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Feast of Tabernacles, Isaiah 12, drawing water, joy, obedience, salvation, New Covenant, Passover, redemption, Holy Spirit, judgment, Messiah, rapture, resurrection, righteousness.

SPEAKERS

Baruch Korman

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You again. Hag semek, happy feast of tabernacles to each of you. Now we're going to be looking at just one location in the Scripture I'm speaking about the prophecy of yeshiyahu, that is Isaiah and chapter 12. In that chapter, there is a reference to drawing water. Now, during the Feast of Tabernacles, there is a special time. It's known in Hebrew as Beth shewa, which means the house of drawing, meaning drawing up water. And what we find here is that there's a verse from Isaiah, chapter 12, the chapter we're going to be focusing in on, that speaks about drawing up water. And here's the key, be sewn, meaning with joy. And this word for joy is a great and exceedingly large gladness that comes from the Lord, and we see in this context that it comes from obeying the instructions of God. And I think that is a standard principle. When we obey the instructions of God, the outcome of that obedience is going to be joy. Obviously, we know that we are not saved by our obedience, but if we have a saving faith, that saving faith is going to manifest itself in obedience, not because it leads to our salvation, but because salvation, which is a free Gift from God, leads to obedience. So with that said, take out your Bible and look with me to the book of Isaiah and chapter 12. Now the basis for what we're studying in this section, this specific commandment of drawing water up from the wells of salvation has to do with another biblical commandment that we see relates to the Feast of Tabernacles. Now in the book of Numbers, chapters 28 and 29 we see that there is a list of sacrifices, let me say that differently, a list of different offerings that must be made on, for example, a new month, meaning that New Moon celebration, which has to do with a beginning of a new month, we also have to do with Shabbat and the festivals. So during these sacred times, why do I say sacred? Because they teach us about holiness. During these sacred times, God instructs us to offer him up different offerings. Sometimes they are a blood sacrifice or a burnt offering. Other times they're a grain offering. And then sometimes, as we see during the Feast of Tabernacles, there, is known as drink offerings. Sometimes we use the phrase libation offerings. And there's two types of libation offerings, one is water, and the other one can be wine. During the Feast of Tabernacles, for the most part, we emphasize water. Now why is that? Because an important aspect during the Feast of Tabernacles is to ask God for rain. We know that from the Passover time unto the end of the Feast of Tabernacles is the dry season in Israel, we don't receive rain, but after the Feast of Tabernacles, we begin to beseech God for rain. So with that said, Let's look together to Isaiah and chapter 12. Now I want to emphasize that I'm looking at the Hebrew text, and I want to translate it as literal as possible. And I say that because when we look at many English

