

1 Thessalonians 2 Part 2

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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom, and welcome to via the 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. Berube 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. Brooke 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 R G. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson,

Baruch Korman

you are being watched, watched by fellow believers and watched by other individuals as well. And as I've said, your testimony should be of the utmost importance to you. Because your testimony is influencing people. The question is, is it a positive influence, or God forbid, a negative influence? Well take out your Bible and look with me to First Thessalonians and chapter two, First Thessalonians and chapter two. Now we're going to begin where we left off last week, in verse 10. Paul is speaking to this congregation that has influence a godly influence on others, not just in Thessaloniki, where they are. But throughout this this Greek empire that that still is in existence, of course, the Romans are ruling over it, but it's still highly influenced by by the Greeks, and their their gods and false teaching. Their culture is still very much prevalent in society. And the Gospel comes to change that culture and make it into a godly culture. We're called to do battle with this world and to bring about change. And for the most part, the world does not want godly change, righteous change. And we're going to see that there is much opposition that Paul and Timothy and others who work with them and the congregation that we're addressing, much hardship, much opposition that they're going through. So look with me to our first verse to say evening, First Thessalonians chapter two, and we're going to begin in verse 10. Now, I'll read this, initially in a very literal way. And then sometimes because Greek can be very direct, but from an English standpoint, the littleness can appear choppy at times. So we'll work together in order to glean what truly Paul has written. We read in verse 10. We and the implication is witnesses, we are witnesses, we have born witness, and also God. So what Paul is testifying to he's confident that God agrees with him. Why? Well, because Paul has agreed with God, how do we flesh that out? How do we put that into practice agreeing with God, we submit. So Paul is speaking about his submissiveness. And I say flesh it out meaning in the body, we are called to bring our bodies to obedience to the the will of

God. And this is what Paul has done. Those who are with him have done this, the congregation is walking in this. And he says to them, we are witnesses also God, and what are they witnesses of, as holy, and he could speak of holiness, and righteousness, and this next word, which means without a splott, or a blemish, something that that does not lend itself to, to that which is apart from the will of God. Now, these are strong statements, and it's what we should aspire to, that we would live a holy life, a righteous life and not have something that is visible in our life that people can point to that damages, our credibility, our testimony, our statement of faith. So Paul says here, you meaning and we'll translate this properly. You are witnesses and also God as holiness and righteousness and without blemish unto you. And who's unto you to the believers. He says, We have become you have in this phrase, some will say we have behaved, but But literally it's we have become, you can testify as God is concerning what we were in your presence, move on to the next verse, verse 11. Just as each of you know, as a father, his children, now it's speaking about two things here, Paul, he has a position of leadership, of course, with the other apostles, those who are serving with him. And they're there to provide, again, we talked about this last week, they are not there, to receive, to take things. They're not there to to be exalted, define the glory of man, to be praised by others. This is not his motivation. He comes in the same way that a father deals with his children. The father wants to give, provide support, not looking for something in return. His joy, as we'll see, at the end of our study, is seen his children be approved by God having that righteous testimony. But look, again, verse 11, just as you know, each one of you, as a father, his children, and he says, encouraging you, and comforting and this would also be comforting you also bearing witness, and then keep reading. He says, bearing witness to you walking worthily, before God, having called you into his kingdom, and glory, verses 11 and 12. Now, the reason why I did these two together, is that there's a question in different Greek manuscripts where the end of verse 11 is and the beginning of verse 12. But let's just unpack what he says here. First and foremost, he talks about in verse 11, that they know these things. And the word here for knowing is an experiential one. They are not just seeing or hearing, but they are firsthand accounts of firsthand accounts they have received of how Paul is living. And he says here our motivation is as a father is for his children. And what does he want to do encourage Now this word encouraging, is a word which means to encourage that which is right, to encourage to export, meaning, provide strong incentive, motivate them to do the right thing, always to be at force for that which is, is God's will. So he says, encouraging or exhorting you, and comforting you also bearing witness testifying. And then the next word, is the word walk. Now I've mentioned this word walking is the same term in the Hebrew language where Jewish law is derived from that term, Halacha, from the word Holika, walking this is, of course, Greek, but that same concept comes in, it's just simply translated into the Greek language. And he says, for you to walk, and he says, in a worthy in a worthy way of God worthy of God, the one having called you into his kingdom. Now, it's not something that that is future. But there's a foretaste of that kingdom within us right now, Messiah taught that this does not mean that there's not a kingdom coming very different. We're not living in the kingdom, but we have a foretaste of Kingdom truth of that kingdom character within us. And we're called to demonstrate it. That's what it means, by having that that walk worthy, worthy of God. And then he testifies, having been called, you've been called into His kingdom, and notice, kingdom and glory go together. Now, what is that all about? Well, in the kingdom of God, God's presence is going to be manifested, always. And the presence of God being manifested, is seen in God's glory. In the book of Zechariah, chapter 14, it speaks about unique light. And that unique light is what characterizes it's there all the time in the morning Afternoon, when you would think at the time of darkness, there's going to be light. And that light is unique. It's the same type of light that filled

