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## SUMMARY KEYWORDS

verse, god, people, day, word, messiah, israel, speaking, prophecy, labor pains, kingdom, died, lord, believers, taught, studying, watching, world, salvation, thief

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 baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero 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,

you should be excited for what the Bible says concerning the last days, it is a great blessing to open up the Word of God and see what God shares concerning this time, a time of transition, transition from things as they have been the normal world that we are residing in, yes, a world of darkness, a world of deceit, a word, a false answer. But nevertheless, we are here. But this world is not going to continue on. In the same way. There is a time of transition. And I believe we are drawing very close to this time of transition, whereby God will begin to move in a unique way in order to bring about his kingdom. And we need to be aware of the various things that he says, must take place for that kingdom to come for Messiah to return. And for his word to be perfectly fulfilled. Well take out your Bible, and look with me to First Thessalonians and chapter five. Now we're going to look in this this chapter at the first 11 verses. And we're going to see that there is indeed an emphasis on the last days, the End Times. And it gives us some very significant information on what we need to know and how we are called to live.

Knowledge should change our behavior. Want to say that again? The more you know from the Word of God, the more your life should be transformed into fulfilling the expectations that God has for your life, what you ought to be doing. Works are extremely important to God. Again, are we saved by works? We are not. But does God expect those who have been saved to work faithfully? Yes, he does. Let's begin in verse one. He says, But concerning the times, and the seasons, brethren, now that word, brethren, it means brothers and sisters, it's an inclusive term. Notice he says concerning the times it's plural, and this seasons, it's plural. And why in the plural, because we need to see that there are stages to the last days. He's just not saying this times and seasons and just meaning the last days, he wants to remind us that the last days have different stages to them. And if we're not aware of them, we're in disobedience. And the reason why I say that is because simply when we look at the word of God, God tells us these things so that we can watch remember that, that we can watch see these things and grow in faithfulness grow, in our commitment, understanding that what God has said, is indeed true, as we see it taking place before eyes. So again, but concerning the times, and the seasons, brethren,

not a need, you have for i to write to you. So he's saying you don't need concerning these times this season, these various stages concerning the last days. You don't need that I should write to you. Why? Because it's already been written down. We can learn much from the prophets, what the prophets reveal concerning the last days. And it is an excuse me for being so blunt. But if we're not studying prophecy, we are in disobedience. We need to know what the prophets reveal concerning the last days and I share with you this it is because of a reluctance of studying prophecy, that there are those

who are teaching false doctrines concerning the last days, and I can remember that I was in in Budapest speaking to a group of people. This was a group of, of workers, those who had the responsibility of teaching God's word in a variety of different places throughout the world. And there was a small group of us. And I remember that we went into a small breakout session to deal with something that was problematic in my mind, and the leader of this, this organization was very kind to allow me to address it. And as I began to do so, it became very clear to me when I was mentioning prophecy by chapter that so many of the people had no idea what was contained in these should be very familiar passages of prophecy. Now, if you're going to have a strong opinion, as many of these leaders did, concerning the last days, especially in regard to Israel and the Jewish people, they had some very derogatory thoughts concerning the Land of Israel, and the Jewish people. And what we see is this, they knew nothing. And this is not an over exaggeration. They knew nothing of the key prophecies that spoke concerning the significance of the land. There's one individual just mentioned him, John Piper, he released a statement concerning a question whether Israel or Palestine, and he said, over and over and over, there is no claim to the land for a covenant breaking people. He could not say too many times how the Jewish people were a covenant breaking people. This is what I would offer as a way of response. God promises to bring the people back to the land, for his purposes, because of not their faithfulness, but because of his faithfulness. And the Jewish people do have claimed to the Land God, when there is disobedience, he has several times put his people into exile. But he brought them back to the land for Messiah to come the first time, it was a necessity. And he is bringing his people back to the land, the Jewish people to the land of Israel. He's doing it because of who he is, and what he has promised, in order for Messiah to come the second time, so that the Kingdom promises can be fulfilled. So his thoughts concerning issue are not in line with prophetic truth. That's why Paul, he's telling the people, you don't have a need that I should write to you about these things, because they've already been written down where? In the prophets, now move on to verse two, he says, For you yourselves know how very clearly, you know it. Well, what do you know? Well, that the day of the Lord, now, be careful.

