

Biblical Understanding of the 144,000 (3)

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Revelation, 144,000, sealed, tribulation, remnant, throne of God, millennial kingdom, New Jerusalem, evangelists, kingdom people, first fruits, rapture, wrath of God, perseverance, faith in Christ.

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:00

Hi, Shalom and welcome to via hafta Israel, 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 Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera 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@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson,

Baruch Korman 00:41

when we look at the book of Revelation, we see in two chapters that there is a most significant group, and I'm speaking of course of Revelation chapter seven and Revelation Chapter 14. And this group is known as the 144,000 now here's the problem, most people interpret that there's only one group, but as we look at the word of God, we're going to see something that's different, because the ones that are mentioned in chapter seven, it's clear they are on the earth, and we see that that 144,000 before God's wrath falls, what happens? They are sealed. God places His name upon their foreheads because they are going to be brought to faith. Now we talked about last night that there's going to be a time of trouble or tribulation for Israel. Fact, if you look sometime at Daniel, chapter 12 and verse one, it teaches us that that is going to be the worst time for Israel, ever worse than the Holocaust. It will be the greatest time of Israel's suffering and persecution. But God is going to use that to bring a remnant, and that's a very important word, a remnant of Israel, to faith. Now in chapter 14, we find that that group is not upon the earth, but rather, we're going to see that they are before the throne of God. Let me just point out to you that that word throne is a very important word in the book of Revelation, because we see that it dominates throughout this book of Revelation. And what the book of Revelation is about is a change that's going to happen now. We sung a few moments ago that we, through our faith in that gospel, we will all be changed. But God is going to bring another change, because his throne, which is currently in heaven, is going to be established, first in Jerusalem, during that millennial kingdom, and then ultimately, that throne is going to be in the New Jerusalem, in that final stage of the kingdom of God. And what the book of Revelation is really about is what events have to happen for this transition, that throne that's in heaven currently to come to earth, and when it does, it is going to bring about the will of God being fulfilled. Now, normally, when we talk about the 144,000 if you read many books about them,

you will be told that these 144,000 are evangelists. But here's the problem, and I challenge you, do you know any verse in the scripture where it emphatically says that this 144,000 are evangelists? I don't know of that verse. I would challenge you that it does not exist. That is an interpretation that is without a scriptural Foundation. And always, we need to base our theology, our beliefs, not upon what we hear, but rather upon what the Scripture reveals. So nowhere in the Scripture is this group of 144,000 are they ever called evangelists? What do we know? Well as we begin our study, if you look sometime at Revelation Chapter Seven, you find that this 144,000 as I said, they are located on. On Earth. They are going to be on earth during God's pouring out of His wrath, and they are sealed, and that sealing speaks of them as a kingdom people, meaning God is going to use this time of trouble for Israel to bring that remnant to faith, faith in the gospel message. So God is going to do a mighty work with a group of Jewish people, because in Revelation chapter seven, all of them are from the 12 tribes of Israel. Now, remember what I said last night when we deal with the number 1212. Is a kingdom number. We talk about the 12 gates, the 12 foundations, the 24 elders, the 144 cubics that represent the wall around the New Jerusalem. And then we also mentioned that the width is 12,000 stadiums, that the length is 12,000 stadiums, and the height is 12,000 stadiums. So that number 12 or 24 or 144 or 144,000 it is a kingdom number. It represents the people who are going to be in the kingdom of God. But when we get to chapter 14, we see something very different. We see that this group of 144,000 and we're going to look at it in a moment. They have something different. They are not necessarily Jewish, like the ones in chapter seven. But what are we told that they follow the Lamb wherever He goes. They have a connection with Christ, the Lamb of God, that Redeemer, and that's what's being emphasized. So with that said, take out your Bible and look with me to Revelation in chapter 14. Now we're going to begin in verse one, and we want to pay close attention to all the clues that John gives us in this 14th chapter, look at verse one. Now the book of Revelation is a series of visions that John receives, and he writes down these visions, and it's of the utmost importance that you and I understand these visions. Look at verse one, and I saw he's looking at a vision and behold. Now that word behold is a very significant one in the Scripture. We see it frequently in the Old Testament and also in the New Testament. And any time that word behold appears, what it tells us is to pay close attention, because what is going to be written thereafter is of great significance. And what is that look again? John says, I looked and behold a lamb. And your Bible will say, a lamb stood. Well, here's the problem. When we look at that word for standing, we see that it's in the perfect tense, which means it has a connection to the past, present and the future. There's something eternal. And what are we talking about? How that lamb has an eternal implication. Now, He is the Lamb of God. He has been the Lamb of God. He is the Lamb of God, and He will forever be the Lamb of God, and notice that he has stood upon Mount Zion. Now, whenever that word Zion appears in the Scripture, it changes the context. Whenever we encounter that word Zion, understand that it relates to the kingdom of God, and this is going to be clearly taught in a moment. So this lamb has stood upon the mount of Zion, and with him are 144,000 having the name of his father having been made to be written upon their foreheads. So notice we see two references to Christ. He's called the lamb, as the Lamb of God, and we also speak about his father, meaning God the Father. Look now at verse two. US, and I heard a voice from heaven as the voice of many waters. Now in the book of Revelation, this term for many waters refers to a multitude of people. We'll talk more about who this multitude is in a moment. And it says as the voice of great thunder. Oh, this is the second time we've talked about thunder in our study, Thunder has to do with capturing the attention of people. It is a loud noise that tells the reader, once more, pay attention,

