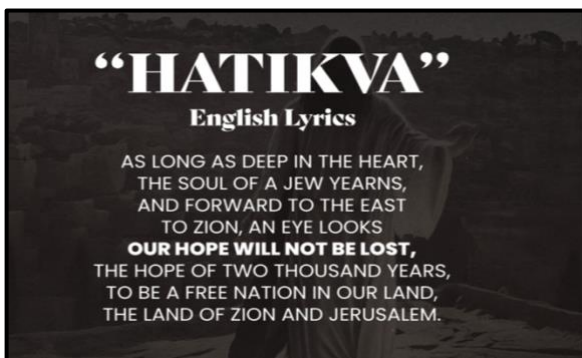
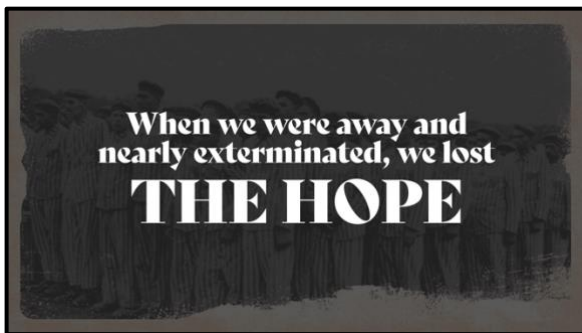
Israel and the hope of this nation. And you know, as we sit in this beautiful, air-conditioned auditorium here, my country is plunged into significant fear, chaos, confusion, frustration and blindness. And yes, I'm not talking about America. I'm talking about Israel right now. [Audience:

Laughter] But you guys share the same thing, and I'm sure many of you will agree with me. And one of the reasons I think people aren't aware of what's going on around the world is because the media is doing a very bad job. I call them the "Media-nites." [Audience: Laughter] And so this is exactly why I started my own news channel, which is, you know, providing news from the Middle East, and literally all around the world with a growing number, right now over 300,000 subscribers, and I want you to be there to get news right from the source. And so, you can understand, for example, do you know that right now thousands of U.S. soldiers are making their way to the Persian Gulf and to Syria? You're about to clash; U.S. forces are about to clash with Iranian proxies in Syria and the Revolutionary Guard in the Persian Gulf. You have a nuclear submarine in that area, aircraft carriers, and thousands of soldiers. And it's just every day, more and more are poured into it. It's like the largest mobilization of U.S. forces I've ever seen, and no one knows about it in America. And so if you want to get to know what's going on, subscribe to that one. It will help you.

But the thing is this, my country is also blinded to what is going on because of the media that we have in our own country. Same thing. The media isn't media. Journalists aren't journalists. The masks have been lifted. The real motives behind what is taking place in Israel are being exposed. And in the

name of protecting democracy, there is a minority in Israel—who is very powerful because the media is on their side—who do not respect the recent democratic decisions in the election of 64 members of parliament that are all conservatives. And leaders who aren't even elected are preaching about what democracy is and is not. So, it's very sad to see that Israel is plunging into what I call "mass-formation psychosis", really. And all of that with the help of the media.

So, you know, and I'm thinking about it because there's a lot of Israelis that are losing hope nowadays. And I'm thinking about it, our national anthem is called *The Hope*, *Hatikvah* in Hebrew. But before we go into the message, allow me just to pray.



Father, I thank You for Your Word. We do not want to hear from any person's private interpretation or private ideas and knowledge. We want to hear from You today. Open the eyes of our hearts to understand the wonders of Your Word. Your Word is truth and we ask You now to sanctify us by this truth. In the name of the Word of God, the Lamb of God, the Son of God, in the name of the Holy One of Israel, Yeshua HaMashiach, we pray and all of God's people say, Amen.

So, *Hatikvah*, the name of the Jewish national anthem, it actually says, "As long as deep in the heart, the soul of a Jew yearns, and forward to the east to Zion, an eye looks." —Look what it says, "Our hope will not be lost, the hope of two thousand years, to be a free nation in our land, the land of Zion and Jerusalem." So, when Naftali Herz