In Second Thessalonians, chapter two, he speaks about the day of Messiah, he's not speaking about the day of Messiah, what's the day of Messiah or the day of Christ or the day of our Lord, Jesus Christ. This is a reference it appears six times in the New Testament, it appears six times referring to our blessed hope, the rapture, that's the day of Christ. But this is the day of the Lord. And by the way, you check the Scriptures, the New Testament scriptures, you will find that this is one of the few or only place where the day of the Lord by that term is mentioned. And he's speaking about the day of the

Lord, which is not for believers. The day of the Lord is for the enemies of God, for those who want to for the purposes of God, and therefore he says, look carefully at verse two.

For you yourselves know well or clearly, that the day of the Lord, what's that? A day of his judgment a day of his wrath. As a thief in the night, fellas, he will come. Now we're going to see something and many times I will be speaking to a group about the last days and many times it will be a group of pastors in different countries. And I'll say, you're sure Jesus is coming. Like what? And they all say like a thief. Well, we're gonna see that is not how he's come.

thing for believers. You look at Luke chapter 12. He's coming to minister to us to serve believers, when he comes for the believers in the rapture, no, this is the day of the Lord, and for the world here that for the world, he's coming as a thief in the night. So how can you be so sure, let's just keep reading. And it's going to clarify itself. Now look at verse three, four, when ever, they shall say, Peace, and safety, that word can also be security. Now, this time is going to be in the midst of the Antichrist empire, we know that there's going to be a time of great instability. And one of the primary sources of this instability is going to be Iran. Iran is going to expand and they're doing that now. But they'll do so even more so before Daniel's 70th week, and they are going to bring about great instability. But the Antichrist is going to put down this empire, which will have its headquarters in Iran, the Antichrist, will defeat that RAM Empire. The Antichrist is that goat Empire? The Daniel speaks of in Daniel chapter eight. And he is going to bring a time of peace and security or safety and not just that, if you read carefully, also prosperity, the world will love that. But notice what Paul says here, for whenever they shall say, Peace and safety, then what then suddenly to them, what should be, there shall stand destruction. So when they are proclaiming peace and safety, everything's well, then suddenly, what's going to happen upon them, sudden destruction, that's what he's speaking about. Housing is going to come, he says, just as labor pains or birth pains, there's really not a difference. I know, some people want to say there's labor pains and birth pains, but it's just the same term in Hebrew. And in Greek, it says, just as labor pains upon one having in the womb, so we're speaking about that's an idiom for a pregnant woman. Now we know something, those labor pains speak about something that's about to happen, something that has a purpose behind it. And those labor pains are necessary, you're sure taught, in order that Messiah will establish His kingdom. So here we see a correlation, a strong correlation between what you should taught and what Paul is saying, look, again, second part of verse three, just as labor pains of a pregnant woman, literally, one having in the womb, meaning having conception in the womb. And notice it says, they cannot flee, they cannot escape. So these birth pains that are coming, it's impossible to escape them. Now, he has some words for believers in a moment, but remember that they are impossible to escape. Now, look at verse four. Verse four, is when he begins speaking about this distinction between the world, the ones who are going to experience the day of the Lord, not the rapture, but the day of the Lord, God's wrath as a thief in the night. Notice what he says in verse four. And your Bible will say this identical thing, it's not a matter of interpretation, it's a matter of simply reading. He says, But you brethren, now that word but is important, because it's a conjunction of a dis continuity. Now, he's been talking about those that belong to the world, those that that the day the Lord will come upon them as a thief in the night, meaning a thief comes secretly, a thief doesn't announce himself and for them, the day of the Lord is going to be a surprise. Now I have good news. We'll see the

verse in a moment. We read it as our call to worship, but we won't experience the day of the Lord. We are not designated for that time period. God has promised to remove us prior to the day of the Lord, prior to the wrath of God. So it's not relevant. So because of that we know something. Look again at verse four. But you brethren, it says you are not in darkness. Good, good word. And

In order that that that day should come upon you, that it should overtake you as a thief. So right there, notice what it says. But you, brethren, believers, we're not in darkness, therefore, that day is not going to overcome us like a thief. Why? Because we are not of darkness. And we are not going to be here we'll see why in a few minutes. When the day the Lord happens, there's a promise we have. But nevertheless, look at verse four again, but you brethren, you are not in darkness, in order that this day should overtake you, as a thief, verse five, for all of you are sons of light, you are also sons of the day. Now remember that

there are those who are sons of darkness, they do their activity in the night. This is not us. We have nothing hidden about us.

