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SUMMARY KEYWORDS

god, verse, meaning, kingdom, lord, people, paul, wrath, israel, promise, world, writes, dissolve, epistle, messiah, judgment, baruch, heavens, distort, speaking

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom, and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Baruch shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Baruch is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel dot o RG That's one word, love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman 00:42

Our God is a God of promise. And one of the things that he promises is to judge this world. Now, most people hear that, and they assume that this is a bad thing. But everything that God does is good. And also what God does, he does so to bless His people. So you might be saying, How is God's judgement of this world a good thing for me? Well, if you belong to him through that new covenant through the Gospel, the God's judgment is going to have a wonderful outcome in his creation. Because the outcome of God's judgment is the establishment of the Kingdom. And that kingdom has wonderful promises, the various things that you and I longed for, to know that peace, and the goodness and the glory of God to be in his presence, and to have all things that we need, provided to us through the blessings of God. The kingdom of God is wonderful, but it will not come you will not experience it in its fullness. Until God's judgment takes place. And God promises to judge this world. Well take out your Bible and look with me to Second Peter and chapter three, Second Peter, and chapter three. We began this chapter last week. And we're now ready for verse nine. So look there with me. Second Peter, chapter three, and verse nine. Now, most of the translations do not render this verse literally. They tried to clean it up. But in doing so, they miss a very important part of what God is saying, verse nine. The Lord of promise, that's literally what it says, The Lord of promise. When we submit to His Lordship, we are inviting his promises into our life. Him being Lord, He is mighty, He is all powerful. He is sovereign, and he works according to the things that he has promised. And God has promised to judge. So the question is, well, if he says, He's going to judge this world, where is it? Look carefully at verse nine. The Lord a promise, He does not delay, or we could understand it. He is not slow, as some consider slowness or delaying. We need to understand that God has a purpose for every action that he takes. And if his promise is being delayed, from our perspective, it seems as though it's slow, understand,

God has a reason for that. And we'll see that in a moment. Keep reading verse nine, but he is patient for us. Now, some Bibles will say for you, but the best greet ex has for us. So this promise is delayed. But he's doing it for us. There's a reason for

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not wanting anyone and this is in the plural. He doesn't want any one to perish, but all to repentance, come. Now, this verse has some serious implications for theology. Is God's sovereign? Yes. CEUs. Can God do all things? Yes, he can. But God works under the framework that he has created. Therefore, in that framework Are, there is free will without free will. We could not love, we could not worship, we could not choose the things that will bring about blessings on our life. Without free will we couldn't agree with God. So God sets up this framework, even though he desires all people to repent, we know the vast majority of people will not turn away from sin and towards God, they're going to remain in disobedience, rejecting the revelation of God and therefore become recipients of God's wrath. But God doesn't want that. Therefore, it says here, but he is patient for us, not wanting anyone. And again, that phrase, anyone in the original language is in the plural, not wanting any people we could say to perish, but all and that's emphatic, all to repentance to come. Verse 10. Now we're speaking concerning the coming of the Lord, why there is a an inherent relationship between the coming of Messiah and the day of the Lord. We're not talking about the Rapture. The Rapture happens before God's judgment before his wrath begins, we have a promise. First Thessalonians five nine, God says to His people, His new covenant people by means of the gospel, he says, I have not appointed you for wrath, but to obtain salvation. And he's speaking here of that victory, what salvation will bring about and that is that eternal Kingdom experience. So look carefully at this text, he says, verse 10, but the day of the Lord, notice that phrase, The Day of the Lord is speaking about God's judgment and wrath, for the day of the Lord comes as a thief in the night. Now, that expression as a thief in the night tells us, he is not talking about believers. Now he's talking to believers, but not about us why? Those who are watching those who are waiting with expectation, and we're going to talk about expectation of God's actions in this world, in a moment, those who are waiting who are at the proper place with the right expectation. Luke tells us and Luke 12, quoting Messiah, that Messiah is going to come, he's going to gird himself, and he's going to minister to us who are waiting and watching. But this is not speaking about him, ministering to us. This is speaking about him coming as a thief. And here, the context and we'll see that in an undeniable way. The context is the day of the Lord, that is God's wrath, God's judgment that is poured upon upon those who have no covenant or relationship with him. Look again at verse 10. But the day of the Lord comes, as a thief in the night, what does Paul tell us in First Thessalonians, chapter five, you are not of the night, but you are children, sons of the day, that that day should overtake you, as a thief in the night. So whenever that language thief in the night is use, it's not in regard to believers, but non believers once more.