Imber wrote this national anthem in the late 1800s in this little city in Romania, little did he know that, you know, 45–50 years later, this yearning and hope and dream will come true, and Israel will become a nation back in their land, and that will be our national anthem. And it’s interesting because in between the time he wrote these words and the time we became an independent state, we actually did lose our hope. The Bible says that we lost our hope when we were nearly exterminated. When you read **Ezekiel 37:11–14**, the prophet Ezekiel was brought in the vision, in the spirit, to a valley full of dry bones. And Ezekiel, perplexed at what he was looking at, asked the Lord, “What is it?” It’s very depressing. And the Lord said, “<sup>11</sup> ... **‘Son of man, these bones are the whole house of Israel...’**” The whole house of Israel. “... **‘They indeed say, “Our bones are dry, our hope is lost, and we ourselves are cut off!”** <sup>12</sup> **Therefore...’**” God is saying to the nation of Israel, “... **‘prophesy and say to them, “Thus says the Lord GOD: ‘Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel.’”**” Not Palestine. And then He said, “...<sup>13</sup> **‘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. <sup>14</sup> I will put My Spirit in you, and you shall live, and I will place you in your own land.’**”” And then, first comes the physical restoration, and... “...**‘Then you shall know that I, the LORD, have spoken it and performed it,’ says the LORD.**”” [Audience: Applause]

And I know that there’s a lot of ladies here and you often go to women’s conferences, and one of the most favorite portions in women’s conferences I’ve noticed along the years is the Jeremiah 29 verse: “For I know the thoughts that I have for you...” You know, it’s nice, but you know, it’s wonderful. And it’s yes, it’s true for all of God’s people. But in the context of which these words were written, look at the nation of Israel and the promise of God to them (**Jeremiah 29:10-14**): “<sup>10</sup> **For thus says the LORD: After seventy years are completed...**” When they were in diaspora in Babylon, “...**at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.** <sup>11</sup> **For I know the**

thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and...” What? “a hope.” God wants to give the nation of Israel a future and a hope. That’s the heart of the God of Israel. “<sup>12</sup> Then you will call upon Me and go and pray to Me, and I will listen to you. <sup>13</sup> And you will seek Me and find Me, when you search for Me with all your heart. <sup>14</sup> I will be found by you, says the LORD, and I will bring you back from your captivity;” And now God is giving a confession. He says, “...I will gather you from all the nations and from all the places where I have driven you, says the LORD, and I will bring you to the place from which I cause you to be carried away captive.” You know, God is not apologizing here: “You were not walking in My ways. I punished you, but I am not there having plans to destroy you, but to give you a future and a hope. And I’m the one who will bring you back to the place that I have for you from the countries into which I drove you.”

So interestingly enough, many of you are here and I don’t think that Hebrew is your mother tongue. And so maybe that is why you don’t know that the word *hope* appears in the Hebrew Bible for the first time in the book of Joshua, and you don’t even know about it. Because in the English translation about the affair of the two messengers that Joshua sent into Jericho and that were kept by Rahab, if you remember, the Bible says, (Joshua 2:17–18) “<sup>17</sup> So the men said to her: ‘We will be blameless of this oath of yours which you have made us swear, <sup>18</sup> unless, when we come into the land, you bind this line of scarlet cord in the window...’” Remember, she let them out of the window from the walls out of the city, and she used a cord, a scarlet cord, but the Hebrew word—let’s move to the Hebrew; I’m sure you can all read that right now. [Amir: Reading in Hebrew] “The *hope* of the scarlet cord,” the hope; “the scarlet hope,” basically. She let them out of the city with a cord that we call in the Hebrew, the *hope*. It’s the hope of the people to go back to the camp and to tell them that there is a way to go in and they will come. It’s the hope of Rahab and her family to know that when they come and take the city, as long as that scarlet thread is outside of the window, nobody in that house is going to be killed. There was a hope! And it’s

amazing because **Joshua 6:25**, “<sup>25</sup> And Joshua spared Rahab the harlot, her father’s household, and all that she had. So she dwells in Israel to this day,...” Joshua writes about it, not for nothing, because she hid the messengers whom Joshua sent to spy out Jericho. And we know that it was the truth because later on in the gospel, we see that Salmon, not salmon, it’s not a fish, (**Matthew 1:5**) “<sup>5</sup> Salmon begot



**Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse,”** Iessai, <sup>6</sup> “...and Jesse,” Iessai, “...begot David the king.” And who came after that along that line? The Hope. That hope that became the hope of that woman, that gave her hope to live, and cause her to become part of the

lineage eventually produced the Hope of Israel. And the Hope of Israel is not just the land itself. Yes, we think, well, before, you know, in the late 1800s, we thought, okay, our hope is to come back to the land, but it’s way beyond it. It’s related to the Jews returning to the land, but it’s much more than that.