Baruch Korman 10:41

and then we continue on, Word says, and the sound that I heard were as Harpers playing their harps. And what were they doing? Well, notice, remember what I said. It is clear in chapter seven that group is upon the earth. Now, how do we know that? Well, they are sealed, meaning God is going to take a remnant of them and bring them into His kingdom, and it's going to be what they go through that is going to bring about this spiritual change. But when we look at at verse three, it says that this group is doing something. They are playing their harps, and notice what else look at verse three, and they sung a new song. Now, remember something that word new, just like the word Seon or Zion, relates to the kingdom of God, so does the word new you say? Can you prove that biblically? Well, remember what Messiah said. He says on the night that he was betrayed. He was speaking about his blood that was going to be shed, and he says that His blood is the blood of the new covenant. Now that New Covenant, what type of covenant is it? Well, new represents what kingdom it is, a kingdom covenant, and anyone who enters into that covenant, it doesn't matter who you are, what language you speak, what is your ethnicity, none of those things matter, because once you receive that New Covenant, what does The Bible say that you become a new creation. That word new relates to the kingdom. You become a kingdom creation. So there's a new covenant. We become a new creation, a kingdom creation. And we're going to spend eternity where, in the New Jerusalem, the Kingdom Jerusalem. So wherever that word new is found, it represents the kingdom of God. So they were doing something. Look at verse three, and they sung a new song before the throne. Well, what throne are we talking about? The throne of God. What does that tell us? This group of 144,000 they are a kingdom people, and they are in the kingdom of heaven. They are before the throne of God, and it says, And this supports it. And before the four living creatures, well read the book of Ezekiel, those four living creatures are in heaven. They are not on Earth. This group of 144,000 are not the same group that we read in chapter seven, because they were on the earth, but this group is in heaven, the kingdom of heaven. And what are they doing? They are worshiping God. And who else is there? Keep reading, and the elders. We know there's 24 elders in the kingdom of heaven, and notice what it says, and no one, no exceptions, no one was able to learn this song except the 144,000 and who are they? The ones who had been made redeemed. Now it's in the passive. It's not, as your Bible may say, that were redeemed. No, they were made to be redeemed. Something caused them to experience this redemption. And what is that? The Lamb of God? What do we. Talk about that lamb is a redemptive animal, so they were made to be redeemed from the earth. Look now at verse four. These are the one that, with women, had not been defiled. Now this tells us something. There is a misunderstanding of the scripture here, because we don't bring a prophetic understanding to this text. If you read prophecy, and I'm talking about Old Testament prophecy, there's that concept of adultery or harlotry, and when that appears in the Scripture, it always relates to idolatry. But what we're being told here is that these ones had not been defiled with women. Well understand something if you are in a covenantal marriage, being with your wife doesn't defile you. What is being said here is that these individuals have not participated in anything that's connected to idolatry, so they have not been defiled by women, for they are virgins. And here again, it's not speaking of virginity in a literal sense, but in a spiritual sense. They have not engaged in anything connected to idolatry. And notice how the Scripture continues, for these are the ones who are following the Lamb wherever He goes. It is a statement of fidelity of them following after Christ, regardless wherever he goes, they are there following him. And it says, These ones were redeemed from man. And we have something very important, this concept of First Fruits unto God. Now, do you understand that term, first fruit? Most Christians do not. Now we know something. There is

