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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

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,

Baruch Korman

We have a blessed hope. That is God has promised to do something. And that is to remove believers from this world prior to the outpouring of the wrath of God, we can have absolute assurance that we are not going to experience any of God's wrath, that new covenant relationship that we have with the living God through His son, his only begotten Son, secures that for us eternally. Therefore, we never have to fear God's wrath. And when we, God forbid, move away from his will, God will discipline us as a loving Heavenly Father disciplines his children. So we can be assured that we're going to be the recipients of God's good activity in our life, to move us to change us to sustain us into being his faithful servants. And what we're going to talk about is that wonderful promise, we have known as the rapture by many, Paul calls it the blessed hope. So with that said, take out your Bible and look with me to First Thessalonians and chapter four. Now, last week, we began this fourth chapter. And we saw that there was an emphasis on us living according to the spirit of the law. Now, what do I mean the spirit of the law? Well, law is a good thing. Law is the instructions of God. The law, and I'm speaking about the law of Moses teaches us, what are God's expectations for life, we're not saved by the law but being saved, we are called to apply toward truth to our life. Now, Paul says in the call to worship that I read from First Corinthians five, let us celebrate this festival. Now, we cannot do that, according to the Torah today, there is no temple. And furthermore, there is no need for that Passover sacrifice for us. Because as the text says, our Messiah, our Passover lamb, has been sacrificed, we have received the outcome of the work of Passover, which is this eternal redemption. But Passover should be studied. And it's good to mark that time to to set aside these days for a holy purpose, in order to use the various instructions and commandments that we see concerning this festival, and do so in the newness of the spirit, applying them to our life in a way that we can understand biblical truth, the more we understand the festivals,

and let's be more specific, the more we understand what the Scriptures say, all the scriptures say about Passover, and the Feast of Unleavened Bread, and that date receipt, oftentimes translated the first fruit, all that we understand about that gives us a better understanding of Messiah, his person, his identity, who he is, and what he has done and what he will do. So marking and setting aside the time that we're in, and observing it is a good thing. And Paul confirms that in the scripture that we read, the one that I read from First Corinthians chapter five, verses six, seven, and especially that last verse, verse eight. So let us take to heart the words of Paul and not be turned away from his instruction by false teaching, that is plaguing believers today. Not understanding these great times that are belonging to God, His appointed times, there is a benefit from applying their truth to our life and observing them in The newness of the spirit. Well look with me as I said to First Thessalonians chapter four, we're going to begin in verse nine. And I mentioned that there is a spirit that prepares us for our blessed hope. And that is the spirit of the law, the spirit of Messiah, His Spirit that He gives to us the Holy Spirit. It says in John, that he is a Spirit of Truth, and a spirit of righteousness. And we understand what is righteous through the law. Now, the law does not make one righteous, but we understand righteousness from God's perspective based upon His commandments. That's a fact. Therefore, if we want to understand God's definition of righteousness, and how to live righteously being led by the Spirit, we are going to study all the commandments of Moses. Look at verse nine, he says, And concerning brotherly love, now brotherly love loving our brother as ourselves, we could say via hafta Loray, come Oka, love your neighbor as yourself. All of this pulses here that the Apostle Paul says in Galatians, three, he says, this is the the message of the Torah. So we need to understand the close relationship between loving your neighbor as yourself and the spirit of the law, and what we're called to demonstrate today as believers. So Paul is emphasizing not by chance, but because he understands the the instructions of the law, that that walking in brotherly love is what's going to prepare us to be found faithful at the time of the rapture. So he says, But concerning brotherly love, you have no need, that I should write to you why? These things concerning brotherly love. Paul doesn't have to write them down why Moses wrote them down how we love God, and how we demonstrate our love for God by loving our neighbor. And the Torah reveals to us what are our obligations towards one another? This is what he's speaking about here. And he goes on to say, look down to verse, verse nine, the second part, why doesn't he have to write these things down? He furthermore says, For you yourselves are taught of God, taught of God, how? Through the Word of God, through the law of God, for you, yourselves are taught of God. And what does God teaching us reveal? Notice what he says, to love one another. So he said it many ways in this fourth chapter, and twice in verse nine, brotherly love, and that we're called to love one another. What is the basis of loving one another, the Torah. This is what the message of the Torah is, verse 10, for also you do this, this very thing to all the brothers, to the ones, all the ones in Macedonia. So this congregation in Thessaloniki, they have a reputation, they are demonstrating the spirit of the law by loving one another within their congregation. And also among all the ones, all the disciples, all the believers in all of Macedonia. And therefore he says this, look at the last part of verse 10. And we encourage you, brethren, to abound, all the more abound in what all things when we here's the principles that he's teaching, when we demonstrate toward truth, how do I do that? By loving my neighbor, as myself? As I do that, as they are, it is going to produce an outcome in my life. What is that? I'm going to abound, all the morsel, in loving my neighbor, yes, but in all things, loving your neighbor is foundational, it will be fine in Acts in a major way, the power of the Spirit of God in us so that we can do God's will in the fullest sense. So he wants us look at the end of verse 10 to abound all the more verse lovin. Now verse 11, is why it's so important for us to look at the original language. And