And 2,000 years ago, an Orthodox Jew who found the way, the truth and the life, he tried to explain to his own fellow-Jews that the Messiah is the hope of Israel. This man was willing to be in chains, tried and even die for the sake of this hope. This man’s name was Saul from Tarsus. We all know him as Paul. And 2,000 years later, unfortunately, I tried to convey the same message and I’ve got a problem. I’ve got a problem because my Messiah was taken, and was “Gentile-ized,” Westernized, packed with a religious and pagan package, and now serving probably the wills of so many people around the world, but it’s so foreign and distant from my own people. And if you ever want to reach out to a Jewish person and to tell him about the hope, the real hope, the only hope that this nation has, start with His name and tell him, tell him that that name, Yeshua, is not foreign to the Jewish Old Testament. It’s actually already in the Old Testament. In the book of Ezra, this name, Yeshua, that was the name of the first person chosen to be the high priest for the reconstruction of the temple following the Babylonian captivity. The name Yeshua is

not a newly surfaced name by the time we get to the New Testament. They need to understand it's an existing... it's a Jewish name already in their Old Testament. And it's interesting because there is a reason why He was named that way. And the Jews should know about it because it is related to their own language. In **Matthew 1:21**, you can clearly see in the English, "<sup>21</sup> **'And she will bring forth a Son, and you shall call His name...'**" What? Yes, "... **'JESUS,...'**" because you follow the Greek, Iésous, (Phonetic spelling: ee-ay-sooce'). But if you really go to the Hebrew, it says Yeshua. Why? Because He, yoshia, "... **'for He will save His people from their sins.'**" It's the same word, Yeshua, *salvation*. That is the reason He was named that way. And therefore, in the Hebrew, it says, [Amir speaks it in Hebrew] You come to a Jewish person, it's nice to tell him—and by the way, I have no problem with you using the name Jesus; it's fine—but when you come to a Jewish person, remember, if you show him the meaning of the name in the Hebrew, it will be easier for him. And then if you show it to him that it's in the book of Ezra already, it will click much better.

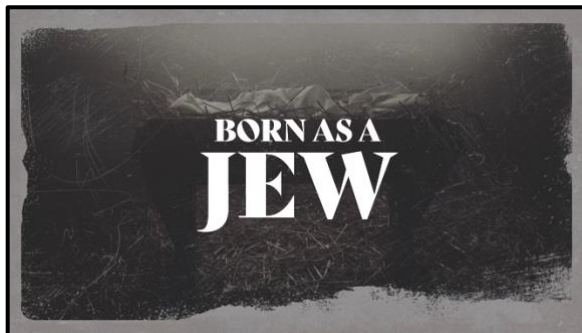
And we have today a Gentile version of Jesus that Jewish people cannot relate to. The focus of the Bible is not on God—the focus of the Bible is on God, the Father; not Mary, the mother. Do we understand that? In the minds of the Jews, when you say the word Christianity or Christian, they see everything that is *not* in the gospel. And it's so depressing. You know, last time I heard, He's not a baby anymore. Last time I know, He's not stuck on the cross anymore. The resurrection is why we're here. And the fact that God has a Son is not a foreign thing. It's deep in the Old Testament. And you should know it because you need to give them that hope. And in **Proverbs 30:4**, it says, "<sup>4</sup> **Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you know?'**" It's all in the Old Testament, even in **Psalms 2:12**, "<sup>12</sup> **Kiss the Son, lest He be angry...'**" [Amir repeats in Hebrew] It's all there!

Now, did God give the Jews a New Testament? Oh, yes, He did. In fact, I was shocked to find the word New Testament in the Old Testament. And then I was shocked that I was shocked. **Jeremiah 31:31–32**, “<sup>31</sup> **‘Behold, the days are coming, says the LORD, when I will make a new covenant...’**” a New Testament, “**‘...with the house of Israel and with the house of Judah—’**” And the one new thing in this Testament is not the nullification of the promise to Abraham that He will make us a great nation and through us, He will bless the whole world. What God made new is the end of the Mosaic Covenant and the New Covenant that He’s now giving, and He’s explaining that. “<sup>32</sup> **... ‘not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt,...’**” Way after Abraham; we’re talking about the Exodus, we’re talking about Moses, we’re talking about Mount Sinai. And then He says, “**... ‘My covenant which they broke, though I was a husband to them, says the LORD. <sup>33</sup> But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts;...’**” It’s a spiritual regeneration. It’s a birth from above. It’s a new birth. It’s something that is of the Spirit. This is the first time we understand what to be born again is all about—right there in this Scripture.

