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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

Do you truly love others, loving other believers, as you do your family? The scripture speaks about how two people from different backgrounds, different cultures that maybe even once spoke different languages. But now they can become one through the gospel message being made into a new creation. The Bible speaks how God is building up a temple, not a temple made of physical things, but rather a temple of people who he is fitting together, that we might come together as one manifestation of the people of God in this world, setting aside those things that that the world uses to divide to separate, to speak about differences, that we can be one people in truth through that anointing and the leadership of the Holy Spirit. Well, we're going to look at a passage of Scripture, where Paul and those who are with him, they they show and declare their love for other believers. So with that said, take out your Bible, and look with me to First Thessalonians and chapter three, the book of First Thessalonians and chapter three. Now, Paul here demonstrates in Word and desire, his strong love for other believers, Paul being a Jew, and these, for the most part, being Gentiles, but that does not hinder or impede Paul's love, his ability to take that toward truth, to love your neighbor as yourself, and to demonstrate that through his faith in Messiah, verse one, First Thessalonians chapter three, and verse one, where he says, Therefore, no longer and this next word, which is going to appear twice, in our passage to safety, it's a word of not being able to bear something, it has that negative word, which means not being able to, it speaks about bearing, but in this case, being in a situation where you can't continue in the same way. Now, what Paul is going to talk about not once, but twice, is that he desperately wants to know what's going on with those in Thessaloniki? What is their physical, but more importantly, where are they spiritual? Lee? Where are they in the faith? And he's going to find out and how is he going to find out? Well, look, again, at verse one. He says, Therefore, no longer being able to bear we thought it

was good, to to be left in Athens. And then we have a word alone, but it means alone in the plural. Now, in English, and in some of the languages you can't do that alone just stands by itself alone, but here in Greek, and you can do this in Hebrew as well, you can make it a plural alone. And what's the significance of this? Well, Paul is not utterly by himself. He's not alone, separate it, but there's other believers, other leaders that are with him in Athens, and what did they decide to do? Look now to verse two. And we sent Timothy. Now, if you're not looking at a version of the Bible that's based upon the Textus Receptus. There's going to be one small phrase that is omitted. Look again at verse, verse two. And we sent Timothy, our brother, and that the Textus Receptus has and servant of God and our fellow worker in the Gospel of Messiah. So We see here in this first part of verse two, that there was a decision made by Paul and those who were with him in Athens, because he couldn't bear it any longer. He wanted to know how this congregation was doing. So they sent they decided to send Timothy young Timothy, but a faithful fellow servant in the Gospel of Messiah, and what did they send him to Thessaloniki, for it says here, to strengthen. Now that word can mean also establish within it is the Greek word Rizzo where we get the English word root. So it means to be strengthened or rooted, or we could say establish. So again, they wanted to make sure that this congregation was walking faithfully, and they sent Timothy to help them in this manner, in order to strengthen you, Paul says, and to encourage you concerning your faith. Now, it's just not what they believe. But I quite sure that Paul is, is wanting them to put their faith into action, to demonstrate their faith that their faith might be a deciding factor in how they live, and how they manifest submissiveness before God, by believing in Messiah, let me share with you always, faith in Messiah will lead one to submit to the Word of God, not out of compulsion, but out of joy, with a desire to bless others and glorify God, the the heart of the matter is not going to be what blessing am I going to get from this how God is going to reward me that's not good to be at the forefront of our thought. We're so pleased for Thanksgiving or for being thankful. We're supposed to be for the kingdom, that we're not looking for earthly rewards. But we're focused upon being a blessing to others, demonstrating our Thanksgiving for salvation or Thanksgiving, for being saved from the wrath of God, and being in an eternal covenant with the living God. So he wanted to strengthen to establish this congregation and encourage them concerning their faith. Look, now to verse first three, he says that no one now this is written in a data which means for the sake of towards this objective, so we could say, towards the objective, that no one would be moved. And we're going to get into a very significant part of the scripture, that reveals to us something that we need to know. And that's this. It is wonderful for for believers, and I know many who are very concerned for the physical, also the spiritual, but the physical well being of Jewish individuals. Fact, some are planning to assist them because they know about Jacob's trouble. But here's what I would say. Jacob's trouble what we read about in Jeremiah chapter 30. And the passages, verse seven, comes after the rapture. So what we need to realize is this, that there's going to come before Jacob's trouble and intense time of persecution