you might say, I don't know Hebrew, I don't know Greek. I don't know Aramaic, but you have at your fingertips through your laptop through your town. bloods through your phone, free, most of which are free, some very good programs that you can purchase to help you understand the original texts. And it's just a matter of a few clicks, and that you can go and find something out. For example, if you read it, as most Bibles translated, it says, simply, and strive to live a quiet life. So if I read that in English, I am told to work hard to live a quiet life. But what's interesting is when you look at this word that's oftentimes translated, to strive to work at to make effort to, when I look at that, I see two Greek words put together. Their first one is the word for loving. And the second one is word for honor or honorable things. So what he's saying is this, if you love honorable things, meaning this, if you want to live honorably, and have in your life, those things that God sees as right, as precious, as honorable, as good, how do we receive those things? How do I behave in an honorable way? Well, he tells us to live a quiet life. So if I want, and uphold these things are honorable to God, and I want them to, to characterize my life, I do them I find access to them, by living quietly, and he says, and also practicing the things of oneself not not being a busy body, not getting involved in properly in other people's life. Now, of course, we're called to minister and bless one another, to help one another. But there's a very clear distinction between blessing someone and meddling in someone's life. And he says, Furthermore, and to work with your own hands, just as to you, we have commanded. So we're called to work, meaning don't be idle, don't do nothing. Do the things you ought to work is a good thing, be busy in your own affairs, and strive to live a quiet life, not a life of drama. We all know people, that they're present, they just bring drama into everything. We ought not be at that time, live a quiet life. And that is going to, to demonstrate that you are pursuing those things that you love that you value, those things that are honorable to God. And then he says, look at now, verse 12, in order that you should walk. Now, this is a very Hebraic term, it's speaking about a lifestyle, the things that we do, how we behave, our manner of life. And it says here that you walk how properly and who defines what's proper, you don't I don't, the word of God does. What part of God's word all of his word, including the commandments of God, now, here's what a wise person does. Someone says, I want to hear from the Holy Spirit. I'm with the Holy Spirit to guide me, I want the Holy Spirit to teach me what is right and wrong. You know how he does that. You begin to look at the commandments of Moses, and you say, Holy Spirit, I want to apply that commandment to my life. I want to demonstrate righteousness, I want to do those things are righteous, and those things that are unrighteous I don't want to do and when we identify what they are through the commandments of God, then knowing this, we can pray effectively. But this is what happens. You know, there's a great scripture from from Philippians, about those things which are good, pure, virtuous, wholesome, holy, all of that. Here's what a person does, who does not have spiritual maturity, he sits back, he strokes his chin and thinks, what is good, virtuous? What are those things? That's an error. Don't lean on your own understanding. We find what those things are revealed to us in the Word through the commandments of God and other scripture. So don't lean upon your own understanding for what is right and proper. It's all being led by the Holy Spirit through His Word, studying his Word, reading His word, and finding out what God says is right. So he says an order that You live properly, to those who are outside meaning outside the congregation outside the faith. And when we do that, when we have that type of testimony, notice the benefit of that. And it says, and nothing you should have need. When we live that quiet life, that simple life, focusing upon the honorable things, the righteous things, having a lifestyle, a manner of life, that is pleasing, that is in line with the Word of God, that is going to position us whereby we will receive God's provision into our life. And like he says, Here, you will have need of nothing. So we will find that obedience to the Word of God provide sustenance, full sustenance to our life. Verse 13. Now