a special day. We read about it in the book of Leviticus, chapter 23 when there is the first fruit offering. And that is the day that Messiah was raised from the dead. That God raised Him from the dead. Messiah is the firstborn of the dead. Now, what was done during this, this day, this special day? Well, there was an offering made. It began the barley harvest. It's in the springtime, and the barley harvest is a time of seven weeks plus one day, and we come to 50. Now here's what the Scripture tells us. And Paul says it, for example, in First Corinthians, chapter 15, he mentions in verse 20 and also in verse 23 he calls Christ this one who has been raised from the dead. He is called the first fruit. Now, why is that important? And what's the implications to that for us as His disciples, His followers? Well, Christ is the first fruit. What are we? We are the rest of the harvest. And when this offering was made, on this day of First Fruits, there was a prayer. And the one who would offer up this this grain offering, which was unleavened to the priest, what would they pray? They would pray this, that the rest of the harvest would be like the first fruit. Because the first fruit you got to choose, and you would go out and you would select the very, very best. Why? Because you want the rest of the harvest to be like the first fruit. Well, what are we talking about? We're talking about biblical hear that biblical predestination. Now most people don't know what biblical predestination is. We hear predestination and we get it wrong, we think, and it has something to do with those who had been predestined or made to be in the kingdom and those who had been rejected by God. Never hear that. Never do we see that in the Scripture. That is not. Biblical predestination. What is biblical predestination? Well, if you look at the scripture, and I'll give you one Romans, chapter eight and verse 29 when we look at biblical predestination, what is it God has predetermined? He is made? What is he made? Well, predestination is only relevant for those who are in Him. Now, I hope you will remember that one of Paul's most favorite expressions is what he says in him. What does that refer to

Baruch Korman 20:41

being in a new covenant relationship. See, you cannot be in him unless you have received a new covenant. Would you not agree with that? So being in him, predestination, biblical predestination, is only relevant if you are in Christ. And if you are what can you expect that you will be conformed? Let's get it right, that you will be made to be like him. Why is that? Well, remember the prayer, the prayer is made the rest of the harvest. Who's the rest of the harvest? You and me, that we will be like Him. That's the prayer that was made, and that is going to be fulfilled, because everyone who has received the gospel, we are going to be transformed. When are we going to be transformed in a twinkling of an eye at the time of the rapture? And we are going to be made to be like him? Now we don't become divine. That would be heresy, but we come like him in purpose, like him in character, like him in serving God and doing so faithfully. See what is that new body that we're going to receive? Well, let me give you a scripture. If you look sometime at the book of Exodus and chapter 20, the children of Israel are at Mount Sinai, what a wonderful place, and they're there and something is happening. They see things and hear things. They see the sound of the shofar, that is that ram's horn, the trumpet of God. And that trumpet refers to what God has provided for salvation. That's what we're called to think of when we hear the sound of that ram's horn. What God has provided for our eternal victory, and when we hear that, we are to be reminded of a promise. Now the problem is that most of the time, people don't understand this word, nesot. They call it a testing. But that's not what it is. The word nesot in Hebrew comes from the word nision, which means an experience. Part of that word is also NES, which is the Hebrew word for miracle, what God was promising the children of Israel, and by the way, they rejected it. He was promising them a miraculous experience where two things would characterize them, that his