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But the day the Lord shall come as a thief in the night, and which the heavens make noise, and pass away, but the elements meaning the elements of the Earth, the elements will burn with great heat and dissolve and the earth and the works of it, meaning what's done in this world, by those who belong to this world, the works of the earth will be burnt up. Therefore, notice, he's speaking about judgment, the wrath of God, and then he has a question for us. Now, look carefully at that verse, verse 11, where he says, Therefore, all these things will dissolve, meaning this world is going to be known More God's

judgment, his wrath is coming. Therefore he says, all these things will dissolve. And here's what he is, in light of that, what type? Is it necessary for you to be in holy conduct and godliness? He says, in light of the fact that God is a wrathful God, a God of vengeance, a God who will judge any promises to do so. In light of that, what is it necessary for you to be what type of person should you be in light of that? That's what he's asking, in regard to holy conduct and godliness, verse 12, if we believe him, and we're serious about these things, we are going to expect them not scoff at them, as we talked about last week, with those who are doubters that think everything is happening the same way. There's no change. There's no actions of God. Everything's the same thing from the beginning of creation until now. No, it's not. God has moved God has revealed that he is a vengeful god. In the flood. We saw that last week. He says in verse 12.

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Expecting and, and this word some will say hastening? Well, it's a word of urgency, but it also can be a word of diligence, now knows what he says, expecting, and some will say, hastening, but it's better understood, being diligent concerning the coming of the day of God. And this day of God that we're speaking about this day that's coming is not the rapture. That's not the context. The context here, as we seen last week, and this week, it continues, is the day of the Lord, referring to God's judgment and wrath? And how do we know that we'll just keep reading, we saw this earlier, we'll see it again, through which the heavens will burn and dissolve, and the elements again, the elements of the world, they are going to burn with heat and melt. So when we're talking about heat, and fire, and things dissolving, melting away, this has nothing to do with the rapture. The Rapture happens before these things, where we believers, those who've accepted Messiah, Yeshua, Jesus Christ in His gospel, we will be removed from this world, taken to heaven, in a moment, in a twinkling of an eye, and we're going to be changed, transformed to receive that new body, that kingdom, buddy. So that happens before the wrath of God. And now we're speaking about what happens after the rapture, then the judgment, the wrath of God begins. And we see that wrath is being spoken of as fire and heat, were the elements that things of this world are going to be dissolved. That's why he says, look, again, middle of verse 12, through which the heavens will burn and dissolve, and the elements meaning the elements of this world, they are going to burn with heat and melt away, verse 30. Now remember what I said to you earlier? It is good for God's judgment to come. He chooses the right timing. God never makes a mistake. He is perfect in all of his decision decisions, all of his actions. And when the right time comes, when that fullness of the Gentiles are complete, and God has redeemed that remnant of Israel, meaning when all of Israel, both the Gentile component, and the Jewish component, meaning the people of God, the kingdom, people of God are complete, then the kingdom is going to be establish and notice, God's going to bring forth His wrath. This world is going to melt, dissolve, and what happens? Look at verse 13, after God's wrath, after Messiah is second coming, very important that you hear that His Second Coming, it says, but a new heavens and a new earth. Now that expression, new heavens and a new earth is a kingdom description. This is what he's speaking about. There's going to be a new heaven and a new earth. According to here it is is the promise, his promise? And what should we be doing? We should be expecting these things. Let me ask the question, are you expecting this, don't believe the lies of some that things are going to get better, that the church is going to convert the world and change the world and prepare everything. So things are so marvelous and wonderful. There's no reason for God's judgment to come. People are teaching that. But their teaching is not based upon the Scripture. It's not based upon the prophetic testimony of either the old or the New Testament. What are we reading?

Who's speaking, Peter is speaking? And what is the speaking about the day of the Lord, when this earth is going to pass away? When it's going to be dissolved by intense heat, God's judgment, his wrath, and then after that, and this is what we're talking about now, because of God's judgment, there's going to be a new heaven and a new earth according to his promise. And what should we do? We should be expecting, we should expect that that righteousness will dwell in it. So what do we see here in this description of the kingdom of God? What is going to dwell in this kingdom, the righteousness of God, that's what should interest us, we should be people committed, holy to the righteousness of God. And it's only through his words, let's be more precise. It is only through His commandments, that we can understand and see and learn the definition of righteousness, know what is right, and know what is wrong. Do not lean on your own understanding your own perspective. It is scripture that declares and defines what is righteous, and what is an unrighteous. So we should expect this kingdom in which righteousness dwells, verse 14.