Now, I used to guide a lot of tours in Israel. And at some point along the Via Dolorosa, a tourist will come to me and say, “So, I’m a little bit confused. Was Jesus Catholic or Orthodox?” And I always said, “I’ll confuse you even more. He was a Jew.” Was Jesus a Christian? No, He cannot be a Christian. He is the Christ. He cannot be the follower of Christ. *He is the Christ!* Jesus is not a Christian. I know it’s a shocker, but Jesus is not a Christian. God is not Jewish, by the way. And by the way, Jesus never, ever quoted the New Testament even once in the entire gospel. Paul never used the New Testament to preach. I’m not trying to put down any—I’m just trying to tell you, going to church today with only the New Testament and the Psalms is half the Bible and I hope you paid half the price for it. [Audience: Applause] **Galatians 4:4–5** says, “<sup>4</sup> **But when the fullness of the time had come, God sent forth His Son, born**



**of a woman, born under the law,...”** He was a Jew of the tribe of Judah, “<sup>5</sup> **...to redeem those who were under the law, that we...**” Say “we”, [Audience: “We”] “**...that we might receive the adoption as sons.**” We’re all adopted. You understand that in the rabbinical writings, adoption is even stronger than being born of your own mother and father? Do you know that being born to your own mother and father could be a planned thing or an accident? Hello? You know, something happened, you know—but when you, there is no accidental adoption. You don’t live your life and accidentally you have adopted someone. To adopt someone is to choose someone as he is, and to say, “I want him.” That’s the adoption that we all have. [Audience: Applause]



And Jesus was born as a Jew. And **Jeremiah 23:5–6** says, “<sup>5</sup> **‘Behold, the days are coming,’ says the LORD, ‘That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. <sup>6</sup> In His days Judah will be saved, and Israel will dwell safely;...**” We know it because that’s His name, “<sup>6</sup> **... ‘THE LORD, OUR RIGHTEOUSNESS.’**” Same words we hear later on in Revelation. **Matthew 1:16**, “<sup>16</sup> **And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.**” [Hebrew: Messiah]

And yes, even the virgin birth is a Jewish concept from the Old Testament. You can give it to them. You can tell them in **Isaiah 7:14**, “<sup>14</sup> **‘Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son,...**” It’s not just a baby, “**... ‘and shall call His name...**” What? “**... ‘Immanuel.’**” God is with us. These are the words of Isaiah, the prophet. Nobody can accuse him of being a “Christian.” **Matthew 1:22–23**, “<sup>22</sup> **So all this was done that it might be fulfilled which was spoken by the Lord through the prophet,**” Isaiah, “**saying: <sup>23</sup> ‘Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,’ which is translated, ‘God with us.’**” And



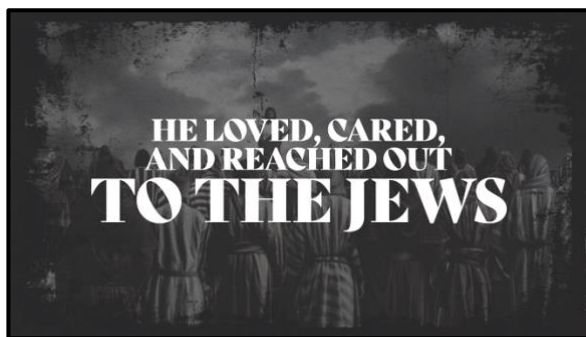
where was He born? In Utah? No, He was born in Israel. **Micah 5:2**, “<sup>2</sup> **‘But you, Bethlehem,’**” “House of bread,” “**... Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.’**” The Messiah of Israel, who came to save Israel, was born in Israel to a virgin in Bethlehem. And it’s all—and I haven’t even started quoting the New Testament yet.



And He’s not just someone who was born in Israel. He’s the glory of the people of Israel. Simeon, who held the baby, said, (**Luke 2:29–30**) “<sup>29</sup> **‘Lord, now You are letting Your servant depart in peace, according to Your word; <sup>30</sup> For my eyes have seen Your salvation...’**” Yeshua, Your salvation. My eyes have seen Yeshua. He’s not only talking about the salvation, but he’s literally pronouncing His name. And then he said, “<sup>31</sup> **... ‘which You have prepared before the face of all peoples, <sup>32</sup> a light to bring revelation to the Gentiles, and the glory of Your people Israel.’**” And it’s the same Jesus that returned with His parents back from Egypt after they fled to Egypt because of Herod’s plot to kill all of them. And **Hosea 11:1** already prophesied that. “<sup>1</sup> **‘When Israel was a child, I loved him, and out of Egypt I called My son.’**” This is exactly why in **Matthew 2:14–15**, “<sup>14</sup> **When he arose, he took the young Child and His mother by night and departed for Egypt, <sup>15</sup> and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Out of Egypt I called My Son.’**”

