

revelation_shorts__day_of_christ_(rapture) (1080p)

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SPEAKERS

Baruch Korman

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What do you know about the biblical term, the day of Christ, or the day of Messiah. It's also spoken of with the phrase, the day of our Lord, Messiah Yeshua. Now this term speaks of our blessed hope. We can use a another term to speak about the same thing, and that is the rapture. So in the New Testament, six times this phrase appears, whether it's the day of Christ or the day of our Lord, Messiah. Sure, it appears six times. Now, most people are more familiar with a different expression. And that is the day of the Lord. The day of the Lord frequently appears in the Old Testament. But only one time in the New Testament, meaning that six times more this term, the day of Christ appears, and what is the day of Christ, it is when Messiah will come from heaven, and gather us up out of this world, that where he is, we will be forever with Him. And he'll do that before the day of the Lord. You see, the day of the Lord is a day, a period of God's judgment, when God will pour out His wrath, his punishment upon the world, realize the day of Messiah is designated for believers, those who have accepted the gospel, the day of the Lord is for non believers, those who will be the recipients of God's judgment, his wrath, so we ought not use them interchangeably. Now, I want to share with you a few verses. So let's begin, take out your Bible. And look with me to Second Thessalonians and chapter two, Second Thessalonians chapter two. Now, the Thessalonians are writing to Paul concerning a troublesome thought that they have, they are writing concerning their belief, their fear, that they've missed out on the rapture, that they had been left behind, that perhaps they didn't believe what they needed to, that they were unworthy. And because and the context bears this out, they are being persecuted. But the good news is, they're being persecuted because of their faith. They're not experiencing God's wrath. And they're simply confuse. And Paul, in the section of Second Thessalonians chapter two, he wants to set again in order what he's already revealed to them. And that is that they have not missed out, because certain events, and this is problematic for some. But there's certain events that must happen, according to Paul, before the rapture, are blessed hope will happen. Now, when we look at this verse that we're going to focus in on in a moment, chapter two of Second Thessalonians and verse two. I'm using a Greek text called Texas Receptus. And it uses Greek manuscripts that I believe are the best. The give us the best example of what the original autographs, those original writings of the holy men that were

inspired by the Holy Spirit to write down the Scripture, what they wrote. There's a another Greek New Testament called Nestle aland. And there's a difference between them. You see, the Textus Receptus strive to put together from all the manuscripts that they had, as available, the best Greek texts. Nestle, Allen had a different objective he wanted to put in his version is really two men, Nestle and Alan, they wanted to put in their Greek manuscripts, the major alternative readings, so always when you come across a passage that has an alternative Nestle Allen's going to put in the difference. They want to To be different, why their objective was not to make the best Greek New Testament, their objective was to show the major differences between manuscripts and what the Textus Receptus had. So we need to know this. And it's tragic today that so many modern translations use with preference, Nestle Allen, their translation rather than the Textus Receptus. So if you have, for example, the King James, it's going to follow what the Textus Receptus has the day of Christ. But if you're using a modern translation that follows Nestle Allen, it will have the day of the Lord. And here's a great example, why I prefer Textus Receptus. Because when you look at this, and let's do that, look with me to chapter two of Second Thessalonians and verse one. Notice what is written here. Now Paul's responding, Paul's responding to that concern of the desolate Thessalonians that they've missed out, that they were unworthy that they didn't believe properly, and therefore they're suffering and they're suffering, and they're in the day of the Lord. Paul says, This is not the case. He wants them to understand that the day of Christ that is the rapture has not happened. Notice when he says, verse one of chapter two, of Second Thessalonians. But that means in contrast to you see, at chapter one of Second Thessalonians, he did speak about the wrath of God, the judgment of God. But in contrast to that, he writes, but we beseech you, brethren, I would underline that that term, brethren, why? It shows he's talking to believers, you see, the rapture, the day of Messiah, is for believers, brothers and sisters, in the Lord in the Lord, Messiah, Yeshua, so we beseech you, brethren, concerning the coming of our Lord, Messiah shoe,