We are called to be transparent people. We are people have truth. We are people of wanting to testify, we don't have hidden things. Everything we want to share. There's an openness. So he says, you are sons of light, you are sons of the day. That's what he's talking about here. He says, in this passage, we are not of the night, nor of darkness, remember that. So those of darkness those of the night, they're going to experience the day of the Lord and that day will come upon them as a thief in the night has nothing to do with us. You should never say when it speaks about Messiah is coming for the body of believers, that he's coming as a thief in the night, that has nothing to do with us. We also know the Book of Revelation, chapter three, it says that that only if you are not living repentant, really, and you are not someone who knows besides, then that day shall overtake you as a thief in the night, but not for those who are true believers. Now, he says, now verse six, therefore

the ones, he says, Therefore,

do not sleep, as also the others meaning the rest. So we're not called to be sleeping, what does that mean?

To be unresponsive to be ignoring what's taking place in the world? Now, this is a big deal in eschatology, this study of the last days, and that's this, we're going to see that Paul's going to emphasize to us, we did this in the call to worship, we're going to do it again. Now, Paul is going to emphasize there were called to be watching. Now, what are we watching for the prophetic signs that we are in the last days and are blessed hope that is the rapture is approaching, those who teach that the rapture will happen, imminently could happen at any time that is false. When you look at all the

scripture that is given about the imminent sea of the rapture, you will find it doesn't say that, it simply says Be ready.

No one knows the day or the hour, just because we don't know the day or the hour, that does not mean it can happen at any time. That is a false conclusion.

We know that there's scripture, and we are going to be looking at that, in our study of Second Thessalonians. Later on. All of these lessons have already been recorded, but they have not been released, but they will after First Thessalonians. And what it tells us here is that we're supposed to do something we are of the day, we belong to the light. He says here, we are not of of darkness, nor are we of the night. Therefore he says, We do not sleep as the rest. But what do we do? Look in the middle of verse six, he says, but rather, we watch. Now this is a word it's going to repeat again in verse 10, and a few moments. But notice this word watching. It is in fact, not too long ago, I was in Romania, and we were studying this passage of Scripture. Now I mentioned to you in our call to worship, that many English Bibles simply have it as we are alert. We are awake, we're not sleep.

That is a false understanding of this word. This word means it's almost like a military term of watching. Now, you know, there's a big difference between just being awake and watching. And the word that's used in the Romanian Bible captures it much better than then in English and many other languages. So he says, Look again at verse six.

He says, We therefore, are not sleeping as also the rest, but we are watching. And what else, also sober. Now, that term sober this word in the Greek language means to operate and behave with knowledge, what type of knowledge with truth, we believe God's revelation, therefore we act in light of it, it becomes the basis of our our thoughts, our words, and our deeds. This is what soberness is. It's functioning properly, according to truth, according to knowledge, and it says, In order to do that, and know, what is the truth for that given situation? Now, I want to clarify that God's word is truth. But we need to know what part of God's word is relevant for this situation, this this happening? How do we respond? So it's saying here, soberness is being able to discern it's a word of discernment, where we know what to utilize what knowledge to practice, and put into to place based upon a given situation. So he says, and it's emphatic, but we watch and are sober, verse seven,

for the ones who sleep, when do they sleep at night, at night, they're sleeping, and also the ones who get drunk. When do they get drunk. At night, they get drunk. Now, this term drunk simply means to have an influence that makes it impossible to function properly. That's why he's using this term drunk. There's an influence, we know what that is alcohol, alcohol has a destructive element to that person, it can kill someone, you drink enough over a period of time, you will die from that. Secondly, because you're under the influence of alcohol, you cannot perceive things properly, it affects your ability to respond and even to know how to respond. Many times you see things that that aren't really there, you