creation, when God said, Let there be light. Now, he said that on Yom acod on that, that day one, what oftentimes is translated the first day. But we know that that the sun, the moon, the stars, what we would think of light today, was not created until the fourth day. So on day one, when the Scripture says, via he or let there be light, and there was light on day one, it was unique. It was a light, that that stemmed from God's presence, him being brought into creation and God, making creation different. What do I mean by that? It was empty, void, formless, it did not reflect the order of God. But when God through His Spirit, and through His Word, began to move, he brought about a kingdom order that was ruined by sin. Sin always attacks, the manifestation of the glory of God, it does not attach itself to the glory of God effects the glory, but only the manifestation of God's glory. So he says, for you to walk worthily of God, who has called you into his kingdom, and glory. Now look at verse 13. Because of these wonderful promises, a kingdom hope, that's a sheer hope. He says here, therefore, this, on account of this, we could understand it as therefore this. And we on account of this because of this, also, we give thanks to God, how? Well there's that word we've encountered earlier. In, in Paul's writings, this word, which means on CC, continuously, ongoing at all times. Now, one of the things that, to me that stands out most about Paul, is that so many times he talks about prayer without ceasing. He talks about prayer without stopping just continuously in prayer. And I believe that more than anything else, this is what had the greatest impact on Paul's Paul's ministry, how successful he was because he was a man of prayer. Look, again, on account of this, also, we give thanks to God without ceasing, because, and he's speaking to them, because of the receiving of the Word of God. Now, some Bibles will say, having heard, but that is a verb. It's literally a noun for a report. So the word of God, a report, it says from us. So they gave a report of the Word of God says, from us meanings from Paul and Timothy and others from us, he says, You received, and how did they receive it? He says, not the word of men. So they didn't hear this word, as something that came from individuals as as a human source. But they heard it very differently. They understood it and keep reading what he says. But just as it is truly. Now, again, Paul is writing in a very strong in a very purposeful manner. And he's wanting to emphasize, and unless you believe that, you are not going to deal with God's word properly, and I would, would would say to you today, there's many people that stand up with the word of God in their hand, and they do not see it literally, as God's word without air. That word of God, that is his perfect revelation to us. And that word that produces Kingdom change, a kingdom reality in our life, that makes us a new creation, that gives us access to Almighty God. They don't see it this way. Or they wouldn't translate it so carelessly, and they wouldn't deal with it so carelessly when they teach. So God wants us to understand and Paul is echoing this and emphasizing this, in his his words, but just as it is truly, the word of God. And this word of God knows what it says. Who also and This is word for work, but it's working out, we could translate it producing. So this is what I want to emphasize to you. When we truly recognize God's word as just that, his word to us truth, without any air, a word that is powerful, a word that does not return void, a word that brings about change, godly changes, setting things in the order of God, we must, if we're going to be effective in our call, if we're going to truly experience God, as God wants us to experience him, we must. And I can't overemphasize that we must receive this book Scripture as God's perfect revelation. And only when we do what happens, he says, which also produces in you, and you, the ones who are believing, now, first, believing the testimony that he's emphasized. In our study last week, the Gospel, you must believe the gospel, you must believe in the identity. And here's this, the biblical identity, of Yeshua, of Jesus of Nazareth, if you simply believe that he was a rabbi, that he was a wonderful teacher, that God used him to do miracles and such, if you believe that his word is practical, that is not enough. It you must believe that He is the Risen Son of God, having been crucified, but now