translations, and most of you are looking at English, or perhaps Spanish, as you look at it, you'll find that many times translators will take some liberties and add words and such that are not in the biblical texts. Now, when I was preparing for this, I do what I always do. I go over this, this chapter, whatever chapter I'm speaking from with my wife, and she reads that in a very literal translation, frequently the New King James. James. And then I'm amazed with the things that are added in the text that are not there, words that the translators just put in, even though in the biblical language, they are not there. And in addition to this, you know, what else they do? They tend to change word order drastically. And from where I'm coming from, the word order is also inspired. We ought not change word order. We need to receive the Word of God. Translate the word of God as literal as possible, because we see the connection between the Holy Spirit all scripture, the Scripture says is God breathed, meaning it's the outcome of the Holy Spirit. We know, for example, that we're told in the Word of God in the New Covenant, that holy men wrote the word of God as they were inspired by the Holy Spirit. So word order and the literalness of a biblical text is of the utmost importance. So let's begin Isaiah, chapter 12. Let's look at it literally on what the Hebrew says. I'll do my best job to translate it in a most literal fashion so that we can understand God's revelation to us during this Feast of Tabernacles. Let's begin. Look with me to chapter 12, the book of Isaiah, and verse one, where it says, And you shall say, now some of the rabbinical commentators, they point out that this, you shall say, has to do with the fact that these are holy proclamations. We talked about that. If you look carefully at the book of Leviticus, chapter 23 in these festivals, we see that they are indeed called Mikra Kodesh, meaning holy proclamations. So we see here that it begins in chapter one or chapter 12, verse one of Isaiah, where it says, And you shall say, and then we have an expression in Hebrew bayom hahu, which means in that day. Now I've shared with you frequently that expression in that day, oftentimes carries a special context, a special meaning. And what is that? Well, beyom hahu frequently relates to judgment. In other words, Judgment Day. Now judgment is a good thing if you come to our conference in Darien, Georgia, which is going to be in just a matter of a week or less, you're going to see something. You're going to see that we're going to be talking about the transition out of this world and into the millennial kingdom, those 1000 Years rule of Messiah from the holy city, Jerusalem. And what we're going to see is that this transition comes about out of this world into the millennial kingdom. What is the catalyst for that? The answer is God's judgment. So here we see that judgment is being referred to by that expression, be Yom hahu In that day. So we read in verse one, and you shall say in that day, and notice, because of God's judgment, notice what the the author is saying, and we're speaking about Isaiah, notice what it says, I will give thanks to You, O Lord, for you

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have been angry with me, but notice that there's a change. It says, yeshov apacha, which means and your anger, he will turn. And what will he do? It says at the end of verse one, and you will comfort me, or you have comforted me. Now what's important is this. We read here that God is going to comfort his people. Who are his people, those who have a covenant relationship with him. What covenant, the new covenant. And we see here that this comfort is going to come about because of God's judgment being poured out, and we find something instead of being a recipient of God's anger, for anyone who's part of that new covenant. What is that new covenant? It focuses in on the death, burial and resurrection of our Lord and Savior, Messiah, Yeshua, Jesus of Nazareth. And what I want you to see is this, it is because of what he did. When did he do it? On the 14th day of the first month. What is the month of Nisan? Or also we have that term Aviv, relating to. Spring, which is the name of that first month. So we have two

biblical names, Nisan, which is of Babylonian origin, or the word Aviv, which is more of a Hebraic origin. And it speaks about the springtime Passover must take place in the spring. And what we find is this, it was because Messiah, he was crucified, he did that work of redemption. Why do I say redemption and bring that into it very simply, because we know something. We know that Passover is the festival of redemption, and we see that through this redemption, God has comforted his people. Now understand this word comfort. It's a big word in significance. And the reason why I say that is this, we know that Messiah grew up for most of his life as a child and then later on as a young man, until he began his earthly work, that ministry He was living in the city called Nazareth, or Nazareth in Hebrew, and we find there in the lower Galilee. That's where Nazareth is in the lower Galilee. He did something. When it was time for him to begin his ministry, he did something. He left Nazareth and he went down to the shores of the Kinneret, that is the Sea of Galilee, to a specific location, a place that was created and established for Messiah. What is the name of that place? Kaphar nehum Or you might know it better by the term Capernaum, and why? Well, Capernaum literally means the village of comfort. Messiah came to comfort his people. We see that, for example, in a very famous passage from also the book of Isaiah and chapter 40. Now, Messiah is the comforter. Don't confuse this, this word that's oftentimes translated comforter, that relates to the Holy Spirit. It's a different word, and there's an interesting connection between them. The word for comforter, in sense of the Holy Spirit being the comforter, is a word that has to do with a legal advisor, and specifically a legal legal advisor that wants to counsel you, in other words, bring comfort to you through righteousness, meaning this, that legal counselor is going to tell you how to do righteousness. What is a righteous outcome? How is that righteous outcome attained? What should you do and what should you not do? So the Holy Spirit leads us in righteousness, but this word for comfort is connected to something else. It is connected this word nehemiah, is connected to the will of God, and there's obviously a relationship between these two concepts. Why? Because it's only when we are doing the will of God that righteousness is going to be manifested. So the Holy Spirit teaches us how to behave righteously, so that we experience comfort. What is that comfort? Knowing that the will of God is done, is accomplished, is fulfilled. Now let's read on. We find in verse two where it says, Behold a very important word. It tells us that something significant is going to be revealed in this verse, Immediately after that word, henay, for behold, says, Behold, God is my salvation. So how do we understand that? Very simply? It teaches us that God is the source of salvation. If you don't enter into that new covenant through that gospel, you will not know salvation. Now salvation, if we look at it in Hebrew poetry, we find that salvation is oftentimes frequently connected to the parallel word for salvation is righteousness. So again, we learn something. We learn that when we are saved, we are going to be committed to righteousness. In fact, those who are saved by God's grace, it says that we become the righteousness of God, and we're going to be committed to that. So it says here, look again in verse two, Behold, God is my salvation. And because of that, it says I will trust and I will not be afraid. Why keep reading for my strength And my song is who yah now, yah is the first and last letters of that sacred name of God that yud, hey, Vav, Hey, put together. Here it's an abbreviation. And then we find ya Hashem, meaning the Lord. Ya means the Lord. And then we have that term Adonai. So ya Adonai simply means the Lord. And then we find a very important statement. Notice how it ends, vayehili, Yeshua, which means and he has become for me, for salvation. Again, we see another reference to the source of salvation is God. God has become for me, salvation. How did he become salvation for me? Very simply, through this is very significant, through the work of his son. So the one who did the work of salvation for us is who God? The only explanation for that is the divinity of the Messiah. Again, I want to say this. I believe that that this is so vital for us to understand, because as