in verse 13, we begin to see a change all of what he's talked about what we studied last week. And what we studied up until nine is saying, Here's wisdom, here's instruction. For for being ready for this great event. I want to pause for a moment I can remember about 678 years ago, I was in Orlando, Florida speaking at a conference, a conference was held by the the Messianic Jewish Alliance. And it was their South Eastern Conference. And one of the speakers he was doing a breakout session. And he spoke about why there was no Rapture. And I encountered so frequently people saying, There's no such thing as a rapture. That's a creation of the church. It's not something that we find up biblically. And I do not know how people can make such a statement. We find something being described, for example, in First Corinthians chapter 15, that great passage having to do with the resurrection. And in one sense, the rapture is a type of resurrection, we'll see that in no uncertain terms in a moment. But in the passage that we're going to be studying right now, the last part of chapter four, the rapture, the blessed hope, is clearly defined, we are taught what it is. So all we have to do is read these last few verses of chapter four. And we'll see how biblical the doctrine of the rapture is, and what the Scripture says about it. In this passage of Scripture, now, there's something that we need to clarify at the beginning. And that is, there is a term biblical, and also part of Judaism. In the prayers, for example, that famous prayer called the Amidah, the Shimon yesterday, it talks about those who sleep in the earth, the dust of the earth. Now, it's speaking about the dead. But it's not saying, and this is what happens when someone applies their own knowledge and their own thoughts, the word of God. The reason that biblically, and traditionally within the Jewish community, the dead are called by the one sleeping in the ground, is for a reason. When you go to sleep at night, you expect to wake up in the morning, in fact, you want to wake up, you set an alarm or such, but But you sleep with an expectation that that sleep is going to come to an end, and you're going to be resurrected. And what we find here is that that the dead were spoken of as sleeping, because this was a way of emphasizing the resurrection. There is no evidence whatsoever. scripturally fact there's evidence to the contrary, you look for example of the account of, of Lazarus and the Richmond, they went to a place called shell. And there's two compartments of shell and they weren't asleep. The rich man was suffering. He was able to look and see and speak. We see that Abraham that was in the bosom of Abraham, a second compartment within Shell, there's held the place of punishment. Now realize all of this change with the resurrection and the ascension of of Messiah. Today, there is no pick Avraham, we'll talk about that in a moment. But we see that we're no sleeping this concept of soul sleep is a false doctrine. This is what the scripture says. Let's move on to verse 13. We read this, but I do not want that you should be against knowing some Bibles will say ignorant, but but it's the word against knowing. Paul's giving them knowledge he's revealing he's defining things. So it's not that they're unaware of this. He's written about it other places. So he says it Do not want you to be against knowing brothers concerning the ones who have fallen asleep and ordered that you do not grieve that you don't have grief, just as all the ones who who are remaining meaning like the other ones, the remaining ones why? They don't have hope. So it's biblical hope that removes that grief, that sorrow in regard to death. Why? Because we know death is not the end, death is a transition. So as he says, and I want to read this properly, but I do not want you to be against knowing brother concerning the ones who have fallen asleep, in order that you do not grief just as also the remaining ones that they and the implication is they have grief. Why? Because they do not have hope. Verse 14, they because the world does not believe in the resurrection and the promise of Messiah, that gospel message. They grieve because of death, because they don't know the biblical promises. That's what hope is, knowing the promises of God, verse 14, four cents, I don't use the word if it's since he's talking to believers here. So four cents, we believe that your shoe it died, yes,

he died on Passover, on that cross being crucified. But also it says, He rose, thus also God. Now what's the emphasis here, not death, but the resurrection. And therefore he says, thus also God, the ones who have fallen asleep. BA is sure meaning in faith, they have fallen asleep, they died in Messiah. That's what they're speaking about. It says he will bring with Him. So He is going to bring with him. Now this has significant implications. Now we need to emphasize what the scripture is going to do here. This is where it becomes very important. What is death, death is the Separation of the soul from the body. Now Paul says something to believers. Now of course, he says this after the Rapture before, excuse me, he says that after the resurrection of Messiah. So what Paul is speaking about obviously is taking place after Messiah arose from the dead after he ascended into heaven, prior to the resurrection. What happened? When someone died didn't matter who they were when someone died, they would go to hell. What was uncertain would be where and what in the place called hell, or the place called HEC, Abraham, the bosom of Abraham why Abraham, Abraham had faith in what? The promise of God, that God would send a redeemer so those who believe that God would redeem, they went to Abraham's bosom, those who did not have faith in the promise of God did not believe in a redeemer. What happened? They went to hell. Hell, no. Now, when Messiah died on Passover, it says that he died, was buried, and He descended into the lower parts of the earth. What does that show? What did he do there? Well, you can read this in First Peter, also in Revelation, this is what he did. He went and he proclaimed to those that were in prison that is in hell, GNOME, hell, why they were there, who he was, and that they did not believe in the coming Redeemer. And then he went to those who were in Abraham's bosom cover him. And he proclaimed to them, he is the Redeemer, the one that they believed in the one that they have hoped for, and the Scripture says, Messiah took captivity, those and after his resurrection, and ultimately, after His ascension, we see a change. Isaiah tells us that hell has been brought in that place of hell, punishment. Hell No. And what was called Paradise. Hell up for him no longer exists. Paradise has ended, why, there's no need for that, because of heaven, Paradise and heaven. Were never the same thing. Paradise was that place that compartment and shell for those who had hope and faith in the promise of the Redeemer, that doesn't exist. Now. Why? Because when one dies, and Paul says this, When one dies in the faith, this is who we speaking about, in verse Verse 14, the ones who have fallen asleep that means have died, but through your hope in faith in him, what happens? It says here, he will bring with him. Where are they? Well, he's talking about a distinction between the body and the soul. When someone dies ever since, after the resurrection after the ascension, ever since that time, when one dies in faith, their body is placed in the ground, it decomposes becomes dust, but But immediately with death, their soul is present with Messiah in heaven. That's why Paul says to be absent from this body is to be at home with the Lord. Messiah says we shall always be with him. So when he says this, look carefully at verse 14, he says, he who's the heat your show? He's the subject of the ones, the one who died, and the one who rose, he will bring with Him with himself, who, those who have died, what will he bring their souls, where their souls been with Him in Heaven. So when Messiah descends out of Heavens, into the air into what we would call the sky, what what theologians call the lower heavens, what happens? Those souls who have been with him, believing souls, they are going to come with him. That's what he says. And he will bring with Him, these individuals. Now he wants to identify and define what this is going to look at, like, look at verse 15. For this to you, we say, by the Word of the Lord, very important statement, Paul's saying, this is direct revelation, like all the other scriptures, so is this, this, we say to you, by the Word of the Lord, that we are the ones living. So there's going to be at the time of this event that we're speaking of the rapture, there will be those believers who are alive, who notice the term of uses. But we're the