fear, what is the fear of the Lord priority? That we would know God's priority. And the second part. If you look at Exodus 20 and I believe verse 21 it tells us that the fear of the Lord will be upon us and we will not be able to sin. Isn't that a great thing? Now, that's a promise that God was offering. The children of Israel, as I said, they rejected that, but we won't why? When we receive that new body, when do we receive that new body? At the rapture, we are going to be transformed. We are going to be conformed to His image, and we will no longer be able to sin. We are going to be like him. This is his hope. This is that kingdom outcome, and this is why, when it speaks about the fruits, fruit, the first fruits, to God and to the Lamb, why is that there? Because it's the lamb that made that possible. Look at Verse five, and in their mouth there was not found any deceit, for they are blameless before the throne of God. That's the second time that we are told that this group in Revelation chapter 14, they're not on Earth. They are still. Standing before the throne of God with those four living creatures and these 24 elders. Well, let's move forward, drop down to verse eight. Now in verse eight, we see that the wrath of God is alluded to. Look at verse eight And another angel followed, saying, fallen, Fallen is Babylon? That great city. What it says great doesn't mean good. It simply means significant. So Babylon. What is Babylon? Babylon is that Antichrist empire, that Antichrist empire, is going to be defeated. And it says here, because from the wine of anger of her fornication, her harlotry, all the nations drank. Remember that word, nation, this word speaks about those who have no covenantal relationship with God. What are they going to do? Fall into idolatry. Look at verse nine, and a third angel followed them, saying in a loud voice, If a certain one worships the beast and his image and takes the mark upon his forehead or upon his hand, notice what it says verse 10, and this same one will drink from The wine of the anger of God, this wine that is mixed but not diluted in the cup of his wrath, and it tells us that they will be tormented in fire and brimstone before the holy angels and before who else? The lamb verse 11, and the smoke of their torment is going to go up forever and ever, and they will not have rest, neither day nor night. Who are we talking about the ones who are worshiping the beast and his image, the ones who also have taken the mark of his name? Look at verse 12. Now, if you're a good student of the book of Revelation, there is a very important word, and we see it in verse 12. In verse 12, we begin with the word here, and that word is always used in the book of Revelation to speak to the church. And this is going to be confirmed. It says here are, is the perseverance or the endurance? Your Bible says patience. What does patience mean? Well, in the biblical language, patience is the word savlanut. What does that mean? Well, in that is contained the word civil which is suffering. So patience is when you suffer for an extended period of time, but you do not allow that suffering to change you. But you persevere, you endure and you overcome. So it says, Here is the perseverance of the saints. Here is the ones who are keeping the commandments of God. Let me ask you a question. This perseverance means they suffer, but they do not allow this suffering to change their commitment to God, and why do they do that? Well, look at the end, what is the key driving force that causes them to walk in faithfulness and not to be changed, even though they are suffering. It says here and the faith of Jesus, it is their faith in Christ and the Messiah of Israel that causes them to suffer and to persevere and endure and to ultimately overcome. Look now at verse 13,

Baruch Korman 29:38

I heard a voice from heaven saying to me, write down Blessed are the ones who die in the Lord the ones who are being put to death from now on. Yes, says the Spirit, in order that they. Should rest from their labor. And here's good news, and their works follow with them. Now notice who we're speaking about. We're speaking about those who are dying, but dying, the Scripture says where in the Lord, the