You see, the New Testament without the Old Testament cannot even stand. It is talking about all the fulfillment of the Old Testament. I was not saved by reading a single verse in the New Testament. All I read is Isaiah 53. And do not be surprised, even in the chariot where we have Philip, the evangelist and the Ethiopian eunuch, it’s only the book of Isaiah that was read. And yet he was ready to be baptized. And **Matthew 2:19–21** says, “<sup>19</sup> **Now when Herod was dead, behold, an angel of the Lord appeared in a**

dream to Joseph in Egypt,<sup>20</sup> saying, ‘Arise, take the young Child and His mother, and go to the land of...’” Palestine? No! “‘the land of Israel,...’” Hello! Now, why do I say that? Because in your Bibles, look at the map section of your own Bibles right now. You know what you will find? “Palestine in the time of Christ.”<sup>21</sup> **Then he arose, took the young Child and His mother, and came into the land of...** [Audience: “...Israel.”] Thank you. And He came to the Jewish people. And **Matthew 1:21** says, “<sup>21</sup> ‘And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.’” (Matthew 15:24): “<sup>24</sup> But He answered and said, ‘I was not sent except to the lost sheep of the house of Israel.’” And in **John 4:21** when Jesus was talking to the Samaritan woman, “<sup>21</sup> Jesus said to her, ‘Woman, believe Me, the hour is coming when you will neither on this mountain,...’” Mount Gerizim in Samaria, “‘nor in Jerusalem,...’” the Temple Mount; and He says, “<sup>21</sup> ... ‘worship the Father.<sup>22</sup> You worship what you do not know; we know what we worship, for salvation is of the



**Jews.’”** Jesus is recognizing that. He came of the Jews.

Salvation is of the Jews. And it’s not even hidden throughout the gospel. He worked and preached in Israel.

I never heard of His cruise to Greece or Turkey. It was all in Israel. **Isaiah 9:1–2:** “<sup>1</sup> Nevertheless the gloom will

not be upon her who is distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles.<sup>2</sup> The people who walked in darkness have

seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined.”

And we see that fulfillment in Matthew 4:12–16. And He loved and He cared and He reached out to the

Jewish people. **John 1:11**, “<sup>11</sup> **He came to His own, and His own did not receive Him.**” And I don’t find until [or, “to this day,”] today the verse where it says, “So He gave up on His own.”

The Jewish authors wrote of His sufferings. In Psalm 22, the entire Psalm is about the suffering of the Messiah. It’s in the book of Psalms that is being chanted and read every day by Orthodox Jews all around the world. **Isaiah 53:4–6**, the chapter that led me to the Lord, “<sup>4</sup> **Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.** <sup>5</sup> **But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.** <sup>6</sup> **All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.**” This is the Hebrew Bible. I read that; I almost had a heart attack. And I can’t—I remember, I saw the *Jesus Film* of Campus Crusade in a regular movie theater in Jerusalem. Man, I accepted Christ right there, came back home and told everyone, “You’re all sinners.” [Audience: Laughter]

He fulfilled the law so we will not be under the law anymore. **Matthew 5:17–18**, “<sup>17</sup> **‘Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.** <sup>18</sup> **For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.’**” Jesus is the fulfillment of the law. He is the fulfillment of the Sabbath. He is our peace. He is our rest. He is our hope. [Audience: Applause] And we are thankful for it. **Romans 8:3–4**, “<sup>3</sup> **For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,** <sup>4</sup> **that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.**”

And Jesus was raptured from Jerusalem. I mean, the disciples were like, “Whoa...” [Awestruck voice] And the Bible says they gazed in the sky and there were two angels. [Amir mimics angels buffing

fingernails nonchalantly] They were like, they were like, “Men of Galilee, why do you stand gazing? [Continue buffing] Why are you so surprised? That same Jesus will come back the same manner.” [Amir imitates angels blowing off their fingernails nonchalantly] **Psalm 68:18, “<sup>18</sup> You have ascended on high, You have led captivity captive; You have received gifts among men, even from the rebellious, that the LORD God might dwell there.”** He ascended. And when He ascended, He emptied Abraham’s bosom in Sheol. That’s it. No more [will] the dead, righteous will go down; the direction is now up from that moment on. Jesus is the firstfruit from those who came from the dead who were asleep. And now He took captives, and He’s now up there. And in Acts chapter 1, we hear about how a cloud *received* Him, just



like later on, He will *receive* us. Jesus said, I will come back and *receive* you to Myself. So where I am, you will also be.