ones living the ones. And then he uses a word for for In about meaning, we would say, hanging around still in this world. So the ones who are still alive, who are in this world hanging around, it says when at the coming, and this is specifically, what we'll see in a moment, the rapture. So there's going to be believer still around line here in this world at the time of His coming, the coming of the Lord. And it says that we will not notice it's two words, two different words for not the word Oh, and the word me. So we will never proceed is what he's saying. The ones who have fallen asleep, the debt. Now notice what he's saying, at the time of this glorious event, the rapture, there are going to be believers, who their bodies are in the tombs, they have already died, but their souls are with Messiah in heaven. And there's another group, that's those he says, weep because Paul believed that, that he might be part of that event and still alive, that those who are still alive, who are still in the body who are hanging around this world, we are not going to proceed, the ones falling, having fallen asleep. Why? Look down to verse 16. Because the Lord himself with the commandment, what commandment? Well, we know something in regard to the blessed hope this coming of the Lord, not speaking about his first coming, not speaking about His Second Coming at the end of Daniel's 70th week. But this coming the rapture. The Scripture says, no one knows the day or the hour, we're called to watch, but we don't know the day or the hour. God the Father is going to give a commandment, that now is the time and it says, Look at Verse 16. Because the Lord himself with the commandment with the sound of the ark, Angel, what sound many people believe even the trumpet of God? And what's gonna happen with these things, the voice of the archangel, or the sound of the trumpet. At the commandment of God's timing, it says that he will descend from heaven, and what's going to happen? Read carefully. He's descending from heaven. And it says, And the dead in Messiah will rise how first now what will rise first their bodies why? I mentioned First Corinthians 15. It speaks about at the time of this, what Paul calls a mystery. At the time of the rapture, what's gonna happen? Those believers, all believers are going to get a new body. Remember, Paul says in first Corinthians 15, there are bodies for for fish, they belong in the water, they have a body designed for that. There are birds, they have a body for flying in the sky. There's animals, they have a body for Earth. And there's animals that creep around, they have a body for that. Every body that God gives, is a body perfectly designed for their environment. There's also celestial bodies. And he says, those bodies are designed for being in the celestial locations. But there's also heavenly bodies or Kingdom bodies, that's what we're going to receive. And therefore he says, Look at this, verse 16, the second part, and the dead and Maasai will rise first, then we, the ones who are living, the ones who are still hanging around, lying about that's what it literally is the word for line, meaning laying down at rest. And the word about clay, my and parry those who are about lying about, it says together with them, and what's going to happen, it says, and, and we shall be snatched away in the clouds. Now this is the word that that is the basis for the term rapture, this term, our puzzle being snatched away quickly. So this is what he says, What is the rapture, very simple, not hard to understand. It is a time when Messiah is going to hear that commandment from his father, now's the time, there is going to be the voice of that ark Angel, might be that voice or sound might be the trumpet of God, there's also the trumpet of God, whether they're one in the same things people disagree makes no difference, there will be the voice of the Arch Angel. And that is that that trumpet will also be sound, and what's going to happen, we know the dead their bodies, not their souls, their souls are in heaven with Messiah, but their dead bodies are going to rise up being changed. And they're going to be transformed into a kingdom body. Messiah is going to bring those souls the ones who have already died. He's going to bring their souls that have been with him from heaven, into the sky. And there's going to be a great meeting. Also, at that time, we who are still alive. That's what Paul says, we who are still hanging about remaining here, we are also