of believers, it is already begun, and is going to get worse. In fact, here this is going to get much, much worse for believers, not just in Islamic countries, not just in communist countries, but in the democracy. Throughout the world. Things are going to get worse for believers, persecution, intense persecution is coming. Now I share that because look at what Paul says in verse three, he says towards that is with the objective for the purpose that no one should be moved by the tribulations, these tribulations and he uses just that word, the ellipsis. Now, tribulation is a very heavy word theologically, especially when dealing with the end times and therefore because of that, and because people want to say, well, the rapture is before the tribulation period before those last seven years, they try not to, to deal with passages such as this. And instead of using that same word, the ellipsis, which means

tribulation, they change it to two different, different adjectives, different words to conceal that. But it literally is that same word, by these tribulations, For you yourselves know that for this for what? For tribulation, for suffering, for persecution, and notice how this verse ends, it says, You, the word means to, to position, or literally, the best way to understand this word is to lay something in location. Now, some and I don't disagree with this, but some will say, destined, meaning this, God has destined, meaning he has purpose he has planned this is part of what God says must happen. And that is that we are placed in and it's in the plural. In tribulations, we are going to go through and sometimes tribulation, or the word in general, a word in the plural speaks about abundant or massive in large number and quality quantity. And that's what he's saying here. You need to realize that that believers are destined to tribulation, intense and abundant tribulation. That's what we've been set for. We've been positioned for that. Now. Verse four, four, also, when, with you, we were. So Paul says he's writing to the Thessalonians. And he says, basically, you remember that when we were with you, that he did something that we spoke previously, we told you before that, and it uses a word about in the future. And in the future, that there was going to be tribulation, that there was a future coming, and he puts it in the first person plural, we. So there is a future for us. That speaks about coming Tribulation. Now, Paul, led by the Spirit, much closer than any of us, to the mind of God, want to receive so much inspiration, wrote so much of the New Covenant. But But Paul, he was sensitive to the things of God. And he thought, perhaps this fulfillment of everything might happen in his lifetime, everyone. And I want to say that again, everyone should should live with a thought, we might see the, we need to be ready for that prepared for that. And that's why Paul was teaching the Thessalonians, about this coming time of tribulation, that would be for, for us, meaning for believers. Now, look, if you would, at the end of verse four, where it says, just as also has happened unto us, meaning this, you know, you know what is happen also to us. They were suffering, they were going through persecution. So he says, we told you, it's going to get bad, we told you that we're going to suffer, that we're going to have great opposition. And you have heard about this, it's been confirmed, you know this to be true. And we should know that it's true for the last days. Look now to verse five. On account of this, also, I no longer been able to contain or bear that same word. The second time it appears, appears the first time in verse, verse one. Now in verse five. And he says on account of this, he says, we're suffering, we're being persecuted. There's great opposition against us. And this is called for all believers. So Paul says, I couldn't take it anymore. I wanted to know how this congregation was doing, what their spiritual condition was, how they were living out and demonstrating their faith. So he says on account of this, also, I no longer could bear. So what did he do? He's commenting about what he did in verse one. He says, I sent for to know that's literally what it says For the purpose of knowing. He says your faith. Now they had testified they had made a proclamation They were a congregation of believers. So once Paul saying, I want to know your faith, he wants to go and hear a report about their belief. have it written down what they believe? No, what he was talking about is your faith, and what we could understand it better as in practice, how was their faith holding up in action. Indeed, in light of this, this growing opposition to the gospel message, that's what Paul was wanting to know. And he goes on to say, less, the one who tempts or trice. Now this is one speaking about the enemy who wants to tempt us, and try to get us to do that, which is not right. Another way that we can think of that is by seducing it's tempting with evil. So he says, less the tempter having tempt you, and if this was the case that they were falling, falling victim to that, he says, and for vanity, our labor should be, he says, You know, I wanted to hear, not that you're suffering. And, and, and succumbing to temptation, being tried and failing by the enemy. He says, I didn't want that this is what not, we were about our faith. We don't want our labor in this congregation to