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Therefore, beloved, these things be expected, and not just be expecting, but notice it says, You be diligent. Now, this is a word again of haste or urgency. Now we hear haste. And what comes into my mind is that old English adage that says, Haste makes waste. But this is not what the biblical word is referring to. It's a word of urgency that demands diligence. So in light of these things, we should be diligent, and have a sense of urgency. And notice what this should produce, that we would be blameless ones without spots, so once without blemish or spot, being found by him in peace, what does that mean? In peace in his will, doing what He is pleased with, there is an inherent relationship between peace and the will of God. So being found by him being expecting, what are you said to be, and being diligent about those things, and being in righteousness through the leadership of the Holy Spirit, that we are found by him in peace in his will look now to verse 15. Now, here, he's going to be speaking about the apostle Paul, he says, and the the perseverance of Our Lord, consider for what considered this patience of the Lord for salvation, meaning this, God is patient with this promise, what he says he's going to do in the last days, he, from our perspective, delays this, why he's patient for more and more people to come to salvation. Let me say it a different way. So that you and I have time to do the work to be about the kingdom business, bringing other people to faith, sharing that gospel being a blessing to them teaching and manifesting and bearing witness of what true faith is like, how does faith manifest itself in a person's life? This is why he delays This is why we consider him to be slow in regard of these things. He says, Consider the patience of Our Lord as salvation You, just as our beloved brother Paul, according to him, was given wisdom as he has written to you. So now Peter speaks about Paul. And the wisdom that was given to Paul to write down these things primarily, as we're gonna see, to write things things down in a pistols. Look at verse 16. As also an all the epistles, so God gave Paul wisdom. Now it's it's very tragic that some people look at this scripture and they translate it or understand it incorrectly, that there's some disagreement between Peter and Paul, not the case. No one can arrive from that when they look at the original language. What's the context? Peter is calling Paul, our beloved brother. Then he says, Paul writes down things as he has in all of his epistle, how, by means of the wisdom that was given to him who gave him this wisdom God did. He wrote down having been inspired perfectly by the Holy Spirit. So Look again at verse 16. As also an all of the Epistles he speaks

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of these things speaks in them in these epistle concerning these things, in which there are certain things which are difficult, though that means difficult to apply to one's life, or some will say, difficult to understand. But notice the contexts, he is not saying that these things Peter disagrees with. He's saying that these things are hard, sometimes difficult to maybe grasp or to implement in your life, but they are truth. They are written down by the wisdom of God. And therefore he says, Keep reading, who has them to be difficult, he says, Whom the unlearn it, and this means those who are against learning, and the ones who are unstable. So the ones who are against learning, and those who are unstable spiritually, it says these things, they distort. So what Paul writes, is good, it is from the Spirit of God through the wisdom of God. But there are those who take these difficult things, and they distort them, who distorts them, those who are unlearn it, and those who are unstable, in all their ways. Verse 16, second part, as also, the other writings, meaning these other writings, they also attack who does to their, to their own destruction. Now, this is important, because what he's saying is this, those who attack those who distort those who cast off what Paul says, they're doing so to their own destruction, pretty serious words, meaning this, we need to agree with the apostle Paul, verse 17. Therefore, you Beloved, knowing this beforehand, know these things previous. And he says, These things that you have known beforehand, he says, You keep you guard them. They're so important, and ordered that not the air of lawlessness. Now this word, lawlessness is in the plural, so don't make the air that is establish by lawlessness, behavior, doing things that are lawless, don't be led astray don't make that air of lawlessness being carried away, and therefore falling from one's own stability. What's he teaching us?

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When we doubt, the words of Scripture, all the words, but here the context is what the Apostle Paul has said, when we doubt these words, when we distort them, God forbid, it is going to have a greatly adverse outcome in our life. This is what he's talking about here. If we're going to be carried away by the air of lawlessness, and is going to be to our own destruction, and he says you are going to fall out of stability. But what should we do? We'll look at the last verse, verse 18. Here's where he tells us the truth for growing and maturing in the Lord. He says, but grow in the grace. Now, I'm so glad that he as often is the case with both Paul's epistle and here, Peters epistle, there's an emphasis in grace, and He commands us, but you grow in grace and knowledge of our Lord and Savior, Messiah, Yeshua, Jesus Christ. Notice that grace also produces knowledge of Messiah. And what does Grace do? Well, grace works in the believers life, to bring them into obedience, to cause them to work out their faith, meaning document their faith, it's going to produce good works, as as Messiah said, good fruit. So the grace of God is always connected to the will of God, and in the will of God will grow in our understanding of the knowledge of our Lord and Savior, Messiah, your show. And then notice how he concludes this, when you know Him as Lord and Savior. What is going to be the natural outcome, he says, To Him the glory also now and also in the eternal day? What's he speaking about the eternal day? That is an idiom for the kingdom of God. So we now in this world, presently, we want to give glory to God. And we know that we're going to step into a righteous kingdom. What do we learn where righteousness dwells, and because righteousness is there, the glory of God is going to be visible, always in the kingdom of God. So he says, To him, the glory also now also in the eternal day, men, we need to believe these things. That's what Amen means. believe these things, take them to heart, implement them in your life, knowing what Peter wrote, is all truth. And there's unity between Peters words, and what Paul writes

also in the last days and how a true believer is supposed to conduct their life emphasizing what the Word of God teaches and admonishes us to embrace

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Well, we hope you will benefit from today's message and share it with others please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.