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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

When was the last time that you prayed God, teach me to walk in your sanctification. God speaks numerous times both in the old and new concerning His purposes, his will for life. And it's only when we are maturing, that we're going to be moving in the direction of his will. And we call that sanctification, whereby we become less, and the power of God, the presence of God, the Spirit of God becomes more in our life, that is sanctification, and involves us following the purposes of God. Sanctification is derived from the word holy, both in Hebrew and in Greek, the word holy, and it's a process whereby we grow and mature and submit more and more and more to the will of God. So again, when was the last time that you prayed, God helped me to do Your will for my life. Give me your revelation so that I can submit to what you would have me to do, that we lay ourselves, so to speak upon the altar, and become, as Paul says in Romans 12, a living sacrifice so that we can be abundantly pleasing to God. Well, with that said, ticket your Bible and look with me to First Thessalonians and chapter four, we're going to begin this chapter in this lesson. We'll complete it, God willing, next week. And notice what what Paul says, he writes, therefore, brethren, but it begins with another phrase, and that is the word many Bibles will say, finally. But it's literally if we look at it, it has to do with the final thing that Paul wants to talk about. So he is beginning this fourth chapter, the second the last chapter, and what do you said up until this time, has prepared things for this, that which is remaining, and usually that which is remaining is the main thing, the primary truth that Paul wants to share in an epistle. So he says, Finally, therefore, brethren, we beseech you and we, the word is encouraged, but it could be a stronger word. In the English language, the word exhort, so it means to, to encourage greatly to put pressure on someone to do and here's the key to do the right thing, to turn away from the things of the world, the the thinking of the world and embrace the purposes of God. So finally, therefore, brethren, we beseech you and

exhort you how in the Lord your shoe. Now, I don't believe it's an accident, that the term here before is shoe is a word, Lord, we need to grow mature, and acknowledge that your shoe is just not my savior. He's that. But also, because he has saved me, I acknowledge Him as Lord over me. Now, we're not talking about and I want to give a term because many times people use this term incorrectly. It's the term and we've mentioned it before recently. It's a term lordship. And many times people will speak about lordship salvation, and they apply it to something that is incorrect. Lordship salvation is saying, in order to be saved, you have to demonstrate in your life, His Lordship, so it becomes a works based righteousness, a salvation by performance. We're not talking about that at all. That would be heresy. What we're talking about is acknowledging, understanding that He is Lord and desiring to submit to that lordship over our life, that is maturity, and that is related to what he's going to focus in on and that is sanctification. We'll see that In a moment, let's let's continue on. He says in the middle of verse one, just as you have received from us how, how it's necessary for you to walk. Now, in actuality, I did not translate one of the words. And the reason being is that it's hard to do so. In in English. The word that I did not translate is the definite article. What's the definite article, it's simply the word the. Now you may not know this, but but in Greek, there are 24 forms different forms of that word, the and that shows how it can be very specific. And in this case, it's using the word the he talks about how it is necessary for you to walk, walk is a behavior word, it speaks about lifestyle, that same term walk is using Hebrew to speak about Jewish law, meaning what the Word of God demands a person do in order to be obedient. So it's a lifestyle. And he says here, the reason why the definite article is appearing, is that he's speaking about a specific he's taught us he says, you receive from us, how specifically how it's necessary in a specific way for you to behave for you to live. And what's the objective, it is only when we specifically follow that way of living that lifestyle, that we are going to notice how this this phrase ends, where he says, to please God? So here's what it comes down to? Do you want to please God? If you do, there's only one way to do so. It's speaking about this lifestyle, that Paul and the other apostles has outlined for them. And it's submitting to, and we'll see this in a moment. It is submitting to the purposes of God for your life, not having God, do what you want. Not God, blessing, the dream that you have for your life. But you crucifying of yourself all of those desires, what you think your life is supposed to be, realize a simple truth. No one No one stumbles upon God's will. No one has ever said, God. This is what I believe. My purpose is on this this planet, why you created me, let me share with you God what that is, and we share. And God says, You're right. That's exactly my plan for your life never happens, why? God's truth only comes to humanity through Revelation. So no one stumbles upon God's plan for their life. No one says, This is what I've waited for all my life. This is my