He’s the one who taught the Apostle Paul the concept of to the Jew first; everywhere Paul went across

Asia Minor, the first thing he did, he entered the synagogue. And if you think he had a great and pleasant experience, kiss that thought goodbye. But Paul knew one thing, and Paul said that to himself and to his companions, it was *necessary* that the gospel will be preached to them first. He knew that. It’s just like you drive to a destination and there’s the first traffic light and the second traffic light; you go through the first. It’s not better, but it’s the first. That’s the order in which God does things. If you have a problem with it, talk to Him. In **Acts 9:15, “<sup>15</sup> But the Lord said to him,”** to Paul, “... ‘**Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.**’” In **Romans 1:16, “<sup>16</sup> For I am not ashamed of the gospel of Christ,”** Paul is writing to a church he’s never been to yet in

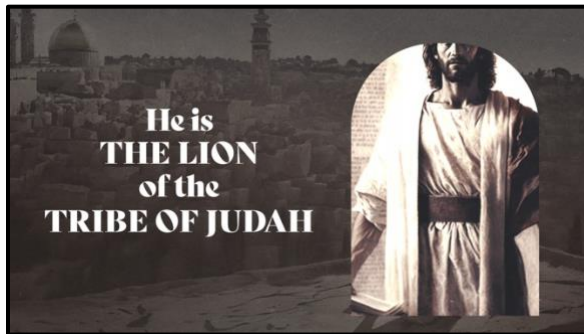
Rome. He says, “<sup>16</sup> **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.**”

THE FEASTS	THE SHADOW	THE SUBSTANCE
PASSOVER	LEVITICUS 23:5	1 CORINTHIANS 5:7
THE FEAST OF UNLEAVENED BREAD	LEVITICUS 23:6	HEBREWS 4:15
FIRSTFRUITS	LEVITICUS 23:10	1 CORINTHIANS 15:20-23
PENTECOST	LEVITICUS 23:16	ACTS 2:1-3
THE FEAST OF TRUMPETS	LEVITICUS 23:24	1 CORINTHIANS 15:50-52
THE DAY OF ATONEMENT	LEVITICUS 23:27	REVELATION 1:7
THE FEAST OF TABERNACLES	LEVITICUS 23:24	ISAIAH 4:3-6

He also fulfilled the spring feasts and at His first coming, and we know that. You have to understand regarding the festivals, it’s all about Christ. It was all foreshadowing Christ. **Colossians 2:16–17** says, “<sup>16</sup> **So let no one judge you in**

**food or in drink, or regarding a festival or a new moon or sabbaths,** <sup>17</sup> **which are a shadow of things to come, but the substance is of Christ.**” Take a look at this table: all the feasts of the Lord from Leviticus 23, seven festivals. The first four are the spring festivals; that’s the shadow and that’s the substance. [pointing to slide] He, the life of Jesus, the death of Jesus, and the resurrection of Jesus and the coming of the Holy Spirit were all fulfilled in the chronological order, were all within those 50 days. It was all fulfilled. And when Jesus will come back physically on Mount of Olives, only when the Jewish people will ask and say, “Baruch Haba B’Shem Adonai,” they will be blowing the trumpet; that will be the fulfillment of the Feast of Trumpets that will be followed by the Jewish people’s repentance of the Day of Atonement and their entrance into the millennial kingdom as His people in the Feast of Tabernacles. The first four were fulfilled in His first coming. The second part will be fulfilled in His second coming. And it’s all about Him, and it’s Jesus, and it’s Israel, and it’s amazing and it’s beautiful. And they need to know that because it’s all about their hope of their salvation.

Also, He's the Lion of the tribe of Judah. As **Genesis 49:8–10**, the blessing of Jacob on his 12 children, he said to Judah, “<sup>8</sup> **‘Judah, you are he whom your brothers shall praise; your hand shall be on the neck of your enemies; your father’s children shall bow down before you.’** <sup>9</sup> **Judah is a lion’s**



**whelp; from the prey, my son, you have gone up. He bows down, he lies down as a lion; and as a lion, who shall rouse him?** <sup>10</sup> **The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh...**” One of the Hebrew names of Messiah,