Lord here is referring to that lamb, referring to Christ. So we see something. The Bible is telling us that there's a group of people who are going to be persecuted, that they are going to go through, and we'll talk about this in our next session, what's known as the Great Tribulation. Now, there's a difference between what we read in Matthew 24 and verse 21 where it speaks about great tribulation, and what we read just one place Revelation, chapter seven and verse 14, where we have that definite article, the word the which means that we're talking about not just great tribulation, but a unique a specific time known as the Great Tribulation. And this is what we see in Revelation 14, that there are those who, because of their faith in Christ, they are going to endure. They are going to persevere. They are going to demonstrate a commitment to the commandments of God. And they are going to if they die, and many will, they are what they are blessed the ones who die in the Lord because they are going to be given rest from their labor and their works, and it's in the plural, their works will follow with them. Look now to verse 14. Now, what I want to share with you, and I made mention of this yesterday is that there is no biblical reason for talking about the timing of the rapture in light of the Tribulation nowhere and here again. I'll be happy if I'm wrong. Share with me a verse and I'll be happy to retract what I've said, but I know of no verse, and it's certainly not revelation 310 I know of no verse that links the timing of the rapture when it's going to happen with the tribulation. But everyone talks about it, whether you're pre or mid or post, it's unbiblical. There is no place in the Word of God prove me if I'm wrong, where it talks about the timing of the Rapture. In regard to the tribulation, everyone thinks that, but the Bible doesn't agree with it. What does the Scripture say? Well, we talked about First Thessalonians, five, nine yesterday, which is a promise that those who are in Christ, those who have received the gospel, we will never experience God's wrath. Now, in this scripture, we should be asking ourselves a question. I'm speaking about Revelation 14, because this group of 144,000 it's not like chapter seven, where they're on Earth. Where is this group standing worshiping God, before the throne of God? Where's the throne of God? In heaven. They are not on the earth, they are in heaven. And the question that we want to answer is this, how did they get into heaven? What caused them to be transformed and relocated, no longer on Earth, but upon heaven. Well, the answer is this, the rapture. And notice what the scripture is going to say. Look with me, if you would, to verse 14. Revelation 14. And verse 14, where it says, And I looked, who's speaking? John. And behold, what does that mean? Pay attention. This is highly significant, and I looked and behold a white cloud. Now we need to understand something when you look, for example, at Revelation, chapter one and verse seven, we are told that Messiah is coming in the clouds. Do you understand what that means? Because most people interpret that to mean that when he comes, he'll be coming in the clouds. That is not what that Scripture is referring to. Remember what I shared with you. I. When you study the book of Revelation, you find that so frequently we bring Old Testament passages into the book of Revelation, and the verse of scripture I want to give to you is found in Daniel chapter seven, beginning in verse 13, where we are told that Messiah is coming in the clouds, but where is he coming? It's not speaking about the Rapture. It's not speaking about the Second Coming. It's a different event, a wonderful event. In that scripture, he's coming in the clouds, and he goes before the Ancient of Days. Who's the Ancient of Days? God, the Father, and what's going to happen? There is a transition. There is an inheritance, where he is going to from His Father, inherit glory, honor, and the kingdom to the extent that nations are going to do something. Now, if you know your Bible well, Daniel Chapter Seven is not Hebrew. Most of the Old Testament is in Hebrew, but not all of it. You find that in Daniel chapter seven, and a couple other places in Daniel and also in Ezra, I heard someone say it, it's not Hebrew, it's Aramaic, and it uses a very significant word, why? Why the difference? Why was God's providence there causing Daniel to write this in Aramaic and not in

Hebrew? I'll tell you why. If we use the word Avoda, which is work, which can also be worship, here's the problem. Most of the time when we translate that word lavod to work