moment, and God has it for me, heresy, false, feels good. It tickles the air, it feels good to the flesh, but it's not Biblically sound. So your plan is never God's plan, and God's plan, you'll never know it until he reveals it to you. And we've talked about this before. The only way that he's going to reveal it to you, is when you begin to obey his general revelation, what I mean by that the theologian speak about general revelation, and special revelation, what's general revelation, the instructions we find written in God's word. So when I submit to these instructions, what God commands me to do, when I obey His Word, that obedience is going to bring about special revelation, meaning God's going to begin to move me where he wants me to be revealed to me things that I need to know, personally, maybe who I should marry, where I should live, what I should do with my life, all of these personal things we don't find in the Scripture, that someone is called to marry this person, live in this city, except this job. None of those things are there. These come by special revelation, that God directs you. This is the person that he has for you. This is the the place that he wants you to be. This is the call that he's given to you. All of that

comes through obeying scriptural truth, through that obedience. God gives us that guidance that direction personally for life. So he says, you know, you know you've received from us how, and it's a word specifically, how specifically it's necessary. Notice that word, it is necessary for you You too, to behave for you to walk in this world? How in order to he says, and to please God? And what's the benefit of that? Now God is so good. He says, I have revealed to you through Paul, to this congregation, how it's necessary in a specific way for you to behave in a way that you please me, meaning please God, what's the outcome of living in this way? Well, he says, Keep reading the end of verse one, and order that. And that means there's no other way, in order that you are bound. And it's you all, it's for all believers, you all are bound, all the more. Now, this word abounding, speaks about abundance, it speaks about that which goes beyond, beyond our expectations beyond what we could imagine. And I was speaking to someone today on the phone. When I say today, when this is being recorded, and this person gets it, right, she was saying, you know, when I submit to God, He orders my life, my life becomes adventurous, I see God moving me. And he's a good guy. He's a God that order things in a way that brings about joy. I know she says that God's in an active in my life. And that gives her joy, gives her peace, she has this abundance. So this is what Paul is speaking about. Move on to verse two. He says, For you know, certain instructions we gave to you how, through Lord, your shoe. Now, why is that important through the Lord your shoe, he's telling us something here, and it's not new. It is only when I behave, and we're not saved by behavior. But behavior is important to God, and behaving in the right way, in a pleasing way, has great benefits. So notice what he says, he talks about here, you know, these certain instructions that we gave you, through the Lord, your show. And when we submit to them, they are going to bring about godly activity, his power, the anointing of the spirit, the revelation that we need to make wise decisions, to have that that godly discernment, so that we can see things correctly, that only comes through demonstrating he's the Lord of your life. Now he's called Lord so frequently in the New Testament, is he not? But one of the things I'll tell you, when I speak about following Him as Lord acknowledging is Lord, you cannot imagine the negative emails I get in regard to that. And they all say the same thing. You're teaching us salvation by works. Never have I taught salvation by works. It is by grace. It's a free gift. Messiah does it all. He does everything perfectly sufficiently, in order that we can have eternal salvation. It's not dependent upon anything that we do. We simply refuse to receive it. And this receiving is not playing a part in the the work of salvation. It's a gift that we access by faith, not by works. But having been saved. We are called and I will never move away from this because it's clearly taught in the Scripture, having been saved, we are called to demonstrate. He is the Lord of my life, meaning he's my authority. I do what He commands me to do. And doing that is going to cause you to oftentimes walk alone to see things differently. See, here's one of the great blessings when you say, He's the Lord. He's my authority, and I make decisions that are pleasing to Him and in line with his will. You never have to worry about hard decisions. Why there have already made, see God's faithful. He shows you clearly based upon the revelation of His Word, what's right and what's wrong. We are called to execute justice. We are always on the side of justice. Now there's an individual he was was speaking about the tension between grace and truth. There is no tension between grace and truth doesn't exist. Grace compels me to live according to the truth. Now when he gave his message, he was talking about homosexuality. He's confused by this, because he says, you know, we want to be gracious to the homosexuals I do to give them the truth, that lifestyles wrong. It's not going to be a blessing for them. It's not the right way. It is not when God speaks about that specific way that it's necessary for us to live. So I don't struggle with what to say, God's already revealed. So Grace is never compromising truth, Grace, never, in any way, lessons, one for standing