are deceived, because of the influence of alcohol. And that's why says, they can't be alert, they can't watch properly, because they are of the night, they are drinking at night. This is what he's saying. Move on to verse eight. But we in contrast to that there's a difference, but we are being of the day. And therefore he says, We are what we are sober of the day, we can respond properly, we can discern and know what to do because we're of the day. And then he says, Put on that is to clothe yourself. It's a word of preparation. He says, Put on the breastplate of faith. So when we are of the day, we see what's going on. These are things the breastplate is for defense. It is something that protects us why? Well, we are going to be attacked at this time. This is the discernment we have to have persecution is coming. So he tells us to put on the breastplate of faith, and also of love and the helmet. What's the helmet, the hope of salvation. And here, this hope of salvation, is God's promise of a future victory. We know something for those who persevere to the end, they will be saved. What does that mean? You have to persevere in order to be saved. That's what Calvinism teaches. It's wrong. This is not what it says. It says those who persevere to the end will be safe. That means at the end, you persevere because victory is coming. It's a word of encouragement, persevere, endure these things, because in the end, victory is coming. What is that? The kingdom of God. It is not speaking about salvation here as how to be saved, but it's speaking about the outcome of salvation in the same way that we need to undergo

Then, theologically, doctrinally, there is a payment for salvation.

That payment is made, I receive it, and therefore I am saved, that relationship with God is healed. And I have the promise that hope, hope is always related to the promises of God of the kingdom. But the second aspect and the second understanding of salvation is receiving the outcome of being saved that kingdom experience. And this is what he's talked about, talking about here where it says the hope of salvation. It's remaining hopeful, believing, passionate, committed to that kingdom truth, verse nine. Now we have three more verses. And I want us to see how important these verses are. He says, Look at verse, verse nine, because God has not set or place us or or appointed us for what God has not, and the nut is emphatic, God has not placed us appointed us for rat. Now I would highlight that, because what a wonderful hope, I can be assured because of the gospel. I've received the gospel by faith, you show him a ship, Jesus Christ is my Lord, I believe that He died, as we're going to see, for sin, my sins, your sins, the sins of the world, that we could experience God's mercy, His forgiveness, his grace. And because of that, I know something. I have absolute perfect assurance of what that I will not experience God's wrath. Why not? God will remove me This is that day of Christ, He will remove me before the wrath of God falls. So again, because God did not appoint us for salvation, but rather, for obtaining salvation. And again, this salvation, he's speaking about obtaining the kingdom promises, not just being in the kingdom, but experiencing the goodness, the blessing the promises of the kingdom. So we have this hope, that we are going to obtain this this kingdom salvation. And how do we do that? Well, look at the last part of verse nine. Very clear, there's only one way through the Lord knit literally our Lord, Messiah, your show. Now, let me point out that there is, for example, Oprah Winfrey. Now she's never studied theology in a formal way. She has no no training in this regard. But she makes many blasphemous statements. As she says, a course there's got to be many ways. Now she says something that she's not, she calls herself a Christian. Let me tell you, if someone says, I'm a Christian, but I believe that your show is not unique, that Jesus is not the only way into the kingdom of God. But

surely, she says, there are numerous other ways. She says, for me, I choose this way, but there's others. That is not a believer, you don't know who your shoe is. See, what does the Scripture say? It says, X chapter four, verse 12, there is no other name under heaven, which is given to men meaning men and women to humanity, other than the name your shoe, by which we must be saved. So there's no other name. There's no other one who can save and if you don't receive your shoe up by name, whether it's Jesus, Hayes's, Asus, your show, whatever language you speak, makes no difference. How you you pronounce that name, we're talking about Jesus of Nazareth, your show how Michelle, if you don't receive Him, you have no hope. You will be a recipient of the wrath of God. And unless someone and I'm not picking on her, but unless Oprah Winfrey repents and accepts the biblical your show, who is the only Savior there's not multiple ways into the kingdom of God, if someone believes there is that person's loss, so she needs to repent and receive the true Savior, the only one Savior, the only begotten Son of God, if she doesn't want to receive God's wrath and eternal damnation, eternal condemnation, and that is true for all people, Jew and Gentile alike. And my sincere hope is that somehow she will, whether she ever hears this, obviously she won't, but but maybe someone else will will share that truth with her. And praise God that she we want this

that she makes a true profession of faith and is not misled to think that she is a follower of Messiah. He says here, look at the texts

through our Lord Messiah Yeshua. Now verse 10. The one see he's the only one that's done this, the one who died in behalf of us. When did he die? On Passover? It's only when you understand what Passover is that you understand what his death brought about. It brought about freedom from the punishment and the authority of sin in one slide, that's why he died on Passover. And I'm amazed how many people do not know that the crucifixion took place on Passover, that 14th day of the first month, it says, The one who died in behalf of us and order that whether we are watching now the implication is this.