going to be changed. Let's read the whole scripture. Look at verse 17. Then we're the ones living, the ones lying about still here in this body in this world, together with them, we all is what he's saying. We all are going to be snatched away into the crowds for what? Well notice something if your Bible says to meet the Lord doesn't say that, because that would be a verb. It's a noun here for the meeting. Why is that important? Because to meet can imply something that's casual. Not too long ago, I was walking in Jerusalem, and I met someone there that I've known for many years. And when I say meet, we bumped into each other. Well, that was by chance. See, the verb for meeting can also imply by chance. But the noun that's used here, is not speaking about a meeting by chance, but one that's been designed. And that's why it says literally for the meeting of the Lord in the air, meaning it is designed it is planned, it is known of It's not by chance. So we need to pay attention to the grammar. For the meeting of the Lord were in the air, this word air implies sky. So what's going to happen currently today, if a believer dice, Whereas He, he or she, their body is in the ground, so what it's decomposing, it's become dust, but their soul is present with Messiah. That's why it says go back to two verse 14. That's why it says, You're sure he will bring with himself these who have already died what their souls, their souls why? Because We are always going to be when someone dies in the faith, they're always going to be with the Lord. That's what the scripture says. We'll see that in a moment. So their souls are with Him, He will bring them as their dead bodies are transformed into a glorious kingdom body to meet, and we who are still alive, we are going to be snatched away just like those dead bodies, and transformed as well. And we are going to be transformed into this new kingdom body, and we're going to meet all one another, all believers from all times we're going to be transformed in the air with the Lord. That's what it's saying. Now look at our last verse, verse 80. And thus, always, here's the emphasis, and thus always with the Lord, we shall be. So that he says, encourage one another, with what the blessed hope, the rapture, this is a commandment. So my friend at that conference in Orlando, who taught a workshop on why there is not a rapture, he was in air, he is teaching things that are not truth, he is not doing he is in rebellious, because he's not encouraging others with this blessed hope, with this promise of the rapture. And it says, once again, look at verse 18. And thus, that means, as a result of this, as what we had been taught, he says, always with the Lord, we will be so that we are called to encourage Liberty says, so that you are to encourage one another with these words. So anyone who does not believe in the rapture, and by the way, that word are positive means to snatch away, does that mean to be kept in place, to be means to be removed? And because of that, this teaching that that the rapture will happen at the end of Daniel's 70th Week is a false teaching. What would be the encouragement in being here for all these things? No, God's not going to sustain us in place that is in violation, that concept that some teach is false. It's not being kept in place and sustained in the midst of it. But rather, the word are positive means to be snatched away, taken away, removed, and why, so that we can be personally with the Lord? What a wonderful promise and indeed, a promise that gives us encouragement. So when people tell, you know, the rapture is not biblical, it's not in the Scripture, it most certainly is. We see it reference in several places in the Scripture, and Matthew 24, and those parallel passages and Mark and Luke, we see a reference many teach in the book of Isaiah, we see it obviously, and in the book of Revelation, and chapter seven, and also a reference to it in chapter 14. And of course, we see it in first Corinthians 15, and First Thessalonians, four as we have today. So wonderful promise from God, and that promise is only available. What do we celebrate? On Friday night, we celebrated the beginning of the Feast of Unleavened Bread. And we can only do that biblically in the days of the temple, because first Passover was observed, Passover that that land being sacrifice, and because of that sacrifice of Messiah, we have redemption. And it's only those who had been redeemed by the blood of the lamb

Messiah, sure. Only we have that hope, that wonderful, blessed hope that we will be removed from this world prior to the wrath of God, and that we will have for eternity, a new body, a kingdom body, what indeed a blessing I hope. So let's not be against knowing these things. Let's not be unaware of what the Scripture says, Do not let false teaching influence you. Read the Scripture, pay attention to what's said and you through the gift of the Holy Spirit. He will teach you and bring you into all truth. Until next week, Shalom from Israel.

Intro Voice

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 baru these teachings are in video for may download them or watch them in streaming Have you until next week May the Lord bless you in our Messiah Yeshua that is Jesus as you walk with Shalom from Israel