be in vain, that you allowed hardships and trials and temptation to turn you away. That's what His concern was. And he wanted to know how they were doing. And in light of that, what does he do? Look down to verse six, just confirmation of what we already know. That was mentioned in verse two when he says, But now, Timothy, Now Timothy was sent to them. But Timothy, when Paul wrote this, he had already come back with a report, Paul knew and others who were with him in Athens, they knew how this congregation was doing. So he says, But now, Timothy, coming to us, from you, and he had, and this is a word, same word for for gospel for evangelism. What is that speaking, good news. Now, usually, when we speak about good news, we're talking about the good news, meaning the gospel. But here's just good news concerning this congregation that Timothy shared good news with us about your faith and love. I highlighted that in my Bible for a reason. Because it teaches us something. It teaches us how faith expresses itself, with a Torah manifestation. Now I realize that people here then they go, why did you bring the Torah into this? Well, what's the word, faith and love? And what you need to understand is this. The manifestation of Torah, obedience, and let me pause for a moment. It is impossible today without a temple and other factors, to to keep the tour, but that's not the issue. The issue is this, we walk in the Spirit to fulfill the righteousness of the law. Now is that Torah obedience, know what it is, is taking Torah truth, what the word of God tells us, instructs us commands us and implementing it in your life by means of the Holy Spirit, fulfilling the the spirit of the law, not the letter of the law, because that's an impossibility. And in the time, allotment that we're in now, without a temple and other factors, but the truth of the Torah and the message of the Torah and what is the message of the tour? We can answer that question with one word, and I hope you know it, love. The tour is about loving, loving God with all our heart, soul, mind and string and loving our neighbor as yourself. That's what you should talk about the Torah. Now, let me tell you what a foolish person does. A foolish person says, okay, so I'll just love my neighbor and all these commandments, I'll just ignore. They're no longer relevant. I won't read them. I don't study them. That's not what it's about today. How wrong why? It's only when you deal with all of God's revelation, all of these Torah commandments from the law of Moses, that we can get a vision Having a proper perspective for what truly is my obligation, because a lot of people say, Oh, I love my neighbor, but they're not doing what the Torah says, in regard to how one loves, what the requirements are, don't be foolish and thing, I'll make that decision about what loving is, no, you can't. You have to follow the instructions of God. And the Holy Spirit will lead you, I know this, he will lead you in taking a commandment, and how to apply it to your life, in order that you demonstrate the righteousness of God, and and share that righteousness by being a blessing to others that will manifest God's glory. In the book of Philippians. In chapter four, Paul speaks, and he says, whatever is good, whatever is pure, whatever is praiseworthy with others virtuous. And here again, what people do is they sit back and they go, Well, what do I think is virtuous? What do I think is good? What do I think is pure, do not do that. You have to look at the word of God for what is good, what is pure, what is virtuous, we always submit to Scripture. So it is a great exercise, to look at these Torah commandments, and to struggle in prayer, struggle with the Spirit's leadership, on how you, exemplify, demonstrate, put that into practice. That's what Paul is telling us. That's what faith does. It manifests itself with a Torah love verse, verse six, the second part also that you have a good remembrance of us, always desiring, desiring to see us. Now, Paul, he loved this congregation, he was concerned about this congregation, he sent Timothy to inquire, how are they doing? In their faith? Are they walking in love? Are they manifesting the faith of Messiah by walking in expressing a Torah obedient love? That's what he's saying here. And likewise, he says, I want you to know, we want to see you. And we hope that you have a good memory of us always, that he says that you desire, this is a strong word, maybe

your would be better, that you yearn to see us just as also WII U. Now, one of the things we can take away from this, is that there's unity, there's consistency. Paul says, You know what, I really want to see this congregation. And he's hoping that this congregation really wants to see him and the other apostles, that they are here this, that they are like minded, and a like character. That's what Paul's saying here. And he wants them to not only have the same mind the same character, but that they manifest their faith by expressing a love a biblically based love. Now, it's not by accident, that that word for love is the Greek word which speaks about a sacrificial love, a love that denies oneself. And we see here that Messiah himself expressed that upon the cross. And that's why we see that Messiah said over and over and over and over and over, according to the Scriptures, in order that the word the Scriptures might be fulfilled. So Messiah, he displayed the righteousness of God, which was imputed to us now through faith that the the law of God is written upon our heart. Why? Why would it be written upon our heart, in order that we might think according to it, and demonstrate the righteousness of God? By walking in love, and doing the things again? Are we saved by what we do? No, we are not. Therefore the conclusion is what we do is not important to God. That's a false statement. That's heresy. Just look at the book of Revelation to those seven congregations in Asia Minor. He says over and over and over, I know your works, your deeds and Messiah Jesus. I'm coming again, to render to every man according to his works. This is what the scripture says. It's not about being saved, but it's