now when we hear that, the coming of our Lord, Messiah shoe,

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we have to s which coming? Are we speaking about the Second Coming, which happens at the end of the day of the Lord? Or are we talking about the blessed hope, the rapture the day of Christ. And when we keep reading, it becomes very clear. Let's read all of verse one. But we beseech you, brethren, brothers and sisters, and behalf of the coming of our Lord Messiah shoe, and, and here's where it gets clear. And our meaning brothers and sisters, believers, and are gathering together unto him. Now that settles it, because the rapture is when Messiah, He descends from heaven. He's in the sky. And with the shout of the show for that trumpet, we find that the dead in the sky will rise first, we who are still alive, and we're all going to be gathered to Him. And the scripture says where he is, we shall be forever. Now realize the dead and Messiah, their souls are already with Messiah. The purpose of this rapture, as Paul says, In First Corinthians chapter 15, one of the purposes is for all believers to get their new body, a glorified body, a kingdom body. So the dead and Messiah, their bodies are in the tomb, but their soul from the moment that they've died, that's been with Messiah. And there's going to be for all of the body of Messiah, meaning believers for all time period, they are going to receive at that moment at the rapture, this kingdom body that will not be corrupted, will not wear out, it will be in mortal. That's what he's telling us. So he says, and are gathering together unto him. Now look at verse two. He writes,

For now, this is a word of purpose intent. He says, For not you to be shaken quickly. In other words, don't let what you're going through this persecution, this suffering this hardship, don't allow this to shake you from and then he uses a term for A mindset, a perspective, a vantage point, Paul taught them truth. And he's saying, Don't let this persecution in any way, shake your view, what you have been taught the truth, that that you were disciplined. And he says nor be troubled, troubled by what? Now, Paul, under the inspiration to spirit. He says, Don't be soon shaken from this proper doctrine, don't be troubled, even if a few things should happen. One is says through the Spirit. This has been some spiritual manifestation, not necessarily of the Holy Spirit, quite the difference, probably of an unclean spirit, nor of a word here again, not the word of God, but some false word, or an epistle. Even if that epistle is purported to be from us, meaning from the apostles, pulses, even if you get something like that, and signs are named to it. Don't let it change what you've been taught that perspective. Don't let it shake you or trouble you. All of this is incorrect. If it changes what Paul says, he writes, look at the end of refers to as that the day of Now, here's where it gets interesting. Again, if you have a modern translation based upon Nestle, Allah will say, the day the Lord has come or at hand. This can't be why. Well, we're talking about believers being gathered unto Messiah. This is not what happens at the Second Coming. This is not what happens at the end of the day of the Lord. The day the Lord is primarily not about us being gathered to Him, but him pouring out His wrath. It doesn't fit the context. No. If you look at the Textus Receptus, it doesn't say day of the Lord. It has that wonderful term, the day of Christ. So that's what we need to be concerned of, are we using a Bible that is developed from the best manuscripts? Well, if you're using one that's based from the Textus, Receptus, you're going to have, in my opinion, a better texts, a better opportunity for a closer translation. So Paul says concerning this, that that day of Messiah has not come, it's not at hand, unless and then he goes on and says, certain things that have to happen. We'll save that for another time. What I want to do now is look at the other places, the other five occurrences of this term, the day of Christ, or the day of our Lord, Messiah show and show you that clearly. It's not referring to the day of the Lord. Let's look if we could to First Corinthians, First Corinthians and chapter one, Paul's first Epistle to the Corinthians and chapter one, look with me to verse eight. It says here, Paul's writing to once again believers, and he wants to tell us something good. Whenever we speak about the day of Christ. It's good news. When we speak about the day of the Lord, it's not good news. It's God's judgment, his wrath being poured out upon upon unbelievers. He writes, verse eight, First Corinthians chapter one, and verse eight, who also will sustain? Now some Bibles understand this word to mean to confirm. So he's going to confirm us by sustaining us. And he writes until the end. So he will sustain you. He's writing to the Corinthians, He will sustain you and confirm you until the end. What end? Are we speaking about the end of the church age? And what event will bring about the end of the church? Ah, the answer is the rapture, that blessed hope, the day of Messiah. And he says that he's going to sustain us how he writes, without blemish. With out, you could say without spot, and he's going to do so in the day of our Lord Messiah show. So here's the promise He is going to sustain or confirm us to be blameless at the day of our Lord Messiah show. Now, one way that this can be explained, is simply, we're going to get that new body. So he's going to sustain us, we're going to add the day of Messiah received that new body, and it's going to be a perfect new body, a kingdom, new body, one that is not able to be corrupted. Now, let's look at another verse that speaks to the same day of the Lord. Look with me to second Corinthians, and chapter one, Second Corinthians and chapter one and verse 14. Now here, once again, writing to the Corinthians about how they're going to feel, and what they're going to do, at that glorious day, the day of Messiah. Notice what he says, verse 14, just as also, you know, us partially. Now what does he