Baruch Korman 37:04

context tells us what we're talking about, whether it's worship or simply simply service. But in Aramaic, that word pay limit always has a context of worship. Why is that so important? Because we're being told not only is he going to become the King of kings, we sung about that the Lord of lords, but we're also told in Daniel chapter seven that all peoples are going to worship. If we said it in Hebrew, it would be unclear whether it's simply serving or whether it's worship, but when it's written in Aramaic, it is clear, because that word is always within a context of worship. Now this tells us something. It tells us if he is being worshiped. Who is the son of man, the Son of God? If he's being worshiped, what does that tell us? That He must be divine? So in Revelation, chapter one and verse seven, what John is wanting to convey to us is not just that he's coming in the clouds, but he wants to confirm to us his identity. Who is he? He is the divine Son of God. And let me just share with you the greatest number of emails that we receive as an organization is people that have a problem with what we sung about earlier, when we talked about God in three persons. Blessed is the Trinity? People don't like that, and that shouldn't surprise us, because if you look at Prophecy of John, who am I speaking about in first, John in chapters two, and in chapter four, John reveals to us he prophesies that in the last days, when that Antichrist comes, what is that spirit of the Antichrist to deny the divinity of Christ? And that's what's happening today, more and more people are struggling and rejecting that this one is literally the divine Son of God. Let me share with you something. This is my belief. If you reject the divinity of Christ, you have not accepted the biblical Christ. You've accepted a distorted one. You don't know who he is, and if you don't know who he is, you haven't received him. Meaning this, if you reject the divinity of Christ, you will not be in the kingdom of God. You will experience. The wrath of God. But what is the Scripture saying? Look again at verse 14, and behold, a white cloud, and upon the white cloud was one, and it's in the passive that was made to set. Who is this one that's made to set like the Son of Man. It's Christ having upon his head a golden crown. He's the king of kings, the Lord of lords, and in his in his hand, a sharp sickle, verse 15 And another angel went forth. Want to see what your Bible says? See, it doesn't translate it properly. It says, out of the temple. The word for temple in Greek is the word heron. This is not that word. It's the word Neos, or, in this context, neon, which is referring to the sanctuary. We can say it differently when we find in the New Testament that word neon, it refers to the holy of holy who dwelt there God did why? It teaches us that Christ is the Son of God, that he is divine. So we read here. Look at Verse 15, and another angel went forth from the Holy of Holies that sanctuary and proclaimed in a loud voice to the one who was made to sit upon the cloud, what was he told to send forth your sickle and harvest, because the hour of the harvest has come, because ripe is the harvest of the earth. Now, what is that harvest of the earth? Well, we're going to see something, this event that begins in verse 14. It takes place before the wrath of God. What's going to happen before the wrath of God? The Rapture. This is what we're being told here, that the blood of Christ redeems us and delivers us from the wrath that is coming a child of God, a believer in the Gospel, will never, ever, ever experience the wrath of God. So we're talking about here. Look at Verse 16, and this one who was made to sit upon the cloud, he cast forth his sickle into the earth. And notice what it says, The earth was here again not reap, but was made to be reaped. Why? Who's doing this Messiah is what's causing him to do it. It's the time. What is this? Speaking about this reaping, this harvest. It's speaking about the Rapture. It is explaining to us how those who are worshiping God before His throne, those who are singing that new

song, that kingdom song, how did they get before the throne of God. Well, they get there because they took part in the rapture. When is the rapture going to happen before the wrath of God? How do I know that we'll move now to verse 17. Notice how this chapter concludes, and another angel went forth here again, not from the temple, but from the sanctuary, from the Holies of Holies that was in heaven, having this same sharp sickle And another angel went forth from the altar, having authority, authority over what fire. Now we know something. We know that when God judged the earth the first time he used water, we talked about that in Matthew 24 and God has promised that He is never going to destroy the world. No he will, but not with water. He's going to use fire. And this is why it says that this angel, another angel, went forth from the altar having authority over fire, and he called in a great proclamation to the one who had this sharp sickle, saying, stretch forth your sickle, your sharp sickle, and gather up the clusters of the vine of the earth. Because. The grapes are ripe. Verse 19 and what? What happened? Look at verse 19, and the angel cast his sickle into the earth and gathered up the vine of the earth and cast them into the wine press of the anger of the great God. And notice what it says. This is speaking of the wrath of God. Now it's the wrath of the Lamb, but we learn in Revelation 14 that Christ, he's over it, but he's not carrying it out. There's a different Angel that's doing so, and we saw that previous before the wrath of God. What does the Scripture say the rapture is going to happen, that the earth is going to be harvested? Who's going to be harvested? Well, the Scripture tells us the saints, those who are committed to the Word of God, those who are persevering that is suffering for their faith, they have a testimony, and we'll talk more about them suffering in our next lesson. But notice what it says last verse, verse 20, and the wine press was trodden, meaning they began to take those grapes and they began to step upon them. And notice what it says, and it says they did so outside the city. What city, the New Jerusalem, and went forth the blood out of that wine press until the bridles of the horses, and it did so for 1600