how saved people are called to demonstrate their faith. This is the teaching of the Apostle Paul. So he writes here, look now if he could to verse seven. On account of this, we we come For this is a word of encouragement, a word of comfort. He says on account of this brethren, we comfort concerning you. Now he wants to comfort them, but he's also saying we are are comforted concerning you or about you in all affliction, and this is the same word for tribulation, the ellipsis. In all, tribulation, and and distress are distress on account of your faith. Now, what he's saying is this, we are encouraged in the midst of tribulation, and distressful things affliction and tribulation in the midst of this, we are comforted concerning you. We could understand that in the practical sense from you. Why, because of their faith. Paul says, you know, we're going through a lot, but it's all worthwhile. We're glad. Why, because of the outcome we are suffering for, for sharing this, this truth. We're being persecuted is good to get worse. But he says it's okay. Because we see the fruit, the fruit of our labor. So he says, We're encouraged because of your faith, that they're walking in love. They're doing what what a believer is called to do. That's what he's saying, in this passage. Now, look at verse eight. Because now, we live since you are standing in the Lord. Now, I like this, don't put a doubt. It does not make sense because we already know the report. They received a good report from Timothy that he gave to to Paul and others. So this congregation, they had a good report. They were doing well. They were walking in faith, expressing love. And Paul says this comfort us and now we're alive. We are encouraged, we are invigorate is what he's saying here. We are alive since not if. But since you have stood or establish been established in the Lord, verse nine. Now, again, it's not in question. Because we're going to see what's Paul going to do now, having received this good report, he's going to praise God, he's going to give thanks to God, for these people's faithfulness. He's encouraged because there is a fruit his work, among others, was not in vain. It was producing good results. Look at verse nine, he says, For what Thanksgiving, we are able to give to God concerning you. Now that we're what is speaking about a certain a certain type of Thanksgiving. And the implication is a great Thanksgiving, one that is sincere one that is abundant, one that just bubbling up within them, they are that happy. So he says, what a Thanksgiving, we are able to give God concerning you. Upon all the joy, which we rejoice on account of you. So Paul says we're able to give thanks, we are rejoicing with a great joy. Why? He says on account of you and we're doing this

before our God, verse, verse 10. He says, continuing on the same theme, this theme, Thanksgiving, the same joy that he has, he says, night and day, exceedingly. Now, this is a phrase, if we look at it, it's a word which means beyond and from abundance. So it's from abundance, and even beyond. That's why we translate it exceedingly. He said, night and day, exceedingly desiring to see you and he means here to see you in the face. Why, in order to to make perfect? What is lacking those things that are lacking of your faith? Paul says, You know what, I'm excited. I want to get back to that place in Thessaloniki. I want to see again, this congregation face to face in order that what they they lack in their faith. Now they're doing good But there's always room for a lot of improvement. And Paul says, this is a good place to invest. There's many places that he could go, but he wants to go to Thessaloniki because this congregation, his time, his effort, his investment in them, is paying great dividends. He's joyful about that. He's excited about that. He's not wanting to stay any longer stain any longer. And in Athens, he wants to get to Thessaloniki. Now, let's look at verse 11. But now he's going to talk in a different direction, bring up some other points, he says here, but the same God, and our Father, and our Lord Messiah shoe, what is he going to do? Well, he wants to get back. And he says, I'm taking this to prayer, because our God, and father, the Lord, Messiah show, I'm praying, for what? For him to make straight our way unto you. So now, he's saying, I want to get there. And God, in the name of God, our Father, and his son, our Lord Messiah shoe, I'm praying for him to make straight. Another way, could translate that direct, make straight or set in order, all these are proper for understanding this, make straight set an order direct our way unto you. Now verse 12. And the Lord says, Here, he will do something, he will give increase, and abundance to your love for one another. And for all. He's confident, he says, I want to come to you. I want to minister to teach you more, to bring you deeper into the understanding of the truths of God. And where's that going to manifest itself in a greater tore observance? Not according to the letter of the law, but the spirit of law, that they might walk in righteousness. Now, why do I say that? Because he quotes a foundational Torah commandment, and that is, Love one another. Love one another, meaning those within the congregation then he says, and love all. In other words, their faith is going to be strengthened. And the outcome of that is that love is going to be manifested. And that's the primary characteristic of the tour, according to the teachings of Messiah. When he was asked, What's the greatest commandment, Love the Lord your God with all your heart, soul, mind and strength, and your neighbor as yourself? This is what Paul is speaking about. loving our neighbor. And we do that because we love God first. Now we come to the last verse, verse, verse 