we grow closer to the end times, and we are Make no mistake about that, as we grow closer to the end times, what is going to be to be attacked? I'll tell you what it is. And we see that in first John chapter two and First John chapter four, the divinity of the Messiah, people are going to doubt. In fact, I'll share with you that probably the number one criticism that we receive from emails that people send to us is that they are upset. They criticize us because we strongly believe in the divinity of the Messiah. Let me say that differently, because we affirm the Trinity. And when we look at the word of God and we look at the revelation of Scripture, we see the only way that we can understand who the Son of God is is through this doctrine known as the Trinity. So just relax for a moment and understand you can send all the emails you want, but I am thoroughly convinced through my study of the Word of God that Yeshua, that is Jesus of Nazareth, that he is the divine Son of God, in fact, the only divine Son of God, and nothing is going to change me from that opinion. Why? Because I see it taught in the Scripture. So when we look here, we are told, and he has become for me, for salvation. Now we come to the key verse. Look now, if you would, to verse three. This is what we're talking about. Remember, I make mention we see in the book of Numbers, chapter 29 verses Well, chapter 28 and 29 deals with all the offerings for the new moon, for Shabbat and for all the festivals. We see that with the Feast of Tabernacles, there is also a water libation. And we are told here in verse three, it says, And you shall draw water with joy from the springs of salvation. So notice, it's a commandment. Now, this was done by the high priests. Now, let me pause for a moment and point out a significant difference. Normally, when we think of the high priests, we think about what holiday the Day of Atonement, yom hakipuram, and that day was a day that was full of of stress, anxiety,