risen from the dead, ascended to the Father, the very divine Son of God. And if you don't believe that, you are not saved, so realize, and I want again, to make no no mistake about it. If someone does not believe in the divinity, of Messiah, that that you show is the Son of God, if you don't confess that by name, his thing, whether you say haces, or Asus, or your shoe, or Jesus, you're talking about the biblical Messiah, if you don't confess Him, as the divine Son of God, you are not saved, you are still lost and dead in your trespasses and sin. Now, something that is inherently related to his divinity is the virgin birth. So let me just be real clear about this. If someone says, oh, this virgin birth, I, I struggle with that. It's just a little bit too much for me to to accept, but I still love your show. I still have accepted, I still believe in him. No, you haven't. Because that difficulty in accepting the virgin birth means you're still struggling with his identity, that he is divine. These two things, the virgin birth and the divinity of Messiah, are hand in hand. And when you talk about the divinity of Messiah, you are either going to accept the trinity or not, because if you don't, then you have one or two problems, you are either going to believe in a Oneness doctrine, that is heresy, or you're going to have more than one gun. It's the Trinity that speaks about God, who loved us and sent here's the key, his son, not himself, but his son. Now, because you show as the Son of God, there's that intimacy, that that oneness, but not what the one this one this doctrine teaches. So we believe that God has revealed himself in three persons. So it's the utmost that we accept the testimony of Scripture, and that's what Paul is saying here when he says, just as look at the end of verse 13, just as it is truly, the word of God. And it's only when you believe truly it's the word of God, that this word also will produce in you, the ones who are believing. Now move to verse 14. We read here, for you have become now some miss translate this next word, followers, we are followers, but this word is more precise, more exact, and I believe conveys something more than simply being a follower. It's the word imitator. So you have become imitators meaning this we're called to behave as Messiah, that we're not the Son of God in the capital sense the Son of God, but we become children of God, heirs of God, that word for son can mean servants. of God, he is the servant of God, we are servants of God. He is the only divine Son of God. And we are human beings endowed with the Spirit of God in order that we might do the work of God. But verse 14, four, four, you have become imitators brother of the the congregation's, the churches of God being in Judea, the ones who are in Judea. Speaking about those congregation, he says, You owe Thessalonians. Your congregation is called to imitate these congregations that are in Judea, the ones that are in Messiah show. Now notice that imitators this has some very important implications that many people do not know. Now, let me go off on a significant tangent. Now, there's a movement, and I consider myself part of that movement. But we may have some disagreements. I'm not under the authority, just like you're not under the authority of man, we're under the authority of God as the word of God reveals. Here's a problem I have with one aspect of the Messianic movement. And that is this, there is a tendency today wasn't always the case. But there's a tendency today a growing tendency for those who are of the Messianic Jewish Jewish movement to say this, that the law of God has greater relevance for Jewish believers than non Jewish believers. I want you to hear something. I totally reject that. Now, we're not talking about what another group, the Hebrew roots, Reubens teach, I'm not part of that group at all. But I want you to hear something that it is wrong to say as certain ones do in leadership today in some of the major messianic movements, that the law has greater relevance for Jewish believers than non Jewish believers. This first that we're looking at, destroys that proves that is false. Why, what is Paul saying to those in Thessaloniki. Now, here again, some of them were presumably Jewish, there was a Jewish community there, but primarily, there were non Jews that were part of this congregation. And he says here, verse 14, for you have become imitators, brethren, of the congregation's these houses of