If you're alive, and you're a believer, you're gonna be watching. And if you don't know, prophetic truth, what are you watching for? You're gonna be like those individuals in Budapest that I was speaking to, that did not know, prophetic events. And therefore, they made a whole bunch of assumptions because they did not have biblical knowledge. And they made doctrinal statements that were heretical. Now not because that myself or someone else were smarter. No, I assure you, they had greater IQs than me, but but they were not reading prophecy. And there is a blessing that comes from reading prophecy. Now, why do I say that? Because in order to understand the book of Revelation, you've got to understand what the prophets of the Tanakh, the Hebrew Bible, what's commonly referred to the first covenant, the Old Covenant says, so it's not who you are. It's not how smart you are. It's, are you leaning upon your own understanding, like, Oh, 413? Or are you leaning upon the authority of Scripture and reading all of God's word, and not making assumptions based upon what seems right in your own eyes, or a perversion of certain passages, because you want them to say this, rather than thoroughly, thoroughly and truly researching them. He says here, the one who died in behalf of us in order that whether we are watching, or sleeping out here, sleeping means having died, watching is what true

believers do. And we watch for prophetic signs, prophetic indicators, concerning the approaching of that, that day of Messiah, these last days, and what's going to happen, and as we see these prophetic things taking place, and there's several things, once you see them, and acknowledge, this is what God has said that witnessing them is going to be a faith builder, you're going to know what God said, All of what he said, is true. And therefore you will grow in faith and grow in your commitment and passion for the things of God. He says, in order that whether we are watching,

or whether we are sleeping, together with him, again, people will say this is not good, classical Greek. There, right? It's not classical Greek, it's coin, a Greek and coin, a Greek is very different from the rules of classical Greek why this would be redundant, together with him. You don't need together, you could just say with him, but it's emphasizing together with him. We live and this with him, is a redemptive term, the word with meaning with Messiah with God. This is only possible through redemption. And that's why it tells us earlier on that he died, he died, why to redeem us? Where do we know that he died on Passover? What's Passover, the festival of redemption. So if you don't know he died on Passover, if you don't know he rose, as we talked about earlier, in the day called reciate. The first of the harvest that that's offering that's made to the priests, if you don't know these things, it is going to obscure your perception of Messiah your shoe. So again,

the one who died in behalf of us and order that whether we watch or whether we sleep. Together with him. We live

Have verse loving. Now in a few weeks, I'm going to be teaching the same passage and a course in Addis Ababa in Ethiopia. And one of the questions that's going to be on their final exam is this, rightly understanding truth concerning the last days gives us, what does it give to us, He gives us notice what it says, gives us comfort. Now, knowing things about the last days, it's many benefits. But according to what it says here in First Thessalonians, it tells us that knowing these things, will be a comfort, why? He says, Therefore, you comfort one another. So these things knowing them when you share that they are instruments of comfort, not only that, also you build up one another, knowing truth concerning the last days, comfort people and build them up. It makes him spiritually strong. Just as he says, also, you are doing now Paul was pleased with his congregation in Thessaloniki. He was pleased with them because they had a godly testimony that they were loving. And one of the things we talked about in the two weeks previously, is how this congregation had the spirit of the law, what is that love? And they were loving to have that brotherly love. First Thessalonians four, nine, we see earlier it says that your need to demonstrate to behave and love for one another. Don't ignore the pragmatic thing to be doing. And that is in regard to one's brother, what's that loving your brother, as yourself. And all of this can only be done if you are wise in regard to the last days. Don't be ignorant of the last days. It has a wonderful outcome. What did we learn verse 11. When you know the truth concerning the last days, you are going to be comforted. And you're going to build yourself up and you're going to build others up through this knowledge of last day's events. So what we're studying is very important. Do not be someone who says well, in the last days, everything's gonna work itself out. Okay? I don't need to know what what it says



that is a false teaching. That is not the attitude of a real disciple of Messiah. Be passionate in your study of the last days. Well, I'll close with that until next week. Shalom from Israel.

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.