**“comes; and to Him shall be the obedience of the people.”** And we see in Revelation, John is in the mission control room in Heaven as in chapter four, he was led up. **And Revelation 5:5**, John is weeping because he cannot understand where is the person? Who is worthy to open

the scroll? And then “<sup>5</sup> **...one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah,...’**” It’s not the Lion of the Vatican. It’s not the Lion of the Latter-Day Saints. It’s not someone in a tower in New York City. It’s “**... ‘the Lion of the tribe of Judah, the Root of David, has prevailed to**



**open the scroll and to loose its seven seals.’”**

And He will return not to Utah, but to Jerusalem, to Mount of Olives. You have to understand, Israel today may be very advanced in technology, in military, in the economy; everything is such amazing. But tradition, religion, government, military, wisdom and power are not going to save Israel. The Tribulation, according to Jeremiah and Daniel, will be disastrous. However, in their distress, once they call upon the Lord and

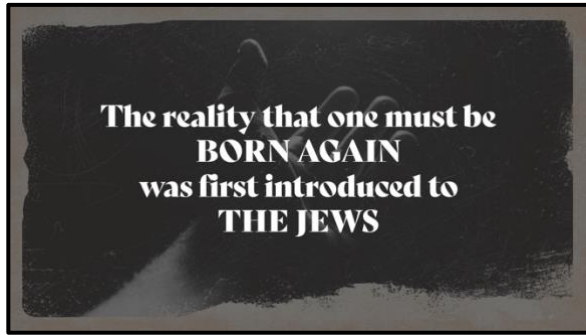


welcome Him back, He will return, rescue them, and be their King. [Audience: Applause] And we see that in **Zechariah 14:4**, “<sup>4</sup> And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east. And the Mount of Olives shall be split...” And that will be an amazing thing. He will save Israel upon His return. Isaiah 59 speaks about it, but even Hosea, look, **Hosea 5:15**, gives us an amazing prophetic words about the Messiah. He says, “<sup>15</sup> ‘I will return again to My place till they acknowledge their offense. Then they will seek My face; in their affliction they will earnestly seek Me.’” You see, the nation of Israel is going to go through the most terrible time they’ve ever had in their history, which will cause the Holocaust to pale. You have to understand the Bible is telling us that, not only in Jeremiah, but also in the book of Daniel. And we know that; it’s going to happen, but Jesus is coming back. He’s going to save them, and He will sit on the throne of David, as we see in 2 Samuel and Luke chapter 1, and He will reign from Jerusalem. Isn’t that great?

Jesus will reign from Jerusalem. But this time, you’re part of it. All of you. Look at you. Aren’t we pathetic? I mean, look at your picture from 20 years ago. We’re dying. Okay? But we are having a title of ambassadors of Christ right now. We’re all ambassadors. You can have a card, “Ambassador, whatever.” “What is your name, sir?” [A man in the audience] “Chris,” “Ambassador Chris.” Hi, how are you? On the back of the card, put “Governor and Judge, Chris.” Okay? Now, you only show the ambassador. But when you come back with Jesus to Jerusalem, flip it and say, “Deal with it, because I am now reigning and ruling with Christ for 1,000 years.” [Audience: Applause] We know that **Isaiah 24:23** said, “<sup>23</sup> Then the moon will be disgraced and the sun ashamed; for the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously.” Jeremiah speaks about it in chapter 3 verse 17 also. And **Revelation 20:6**, “<sup>6</sup> Blessed and holy is he who has part in the first resurrection....” We all will have part in the first resurrection. The first resurrection begins with the resurrection of Jesus, and it will end with our resurrection when we are raptured. “<sup>6</sup> ...Over such the second death has no



power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”



So, Governor Chris, nice to meet you.

Now, the reality that one must be born again was first introduced to the Jewish people. It was in **John 3:1–3** that “<sup>1</sup> There was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to

Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’ <sup>3</sup> Jesus answered and said to him, ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’” He’s not saying that to a Catholic priest. He’s not saying that to a Muslim imam. He’s not talking in the Vatican. He’s not talking anywhere in Utah. He is talking to a Jewish ruler from the Pharisees, and He’s telling him, “Jews, religion will not help you.” By the way, Christianity is the only faith that is *not* supposed to be a religion. It’s the only faith that you cannot be born into. “Oh, on my birth certificate, it says that I was born a Christian.” That’s wrong! It should have been said, “sinner,” not Christian, because Christian is a follower of Christ. And if you want to enter the kingdom of God, you must be what? Born again. There are no [who are born as] born-again-Christians and born-once-Christians. There’s only born-again Christians. You understand? I was in the Philippines 20 years ago, and I spoke to someone on the street, and we quoted verses. And he said, “Oh, are you born-again or Catholic?” And I’m like, is this the menu? Is that the option? Listen, there’s no option. These are the words of Jesus. And He said that to the Jewish people. So they know that their religion cannot save them. Their tradition cannot save them. You know, salvation is not by affiliation. And prophetically, we know that Israel has two options. One, if the veil is taken [away] now, they will be not going through the Tribulation, thankfully. And we know that in **2 Corinthians 3:14 and 16**: “<sup>14</sup> ...For until this day the same veil remains unlifted in the reading of the Old Testament,