worship these local assemblies, the churches of God, the ones being in Judea, in Messiah, you should. And he says, because such things, the same things, in other words, but he says these things, you suffer also you from or by your own countrymen. Now, this is what he say. And it's very important that we hear this properly. He's saying, because of your faith, in the message of the gospel, the truth of God's revelation, those who belong to the world who reject that they are persecuting you, you are suffering at their hands, and they are who your fellow countrymen, meaning fellow Gentiles, primarily, that that hear the message of the gospel, the truth of Scripture, and because they belong to the world, they are against the word of God, and this congregation is suffering. But they're imitating the same thing that happens to the congregations in Judea, meaning in Israel. And what's happening, he says, look at the next part of verse 14, just as also these by the end, most people say Jews, but we're speaking about something different. He's speaking about in the same way that Jewish believers suffer at the hands of who? Well, if you simply say Jewish people, that's incorrect. The majority of Jewish people living in Israel at that time when Paul was alive, were persecuting, didn't care, wasn't really interested. And what those believers of Israel of Jewish believers were doing, we need to be very clear on language. What this term is referring to is the Judeans. Who were they? The Judeans were those who lived around Jerusalem in Judea, that were of the traditions of the elders. It was those individuals primarily, that were persecutors, the Pharisees were part leaders of this movement. But there were others as well. So he's not talking here about, about simply Jewish people coming against believers. The believers he's speaking to in the second part of this verse, are Jewish believers that are suffering at the hands of other Jewish people, but not the Jewish people in general. But those who are part of the Judeans, meaning those who are part of that that oral tradition, look at verse 15. It was those. Now you're sure? Many times he was very popular. One place I could tell you to go to is John chapter seven. And you see that during the Feast of surcoat, the Feast of Tabernacles, what do we see, everyone was talking, and who was there for the Feast of Tabernacles, primarily, Jewish individuals that had come from various places throughout the world, they were there, because it's one of the three festivals, that the word of God requires to be in Jerusalem to observe. So they were there. And they were fearful. The Jews know that Judeans they weren't fearful, they were Jewish. They weren't fearful of other Jewish people. But they were fearful of those Jewish individuals that were part of leadership. Those that were of the Judeans, which for the most part, was controlling the Sanhedrin lease, their influence was was dominant. So that's who we're talking about, not the Jewish people in general. Look now to verse 15. It was the leadership, not all the leaders, but a majority of the leaders that did what it speaks about here in verse 15, who also the Lord your shoe, having put to death, also not just have put him to death, but also their own profits. So there's something consistent that Paul's saying here, they put your shoot to death, they put the profits to death. Why? Because this world is opposed to the things of God. And what he's saying here in these two verses is this doesn't matter whether you're a Jew or Gentile. If you belong to this world, you are against the things of God and you're going to persecute, you are going to be in opposition to the things of God. Those ones in Thessaloniki, they were experiencing that from who, from from Gentiles, and those that were in Israel, they were experiencing it from also their countrymen, but not all their countrymen, those that were part of the the traditions of the elders. And we know that some of those in in Judea, in precisely Jerusalem, who came from there to persecute and hinder the work of Paul, this is what he's referring to here. And he says, look at the last part of verse 15. And we are persecuted a saint we're to this is what I'm referring to the Judaizers. For example, from the book of Galatians, he's referring to that same group, we are persecuted. And it says, these individuals that are persecuting it says, not pleasing to God, meaning they're not ones who are pleasing to God.

And notice what it says. It says, against all men meaningless. Paul Cain, the apostles came, Messiah came, the prophets came not in opposition to humanity. They weren't wanting to do things that cause humanity problems. Quite the contrary. They wanted to share God's word of redemption, God's word of restoration. So the Jew first and also the Greek meaning the Gentile, that they could experience the power of God for salvation. But those of the world both Jew and Gentile, those of the world, they were in opposition to that. That's what Paul is speaking about. Look now to verse 16. This same group, it says, having, oppose, or maybe hindered would be a better word, having hindered us from speaking to the Gentiles, in order that they might be saved. That's what we saw, for example, that's at the heart of the book of Galatians. These Judaizers they were supposedly, of James meaning they they respected your shoe. They believe that he was Messiah, but they didn't have the gospel strict. And they were saying it's faith plus works, that equals salvation, and that one must first convert to become a Jew, in order to be preached to. That's what we see. For example, in the book of Acts, chapter 15, that Jerusalem Councilman Paul was dealing with, Paul was saying, No, a Gentile does not have to convert and become Jewish, he can be saved and receive that same Holy Spirit, by faith, the same faith in the same message to the house of Israel, no difference whatsoever. So he says they were hindering us to speak to the Gentiles in order that they might be saved. Now he's going to deal what the outcome is going to be for those who hinder the gospel, who stand in opposition to the things of God, he might sit very clearly, he says, For the fullness of their sins. They, because of the sum total of their sins, this opposition to the things of God that the Prophet spoke to the Word of God testified to, they were against it. And it says, always, so for the fullness of their sins, being in opposition to the things of God, always. He says, The Wrath, meaning the wrath of God, the wrath of God, upon them for completion, for totality, that's what they're going to experience the wrath of God, for and this is the word telos, which means for the in the end objective, to bring about the desired outcome conclusion that God desires. Now go to verse 17. Here he says, but we brethren, so he's speaking again to the Thessalonians. He says, but we brethren, having been bereaved, now he's speaking about a word that usually associated with death, losing someone. And he's saying the same mourning the same pain is grief, of mourning. We've also experienced why he says, but we brethren, being grieved from you, why they're apart from from them. He says, for a season, and then we have the word our. So he says, we're apart we agreed, but it's only for a season of an hour, which means it's an idiom, which means only for short term. And then he has two words proce want to get this right in Hebrew, in Greek proce Prospal on, which is face. So he says face which is presence. So he's saying here, we have been grieved, but only for a short time, in the presence meaning we're separated, face to face, this present time, we're not experiencing each other. We're not in one another's company. But we are not grieved of heart, why? There's still that connection through prayer and such Paul's remembering them Paul's hearing reports. So he says, We're grieved, we're be removed from the fact that we are physically separated. We're not together in your presence. But he says, not in heart, meaning we still think of you, you still have a place in our heart. And he says, All the moreso being hasty, meaning a strong desire to haste to do something quickly. He says, to see your face meaning to be in your presence. He says, with much desire, he has much desire to go and be present with them. He says currently, I'm grieved over the fact that we're separated. We're not together. But But that's only physically, inwardly in our heart. We're still very close to you and thinking of you, verse 18. Therefore we want to come to you. And Paul's making this personal he says, I, Paul, and he says once and twice. So he says previously, there was one time and there was another time that I had planned. My calendar was set to come to you twice. But what happens? He says, having been hindered Satan, us so Satan hindered us to previous times from