Baruch Korman 47:02

My Bible says stadiums. Now if you look, we're talking about a distance of approximately 300 kilometers, or we could say 180 miles. Can you imagine that what is being expressed here, the wrath of God. What are we being taught in Revelation 14? Well, Revelation 14 speaks about a group of people, that 144,000 and remember what we learned that 144,000 speaks about the kingdom people in chapter seven, it speaks about a remnant of Israel that is going to be brought to faith through a time of suffering, and we see as well, those of the Church. Now we are not saved by what we do, but because of our faith. We should expect something. We should expect that we're going to suffer, that we're going to be persecuted, that we are going to encounter the enemy. Remember what Christ said, he says, watch, watch for who the enemy. So what Revelation 14 is promising us is that we are going to be taken out of this world. That's a good thing, and we are going to be taken before the living God, before the throne of God, and that event known as the rapture, or, as Paul says in Titus, chapter two and verse 13, he speaks about the blessed hope. Notice, our Blessed Hope are those who are believers. It is a hopeful thing. What are we hoping for? We are hoping to experience the faithfulness of God. And God is forever faithful, and he is going to remove us prior to the wrath of God. Over and over we see that why are we going to be removed before the wrath of God? Because of our faith in what Christ did, that he went to the cross, He shed His blood, he laid down his life in order that we would be spared, that through the cross, we are recipients of the grace of God, the mercy of God and the forgiveness of God. Therefore there's no longer any biblical reason for us to be judged or to experience the wrath of God. What are we going to receive? What the Scripture says we are going to be removed through the

Rapture before the wrath of God, and we are going to be brought into the presence of God, and we are going to stand before the Throne of God. Now let me conclude by saying this. Remember we looked and we'll do so later on. But in Revelation, chapter seven, I made mention last night of verses nine and 10, and this is where there's a great multitude. We'll talk more about it in our next lesson, a great multitude of people from every nation, every tribe, every people in every language. What does language mean? It's speaking about culture. God so loved the world. He doesn't want anyone to perish, and his son. What does a son do? He serves his father. He carries out his father's will. And Messiah did so perfectly. And because of his work, which God received? How do we know God received it? He raised Christ from the dead. That was his stamp of approval on the redemptive work of his son. And because of that, we can have total or absolute assurance that we will never experience God's wrath. And before God's wrath is poured out, it will be poured out, but before it does, we can be assured that he is going to gather us up in Hebrew. The word for rapture is *Lehi*, which means the taking. He's going to take us out of this world, and he is going to place us before the kingdom of God. Now I made mention of Revelation chapter seven and verses nine and 10. And what does it say there? There's going to be this great multitude of individuals, and they're going to be standing before the throne of God. They're going to have white robes. How did their robes get right, because they washed them in the blood of the Lamb. We're going to see that later on. And what else they had, a palm branch in their hand, not a palm leaf, but a palm branch. Now, why is that piece of information there? Let me share with you everything in the Scripture is given to us for revelation. Now there's a special festival, and that festival is called the Feast of Tabernacles. And what did we do during this festival? Well, there are two primary commandments. One is we remember those 40 years in the wilderness. Let me ask you a question. Why did the children of Israel spend 40 years in the wilderness? Because they did not believe. They did not trust. They were not making themselves dependent upon God. So God put them in that wilderness for 40 years. And what happened? They learned to trust God. They learned to depend upon Him, to rely upon him for all things, and God demonstrated Himself faithful. Now we dwell in what's called a booth, or in Hebrew, a *sukkah*, or in plural, *Sukkot*, in these little huts, and we dwell in them, remembering those 40 years in the wilderness. But there's another important commandment, and what is that it says at the end of Leviticus, chapter 23 that we are to take this palm branch and three other pieces of vegetation, and we are to put it together and we wave it in six directions. What are the six directions, north, east, south and west and up and down. Why six? Because six is the number, biblically, of grace, and we proclaim the grace of God. That's why it's not by accident, but it's by God's providence that these who are standing before the throne of God, they have a palm branch. That palm branch symbolizes trust and dependence upon God and a desire to proclaim the grace of God. What do we say? We say not just Holy, holy, holy, but we say, Give thanks to the Lord, for He is good and His grace endures forever. We proclaim the grace of God. Why no one and don't be misled. No one will be in the kingdom of God unless you first receive. The grace of God, and that grace of God works in our life in a mighty way in order to change us, to conform us, and to bring us into the will of God. And this is what we've learned today, that these individuals, they are committed to God's way. I'll close with this. Doesn't matter who you are. You have a decision to make, and unfortunately, most people remember that way is narrow, and few find it. Most people choose incorrectly because they are in bondage to what they want, and they are not going to submit, let me say it differently. They are not going to agree with God, they are not going to acknowledge His will, but they are in bondage to what they want. And when you are in that position, you are going to experience eternal defeat.