because the veil is taken away in Christ.” (verse 16), **“<sup>16</sup> Nevertheless when one turns to the Lord, the veil is taken away.”** That’s why you need to share with them the good news. Because their only chance to escape the Tribulation as Jewish people is if they turn to Christ now. And that’s when they will be a part of all of us. And they will be raptured when the Rapture comes. But unless the Jew accepts Jesus right now, he will have to go through the Tribulation and only enjoy—if he’s still alive—a national salvation at the end of the time of the Gentiles, which is the end of the Tribulation. And we see that in **Romans 11:25–27**, **“<sup>25</sup> ...that blindness in part has happened to Israel until the fullness of the Gentiles has come in. <sup>26</sup> And so all Israel will be saved,...”**

Jesus is the hope of Israel. And that is exactly what Paul tried to say. Paul, in the last days of his life, was in Rome in a house arrest, shackled in his legs and also he has handcuffs on his hands. And he



said this, (Acts 28:17–20) **“<sup>17</sup> And it came to pass after three days that Paul called the leaders of the Jews together. So when they had come together, he said to them: ‘Men and brethren, though I have done nothing against our people or the customs of our fathers, yet I**

**was delivered as a prisoner from Jerusalem into the hands of the Romans, <sup>18</sup> who, when they had examined me, wanted to let me go, because there was no cause for putting me to death. <sup>19</sup> But when the Jews spoke...”** By the way, every time Paul says Jews, he speaks of the leadership. He speaks because he’s talking to the people as brothers. And then he says, **“<sup>19</sup> ... ‘the Jews spoke against it, I was compelled to appeal to Caesar, not that I had anything of which to accuse my nation.’”** Paul says, “I have nothing to accuse my nation. I was as blind as they are. I know exactly that blindness. Only a miracle can happen and take that veil up and the scales will fall down.” And then he says, **“<sup>20</sup> ‘For this reason therefore I**

**have called for you, to see you and speak with you, because for the hope of Israel I am bound with this chain.”**

And He’s not only the hope of Israel, He’s the hope of the whole world. He’s your hope. He’s your only hope. America is not going to do well. America is on the brink of its most difficult time in its history. You’re entering an election here that may not even happen. Just so you know, what is cooking right now behind the scenes is worse than you can think of. Worse than you can imagine, both on the outside and from the inside. Your national debt puts on every taxpayer a quarter-million-dollar burden. But I want you to know your hope is not your administration. I’m sure you know that. Your hope is not your military or your economy. **Romans 8:22–23, “<sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now. <sup>23</sup> Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of...**” What? **“of our body.”** See, we’re saved, we’re redeemed, but we’re still stuck in this body. And we’re waiting for that redemption. And that’s the hope that we have. We have the hope of His return. The hope of the transition of our body into the glorious state. **(1 John 3:1–3) “<sup>1</sup> Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. <sup>2</sup> Beloved, now we are children of God; and it has not yet**



**been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. <sup>3</sup> And everyone who has this hope in Him purifies himself, just as He is pure.”**

And I will conclude with **Hebrews 6:17–19, “<sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, <sup>18</sup> that by two immutable things, in which it is impossible for God**

**to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us. <sup>19</sup> This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil,...”**

Father, we thank You for this amazing hope that we have. For these wonderful promises that we have. We thank You that the Messiah, Yeshua, is the only hope of Israel. And we ask, Father, that all the people that are here today, and those that are watching online, will have this amazing burden to share the good news with the Jewish people, to give them their hope through their Messiah; not to be ashamed of the gospel of the Messiah; to understand that it is the power of salvation to the Jew first. And to give them the true Messiah who was promised to Israel. Who was born in Israel; who came to save Israel; who will return to Israel; who will reign from Israel; and who is the King of Israel. We thank You for Him. We thank You for His promises. We thank You for Your love and kindness. We thank You that You're not done with Your people. And yet, they're still there. An amazing, amazing display of Your sovereignty. We thank You and we bless You. In the name of the Holy One of Israel, Yeshua, we pray. And all of God's people say, "Amen."

Thank you.

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

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