coming to see you verse 19. Now, the last two verses, great verses, it gives us a true understanding a capsule of what Paul was really like. And he says here, look at verse 19. For a certain hope. So he's speaking about a certain meaning, a specific hope that you might translate it this way, for what is our hope? What is he hoping for? And he says, or joy, now in Greek, the word or can be thought of as so he says, What is our hope, joy, and crown of boasting? Now, these are three very strong words, he is speaking about something that is very significant to him. And he says, What is our hope? What's our joy? What is the crown of our boasting, meaning boasting, what we're going to be praising God for? And he says, is it not also you? Now notice what he's boasting about what he's excited about what he's joyful about what his purpose? He says, is it not even you, we could translate that word even you, meaning those believers in Thessaloniki, when they are before the our Lord Messiah, Yeshua, when at His coming. So Paul says, This is what excites me. What you're going to experience at the time of Messiah is coming, this is the rapture. So he's saying, I'm excited. What is our hope, our joy, our boasting is what you're going to experience at the rapture, that you're going to be transformed into the very, very Kingdom people. Now we have a foretaste, we have an assurance of that by the giving of the Holy Spirit, but what it's going to be like how great it's going to be, when we are transformed into that kingdom body, our souls and that kingdom body together for eternity. Paul says, This is what I'm hoping for, it's not wishing for he knows it's going to be, he says, this is the source of my joy. This is my crown of boasting. And then he says, Let's conclude, verse 24, you are our glory. Now, he's not looking for something personally. He's not looking for some earthly reward. God's so pleased, he's going to give him that beautiful mansion, that that luxurious sports car to drive around in that wonderful bank account that's greater than everyone else, that he has no financial concerns. This is not what motivates Paul, and it ought not motivate you. Those things more often than not, are a hindrance to spirituality. They don't have to be. There's nothing bad in and of themselves. But for most of us, these things hinder, and we need to remember what Proverbs says, God, don't give me too much that I'll be boastful and prideful and trust in those things. And God don't don't let me have too little that I'm not surviving, I may be be tempted to do something I ought not do to get my basic needs. That Scripture saying from Proverbs, I believe, chapter 30. God give me that right amount that you know that I can be a good steward of. That's wisdom. That's how we should pray. That's what what Proverbs teaches, in that matter. So he says here, great verse, last verse, verse 24, you are our glory, and joy, what gives Paul glory and we're talking about just joyfulness, contentment, a feeling of a victory, that sensation. It's his effective ministry, to other people. Paul is waiting for the time that he like us, we will be changed, we will be in the kingdom of heaven, before the wrath of God begins and we are going to know what did our life's amount to? So let me close with this. What is your life really amounting to? You say you are a believer? Sure you are praise God for that. But what's going to be the outcome of that? Meaning this? What is God doing with you to influence others? What we see here is for Paul, it was huge. It was his objective to be used by God to be a godly influence in the life of others. That's wisdom. That's the manner of life that you'll never regret that you'll be praising God For for all of eternity. We'll close with that. Until next week. Make God bless you 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 video.

Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it.
Shalom from Israel.