Baruch Korman 56:05

If you choose wisely and you agree with God, you can have eternal victory. What is that salvation? Salvation is victory, and it's for eternity, and this is where God wants to place us the rapture. What great news. That's why it says comfort one another with this truth. There is a rapture. It's going to happen before the wrath of God, and this should comfort us. Why? Because we will never experience God's judgment. Because Christ, this one who knew no sin, He became sin for us in order that all the punishment of God. What does Paul say in Galatians see when we look at Moses, Moses says this, I set before you this day, life and death, blessing and curse. What did Messiah do? He died for us so that we never have to experience death. And what does Paul say in Galatians, this one who was hung upon the tree? What does it say in Deuteronomy, 21 Cursed is the one who is hung upon the tree. What did Christ do for you and me? What did he do for the world and anyone who will receive it? He took death. He took the curse. Why? So that we will have life and have it abundantly and eternally, and that we could experience the blessings of God, and that's why there's a rapture. That's why we should be encouraged, because all of our sin debt has been paid in full. When Messiah says it is finished, it's over, it's done, and it's been done perfectly. That's why we experience that comfort, that's why we have that eternal assurance. That's why we should never doubt ever what God has promised to give us, and what is that eternal life. Let me ask you a simple question, how long is eternity? Forever? If he promised us eternal life, never think that you can lose it, that you can forfeit it, that you can give it up, or God would be a liar. Those who receive the gospel, we receive eternal life, and that can never be taken away, forfeited, given up, we will have the assurance, the word of God promises that we will be in His kingdom, and we will be transformed. We are going to be made to be like him, and we'll have that opportunity to experience blessing and to take hold of the promises of God. That's the good news. And how do we experience that? Through the rapture, Father God, we thank You that Your word is clear. We thank you that Your Word is true. And Father, we pray that you would change us, that you would soften our heart, not have it to be hard and rebellious, but that we would love your word and that we would implement your truth into our lives, that when you look at us, you see faithfulness, that you see humility, that you see submissiveness and you see obedient servants that belong to you. Father God, we exalt you for You, and You alone are worthy, and we thank you for your only begotten Son, that Lamb of God who did perfectly. This work of eternal redemption to Him be the glory now and forevermore in Jesus name, amen.

Intro Voice 1:00:11

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 loveisrael.org. Again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. 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 Him, Shalom from Israel.