mean? Well, they know the Corinthians that Paul and other apostles have led them to faith. And they know that that's a good thing. But what Paul says is this, you only know that partially, you're going to have a greater appreciation, you're boasting your Thanksgiving in regard to us, right now, is only partial, because they don't know in its entirety, what they're going to, to receive, because of this gospel message that was brought to them by Paul and other apostles. He says, that we are your boasting, you're going to be boasting, praising God for us. And he says, just as also, we will do to you, meaning this pulsing, likewise, we're going to be praising God on account of you, because you are workmanship we've been laboring for you. And it's all going to pay off when we see something take place. And what is that? Well notice what he writes at the end of verse 14, In the day of our Lord, you show up, this is just another term for the day of Christ, the day of our Lord, You show, what's he referring to, again, that everyone's going to be boasting, being thankful, praising God for one another, because of the outcome, what's going to happen? Victory, deliverance, and that new body, that kingdom body that's been perfectly designed for all of eternity, it cannot be corrupted, it does not wear out, it's perfect for the eternal kingdom of God. This is why they're happy, and will be ecstatic on that day of Messiah. Now let's look to another place to the Epistle to the Philippians. Again, Paul's writing to the Philippians and look with me if you would to, to verse or to Chapter One Philippians and chapter one, we're gonna look at verse six. This is what he says here, another wonderful, wonderful message of hope, and promise. Philippians chapter one and verse six. He says, Being fully convinced, of the same thing. Now, why the same thing? Well, he's been talking about, and we'll see, he's talking about it again, the day of Messiah, when we're going to receive that new body, that perfect body, that we're going to be in a kingdom conditioned for all of eternity. And he says, being persuaded of this same thing, that the one this is God, the One who has began in you a good work, he will complete it unto unto what? Now this means God's working in us bringing about change, bringing about maturity, brain about a godly, righteous change in our life. But it's not good to reach its final conclusion. It's not going to come to its end, until when, until the day of Messiah you're sure Another reference for the day of Christ being in that that state of perfection, Kingdom perfection. Now, he also dropped down to verse 10. Same first chapter of Philippians, he writes this, for this is that same word we saw earlier for purpose. This is the purpose that we've been saved. It says, For you to document that you give evidence of the excellent things in order that you how do we give evidence of those good things, he says, in order that you should be pure and blameless, when ace hamrun Christou, for the day of Messiah. So it all speaks about us being changed, being blameless, being perfect, when not in the day of the Lord in the day of Messiah. Let's look at one more. Go now to chapter two, this same, a pistol to the Philippians chapter two and verse 16. He writes these words, and here again, Paul is, is speaking confidently, he's speaking with assurance. He says, holding, and he's speaking about the Philippians. He's assured he's confident that they are going to hold fast, the word of life. And he says, For my boasting, Paul rejoices, he's praising God, he's giving thanks. He's got a righteous boasting, because they're going to experience this, they're going to be changed gloriously. They're going to hold on to the words of life. So he says, holding the words of life, literally the Word of Life, the Gospel for my boasting, when, when Paul sees what's going to happen to them, when it says here, in the day of Messiah, and he speaks here, how his running, how his effort, his labor, was not in vain. Because they had that day, the day of Messiah, they are going to be transformed gloriously. So when we look at the Scripture, we see that there is that phrase, and again, it's tragic that Nestle Allen puts the day of the Lord, because it can't be this. It doesn't fit the context. It's the day of Messiah. In Second Thessalonians chapter two and verse two, that blessed hope that we're going to be gathered unto Messiah prior to God's wrath being poured

out. So I'll conclude at this time, this brief edition of revelation shorts concerning the day of Christ. And in our next edition, we're going to look at some of the wonderful outcomes and the expectations that we should have concerning the rapture. Until then, may God bless you walk in obedience to the truth and demonstrate what those excellent things truly are in purity, and without spot. Shalom from Israel.