13. But let me simply conclude verse 12, where he says, just as also, we, you, meaning we had that love for you, we're expressing that that same manifestation of God's will now, verse 13. Now, verse 13, the context and the why I said, going back to verse 11, there's a change is because here, he's no longer inquiring. He's no longer hearing. He's no longer giving thinks he's no longer pronouncing what his objectives are. He's focusing now, in one thing, he's focusing on victory. Now, when we look at this passage, there's a debate. What does it have to speak to? Because we need to know something. And this is going to be even more important when we get into chapter four and the second part of chapter four, when we deal with our bless at hope, that rapture, so the question is, as at the end of verse 13, what are we talking about? Are we talking about the rapture or the second coming? They are not here this, they are not the same event? Because if we look at some things, and we're going to look at one thing that proves they are not the same thing. When we're speaking about the rapture, which happens before the wrath of God begins. We know that we are going to be, as Paul says, in Second Thessalonians, we are going to be gathered unto him were in the heavens. Not for him coming a Mealies not gathering us up, to bring us back immediately. That's not what's happening. He's

gathering us up so that we can be with him in the heaven, when, well after us being gathered up, what is the Met next main event, the outpouring of God's wrath. We are not removed from the earth, to be immediately placed back so that we can experience and be present for the wrath of God, we will not be in this world for the wrath of God. That's what we're going to learn not in the fourth chapter, but the fifth chapter, and verse, verse nine of this first epistle to the Thessalonians. So here, we're going to see, and I'll prove it to you, that we're speaking about the Second Coming why? Well, the blessed hope is wonderful. The Blessed Hope does, indeed I'm speaking about the Rapture does involve victory. It gives us new life and eternal life in a new body. And that body is a kingdom body, which will be for eternity. But we need to know something. At the time of the rapture, the Kingdom has not been established, it won't be until the Second Coming, when Messiah will establish that kingdom, that first stage, and the capital will be Jerusalem. And all of that speaks of victory. There is an inherent relationship between kingdom and victory, the kingdom being establish it is a outgrowth of the victory. So notice what he says one last verse, and we'll be done where he says, For your strengthening, this is that same word that has root in it, for you to be establish, for you to be placed in a position where you can thrive, where you can grow, where you can be strong. So he says all of this, what Paul's about is strengthening believers. In this context, the ones in Thessaloniki, he says, For your strengthening and those what he says, of the heart, a heart that is without blemish, without flaw, and in holiness. How, before God, and our father, when he says, in the coming of our Lord Messiah show, now, if it ended there, we would be uncertain. But because it says, with all the saints, all of his saints, so when he's coming, he's saying, this is the time that that Messiah comes with all the saints. Now, I realize that the term saints can be used for angels. But this is not the context. There has not been any mention of angels, it is ridiculous. Many people want to bring that ID. But this is not what he's saying. Because he's saying, everything's the subject is this group. He's using de Thessaloniki words, in order to should say, the Thessalonians in order to give a an illustration what all believers are going to experience. And that is, and it's not a wish, it is a proclamation that we are going to have our hearts establish, we're going to be strengthened by by God, and our hearts are going to be before God, we are going to be blameless, and we're going to be found in holiness. And that is going to be manifested, that victory is going to be manifested when it's going to be manifested to this world. At the second coming, when Messiah returns, and we, the saints are coming with him. He's coming for that last blow that defeats the enemy, all the enemy in order to establish His kingdom, and I'm speaking about the millennial kingdom. So if you're a believer, you are to take part in the Second Coming. That's why we never have to be concerned about being ready for the second coming. We need to be ready for the rapture. But the second coming, God is going to establish us we're going to be in that new body. We're going to be in perfection. And we're going to come with Messiah and we're coming to Jerusalem, because Jerusalem is still important to God don't believe the false teachers, the land, the city of Jerusalem, the land of Israel, all of that is of the paramount importance to God the Father, in his last day plans to set up that kingdom, that kingdom from Jerusalem, that 1000 year ring that will end, Satan will be released, he will be defeated with those who are deceived by him. And then only then after fire comes down from heaven and purifies this place. We're going to see something, it's going to be transformed into a new reality. And that is the New Jerusalem. Paul, a lot, a wonderful encouragement, a lot of truth for us to understand what God expects from us. So let me close with this. Are you interested in fulfilling God's expectations for your life? That is what's going to manifest your faith in a public way? Do you want to be a humble servant of the living God? I'll close with that. Until next 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 Shalom from Israel.