for truth. I know what's truth. Why? Because I can read, God's word tells me truth. So when I see what God says, about this, this behavior, I know it's wrong. It is not God's best for that person. God's not going to bless that person, that person's not going to know peace and joy. He's been deceived. Therefore, Grace compels me to speak the truth. Grace is never in conflict with truth. And this is the problem for much of modern Christianity. They're confused about grace. They think Grace always means being humanly kind, not ever offending really, the cross is the means of grace. And Paul talks about how the cross was offensive to individuals. So we need to get it right. And it is so sad that people struggle with this, that they're in blindness to what true biblical grace is all about. Look at verse three. He says, and now we get to the heart of what Paul's going to address in this this fourth chapter. Look at verse three. He says, For this is the will of God. Now, that makes it pretty clear. This is the will of God. And what is it? Your sanctification? Here again, sanctification, if you look at this word, it's a word that speaks of a process. But the foundational words, and I said this a few minutes ago, the foundational word is holy holiness. So it's a process where I demonstrate holiness. And as I've said, a gazillion times, holiness is always connected to the purposes of God. And grace gives me two things. Grace gives me the understanding of what is God's will, and empowers me to carry it out. Now you say grace also says, Yes, it does. But but we're talking to believers here. So we don't need to always emphasize to believers by grace you have been saved. That's true. We have been. But we need to realize for believers, and this is who Paul is addressing is that grace works to bring about obedience to the purposes of God for us to submit to the truth of God. Grace teaches us to deny self, that means desire, the to deny the desires of flesh, so that we can say yes, to the commandments of God. And let me tell you, if you are part of a congregation that you're under someone that says, you know, being submissive to the commandments of God. Now, we're not talking about Torah observance, according to what Moses wrote, why we know something. There is no temple, we can't come. Passover is is approaching. And we know something. We know that it's impossible to keep Passover. And if it's impossible to keep Passover, it's impossible. keep Shabbat and all the other festivals. In fact, when we look at the law of Moses, there is well over 250, some will say 300, almost half of the commandments that are impossible today to be kept. So what does that tell us? We walk in the Spirit, and we fulfill the spirit, the intent of that law, and in doing so, we fulfill the righteousness of the law, not according to the letter of the law, that's impossible. But according to the objective, the purpose of law, the Spirit of God enables us to do that. That's not legalism. What is that? That is faithfulness, obeying the Word of God applying God's truth, his instructions to our life. That is a good thing. And to many people, they think that is is against the faith of of what Messiah taught. How said Indeed, Look again at verse three, four, this is the will of God. What is it? Your sanctification? Now, what is sanctification? I already said, sanctification is is walking, living behaving according to the purposes of God, God's instruction. But notice what he says at the end of verse a, verse three, he says, for you to abstain from evil. Now, that word oftentimes speaks of sexual immorality. And we're going to see that that is indeed the context of what he's going to say later on. So abstain, meaning this, do not welcome that into your life, do not receive these things into your life, abstain from them. And this means saying, no, they're wrong. So sanctification always implies rejecting that which is not according to the commandments of God, God's instruction, both in the old and in the New Testament, going back to this message that this one person gave, about the conflict being between grace and truth, there's no conflict. I said that earlier. So abstain from sexual immorality. It's easy to say that, is it hard for people to do that, obviously, people struggle in that area in a variety of ways. They struggle with the proper way of meeting needs, the proper ways, and that God, God created us to be to have that that aspect of our life. We have to submit to God's structure for that God's

timing for that God's way for that, that it would be fulfilled in holiness and righteousness, impurity in the way that God is glorified through it. Don't pervert it. So there's nothing at all confusing. Grace does not bring confusion and say, Well, what do I need to tell that person? It's pretty clear, does it not? He says, to abstain you are to abstain from sexual immorality. And then look at verse four. Why we translate that word sexual immorality is because it says, For each one to know, his own vessel, meaning his own body, to some will say possess, it's a word of ruling over. It's a word that speaks about, about governing properly, how, in holiness, and sanctification and in honor, so we learned something, these two words, again, the term sanctification deriving from holiness, that we learn how to control our bodies, in a way that speaks according to the parameters of God's commandments, His commandments, tell me what is acceptable in this area in my life, and what's not acceptable. And it's very clear, it is only permissible this behavior between a man and a woman who have entered into a covenant of marriage, it is a very exclusive act. And it is very much exclusive within a covenantal marriage. Now, when when the church becomes confused by this, how sad. And that just said, scuze me but It's sickening that we can't get this right. And it just shows the influence of the enemy. I'm speaking about the devil, his influence in much of what the world looks at, and says is Christianity. Well, so much of it and you can go denomination, after denomination after denomination has embrace this this alternate lifestyle? It is tragic, it is an abomination to God. And we need to affirm that we don't want to be to be timid, and what we say in regard to it. We need to be bold, and stand for the truth of God. And let me tell you, once you make a decision, my my thoughts are going to be based in Scripture. I want to do the things that are pleasing to God. Once you make that decision, it becomes so easy to respond to questions and issues that come to you because you have that revelation. You know what the scripture says? You make decisions based upon the truth of God and you don't allow the influence of the enemy. That is is human propaganda, what the media presents And unfortunately what what more and more so called religious people are embracing. We don't let that influence us because of what what did you say here, that each one of you needs to know his own vessel, meaning his own body, how to rule over it in sanctification and holiness, and honor. And here's the key. It's when I know how to rule, my behavior, my body, what I do with it, in a way that that is in the the description, the definition, the framework of what God says is holy, then what's the outcome of that, I honor God, my body becomes an instrument of honoring God. Now your body is going to honor someone, it is either going to honor the God of Israel, and his son, Messiah, shoo, in the anointing of the Holy Spirit, the very spirit of God, or you are going to be behaving not in holiness, but in unholiness, being deceived, and you're going to be honoring the enemy, and not God. And unfortunately, there's too many people that hold this Bible. A lot of them don't even hold the Bible anymore, that it comes up on the screen, they use a translation that is so far removed from from what the actual text says. They allow the influences of society and culture to impact the translation that they use. And this is shameful. So they are being misled. And I think many of them know that. But they're more concerned about pleasing men than honoring God. Now, notice what it says in the the next part of of the study. Look at verse, verse five. We're supposed to know how to possess our own bodies in holiness, which brings honor to God. And then he says, not in the passions, of desires, just as also the nations now the nations, he uses a term reserved, which oftentimes is translated Gentiles, how should we understand it? When he speaks about Gentiles, he's speaking not so much about Jew and non Jew, but those who have no covenant or relationship with God. That's the problem, until one enters into a covenant with God. You're not going to have the resources, the revelation, the power, the anointing, you're not going to be able to discern truth, until you enter into that new covenant, why that New Covenant brings about a change, it causes you to be a new creation. So look at verse five, he

says, not in the passion, of desires, just as also the the Gentiles, those who have no covenant, the ones that do not know God, they don't know God. And here's the message for you and pay very close attention to the word here. The word here for knowing God is an experiential, not a knowledge, but an experiential. So you cannot know God, you cannot experience God or all of his benefits or any of his benefits until you are in a covenant with him. So if you are not part of that new covenant, you cannot know God, you might know, well, there's a God, but you can't experience God, you're not going to benefit from from God's provision in your life, because step one, is enter into that new covenant relationship and how you do that only one way, and that is through the gospel. Now, move on to verse six, says these do not know God, and therefore, because of that, they live improperly. So he's warning us he's speaking to believers. And he says, in regard to our lifestyle, still talking about that, he says, not in iniquity, and exploiting the the matter of his brother. Now, I would stop for a moment and realize something. Paul is doing something. He is bringing a Tor context in to this section. Now, why do I say Tor contexts? Well, if we drop down, and this is where we're going to begin next week, but I just want to make reference to this. Notice what Paul says in verse nine. He talks about brotherly love. Now, is there a commandment that speaks about the loving your brother loving one another yesterday is via hafta larae kumoko. And Messiah taught Love your neighbor as yourself. This is the second great commandment, it's like the first why it's related to love. Now, here's what he say. When you walk in, in your sanctification, when you are living that sanctified life, you are not going to exploit what you're called to do. And that is your obligation to your brother, what's my obligation to my brother to love Him, to minister to him to bless him to to have a god pleasing influence in their life? Now Paul is going to and I made mentioned verse nine, brotherly love. He's saying, and let's look again at our verse, look at verse six. He says, not based upon iniquity, and not exploiting, and then we have a word here. Now it may be translated the matter of his brother, but this word for matter or issue, they'll know how its translated in your Bible, many where I was speaking and share this passage not too long ago in a different country, their their translation doesn't even have any word for that. It just ignores it. But what's the word? Well, it is the Greek word pragma. Now, why is that important? We look at it. And it says just that pragma it's in a form pragma T in this form. But it's pragmatic, what's that? Pragmatic is something that is useful. And it's also the primary thing. It is based upon studying thoroughly something, having the information in order to make a pragmatic decision. And what he's saying is this, when you understand sanctification, what is key to sanctification? Now, first of all, yes, in order to be on that process of sanctification, first you have to be safe, when whenever you want to hear that. Sanctification cannot begin in a person's life, until first this person is saved. So we're saved by God's grace, through that gospel message, not of works, lest anyone boasts, but it's a free gift. It's through God's grace, the work of the Cross that Messiah did, in our our name, to save us to pay the syndet, that humanity half. Now when I receive salvation, by faith, not of works, that salvation is going to put forth an outcome, there's going to be a result of that salvation experience. What is that? Well, we all know the scripture that says work out your salvation with fear and trembling. That does not mean that we play a role in working out our salvation. What it says is with fear and trembling, salvation needs to work out something and you are responsible for that solely know the Holy Spirit plays a major role. But until I submit to the pragmatic things, those foundational things, those matters, that bring the anointing, the power, the resources of the Holy Spirit, instead of quenching the Holy Spirit, I need to submit to Him. Now, the know the knowledge of Paul tells us this, all the Torah, in one statement, he says that in Galatians, what's all the Torah in one statement? Love your neighbor as yourself. So as I understand, based upon all the commandments, how do I love my neighbor? First of all, until I love God with all my

heart, soul, mind and strength, I'll never be able to love my neighbor. So it's when I am right with God, that I can behave rightly, in regard to my neighbor. It begins with his influence in my life. And then we say in Hebrew sharechat A shadow but Mazel Tov, who has sanctified us, not saved us, but sanctified us with what? His commandments. So it's when I study under the leadership of the Holy Spirit and apply the commandments to my life, in the spirit, in the newness of the spirit, that I'm going to be projected I'm going to move forward in sanctification. And he's saying here, do not ignore don't exploit the foundational thing and that is what one's pragmatic. That is one's basic. A obligation to who? His neighbor for the Lord. Notice what it says here. We need to take this seriously because the Lord Edventures he, he takes vengeance, considering all of these things, what all of these things which are in violation to the obligation that we have to love our neighbor as yourself, just as we have said beforehand to you, and we have testified thoroughly. So Paul says to this congregation, I've said this before, I've testified thoroughly, that we need to be people who walk in submissiveness not exploiting God's grace, not miss understanding God's grace, not living in a way that speaks of of iniquity, and unrighteousness, but rather, in the holiness of God's purposes. And where do I know God's purposes from His commandments? One of the reasons here this carefully, one of the reasons that that believers, let's say this way the church is not very influential in the world, is because it has no power. Where do we find power in sanctification? Where do we find sanctification? When we understand how, by faith under the leadership of the Holy Spirit, to apply God's instructions to our life? Now, it's so sad to me. But if you say, we are called under leadership to apply to implement God's instructions, apply his instructions to our life. People say Oh, that's okay. But if you say the word commandment, we are called to apply God's commandments to our life, they shout legalism, but the word torah and the word who wrote instructions, it comes from the same word. We hear Tory's law something heavy, but but the word torah is derived from the same word which means to instruct. One who teaches the Torah is torah, Maura, you hear the similarities, same route Torah, Maura, the T, for Torah, it's a tough, it makes it a noun, just like the men makes it a noun for one who teaches. So what does one teach, they teach the Torah. That's why the word for teacher and the word for law is derived from the same word. So we need to get it right. And we're called to be a disciple of the instructions of God. That's what the Scripture teaches us. So God, when we do not walk in holiness, we do not fulfill his expectations from his instructions. It says, God, therefore will avenge, he will bring vengeance concerning all these things, all these things that are violating His word, just as Paul says, We've told you beforehand, and we've testified thoroughly. Now look at verse seven. It was this verse, that was our call to worship Word says, For God has not called us for impurity, that is that which is unclean. Now realize there's two possibilities. You are either we're walk, behave in a way that's unclean, or in holiness, just that simple. The Bible does not give us any other other possibilities. So I'm going to be walking in impurity or purity. Purity is related to holiness, the word purity has to do with that which God will bless. And when we are in his will, obeying His instructions, we are transformed into that purity, which God will bless. Now, we're not talking about a declarative purity, or declarative righteousness, we're talking about a performance righteousness. Now be very careful here what I'm talking about, and not what someone may accuse me. One is made righteous by faith. But when it says, Make righteous, we are declared righteous, we have the righteousness of Messiah given to us. So when God sees us, He sees His righteousness, and obviously will receive us. That's a declarative righteousness. That's important. That's salvation. That's wonderful. Praise God. Because all of that came from the grace of God through the work of Messiah on that cross. And the resurrection confirms that wonderful. But being declared righteous, there is what he's talking about now. And that is living righteously. And we live righteously

being anointed by that spirit and or that we obey the instructions of God. Now, if that's controversial, let me tell you, you are not a believer, just that simple, if sane, obeying the instructions of God, being led by the Holy Spirit is controversial or problematic, you do not have the Spirit of God in you, someone who hears that who has the Spirit of God, the Spirit of God will say, Yes, he will confirm that He will convict you of what? All righteousness, not just how one is made righteous, but how one lives righteously. You see, those are two different things being declared righteous by grace, it's a free gift. Living righteously comes through the power and the provision of God through the Holy Spirit, God, the Holy Spirit, in order that we behave righteously we do the things. Are those things important to God? Yes, they are. How do I know that? Because Messiah says, I'm coming to render to each one according to his deeds. Are we saved by deeds? We are not? Are we going to be judged by deeds? Yes, we will. The scripture says that. Now people can ignore that. They can reject that that's between them and God, but I want to testify according to the Word of God, what Scripture reveals. So he says here, look at verse seven, For God has not called us for impurity to be unclean. But He says it again, but for or in sanctification, in God's instructions, in his purposes, in holiness, one more verse, and we'll be done. Verse eight. Now, this gets to the heart of what I was speaking about. And that is, if someone disagrees with this statement. It is legalism, it is attacking God's grace. It is a works righteousness to say, that, that those who are saved by grace are called to obey the Word of God, His instructions, His commandments, what we read in the Scripture, applying them being led by the Holy Spirit, if that's problematic, let me say what Paul does in verse eight, he says, Therefore, the one who rejects the one who is rejecting this does not reject man. But who does he reject? But God, and notice how he concludes, he rejects God, the One also who gave His Holy Spirit to us, literally, in us. Now, the question that you have to answer is this. Why does he speak about the Holy Spirit? He just mentioned about sanctification, holiness. And he says, if you're not committed to holiness, if you're not about living that sanctified life, the way that the word of God reveals His instructions, His commandments, you're not rejecting me. You're not rejecting a man, but you are rejecting God. And he's the one who has given to you. His Spirit, His Holy Spirit that's in you. So it's makes it very clear. Why is the Holy Spirit mentioned because the Holy Spirit, His he that works in our life, and empowers us so that we can have discernment, that we can understand God's revelation, that's what discernment, we can have wisdom. So we know how to apply God's truth has knowledge to our situations, so that we can have a testimony of righteousness. It is one thing to be declared righteous by faith, praise God for that. And we have assurance because of that declaration of faith, that we had been made righteous, that the righteousness of Messiah has been imputed given to us. Nothing's going to change that. That's wonderful. But we're here now still in this world in this body, so that we can live righteously? And what does Paul say? He says, By grace, you have been saved. But he also says that that grace that it's appeared to save us, also teaches us to deny ungodliness and to walk righteously and soberly were in this world. And that's what Paul's emphasizing. And we're gonna see the relationship between what we studied in this lesson, and what he's going to talk about next week, when he gives that revelation concerning that blessed hope, the rapture, these two things are inherently related. Well, I'll close with that. Until next week, Huxley, man, may God bless you with a wonderful celebration of Passover and the beginning of the feast. unleavened bread until that time 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.