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excuse me, anxiety and pressure. Why? Because if the high priest did something wrong, and if you read in Leviticus chapter 16, you're going to see something. You're going to see that the high priest frequently was told to change garments, and after he changed garments, he would immerse in water. And if he did anything incorrectly, when he went into that most holy place, the Holy of Holies, if he did something incorrect, he would be slain. Because the high priest had to to do the work, do it perfectly, without any air whatsoever, because it was the Holy of Holies, so there was much pressure. But we know something. We know that that Messiah, during this Feast of Tabernacles, he did something. It says here, on this great day of the Feast of Tabernacles, which is what Hoshana Rabbah, the seventh day is not a holy convocation. It is not a high Shabbat. It's a normal day, Hoshana Rabbah, and that day literally means Hoshana Rabbah, the great salvation. Now we say in Hebrew, Hoshana Rabbah, but you. Might know that term better by the English rendition of it, Hosanna. And Hosanna simply means, save us, please. So Hosanna. Rabbah, now what they're speaking about here is save us. How well I've already mentioned a very important thing during this Feast of Tabernacles is to pray for rain. Why? Well, we've just concluded the dry season. Now there's a hope and expectation that God will bless and what's a blessing rain, so that he would give water. Now, what happened? The normal time is for the high priest to come and him to be the one that draws up water and makes this prayer. The prayer is to God, to ask God for rain. But notice we see that Yeshua, the divine Son of God, our Messiah, our Savior, He stepped in front, so to speak, and he said these words, if anyone is thirsty, let him come unto me, and I will give him waters. And this water is going to be symbolized, ultimately, if you read the Scripture by means of the Holy Spirit. And what is the purpose of the Holy Spirit? Well, the purpose of the Holy Spirit is to bring God's order into our life. Where do we learn that? Going back to Genesis chapter one, because we see when the heavens the earth were created, the Bible says they

were Tohu, vevohu, which means empty, void, formless. In other words, they did not reflect the will of God. But what happened? Well, the Spirit of God, the Scripture says Ruach, Elohim, Mira chef al Panay hamaim, the Spirit of God was hovering over the waters. God began to speak, and what happened his creation that was empty, void, formless, that did not reflect His purposes, just like you and I naturally don't reflect the purposes of God. God through His Spirit, God through His Word, began to bring change and to bring creation into God's order. Well, this is what this scripture is speaking about. Look again at our text. Look, if you would, to verse three, where it says and you, it's in the plural, and you all shall draw water. How, with Seton beis seson, with gladness or happiness or joy from the wells of what the wells of salvation? And here again we see over over, this emphasis on salvation. Why? Well, you should know the answer to that. The answer is this, because salvation brings about a change in our life. That salvation experience causes us to be a new creation, where we think differently. We do not think any longer. What do I want? We do not become selfish through faith, but we become sacrificial. And therefore we're more interested now in the purposes, the plans, the will of God, his program. So we submit to that, and we understand that as new creations in Messiah, we become servants of the living God, and that's what we are committed to, serving God. So look at the text. It says, And you shall draw water with joy from the springs of salvation. Now look at verse four, and you shall say exactly how verse one began. In chapter 12, we see that same expression, the amartim, and you shall say, Be Yom ha who, in that day, again, a reference to judgment. And what is the purpose of judgment? So many times. And this is really sad to me, because so many times people will invite me to speak, and then they put a condition. What's a condition? Don't mention the judgment of God. Why not? God's judgment is good. We need to have a biblical mindset. We need to agree with the heavenly perspective, and what do we see? Well, we see that in Revelation chapter 18, we see that that God's judgment is reference. In Revelation 19, that passage that deals with the second coming, we see that it is Messiah, ultimately, that will bring God's judgment into this world, when at the time of His Second Coming, that will be the end of God's judgment, that last blow that Messiah will bring from God into this world will be at the Second Coming. And what does that do? Well, what does heaven do? We see in Revelation. Chapter 19, that heaven is praising God, worshiping God, thanking God, why for his and hear this, his righteous judgment. So God's righteous judgment does something. It brings about the order of God. That is a good thing. So God's order will never be established until there is God's judgment. So always, always understand God's judgment is good. Now he offers that judgment in two ways. One is through the work of his son, meaning this, I can have total confidence today. Why? Because, as believers in Messiah, Yeshua, we understand he died upon that cross, and we understand why he died to pay in full the punishment for sins. What sins never and hear this carefully, I realize that there are going to be some that's going to disagree with this, but I'm sorry, we have to be biblically based. Many teach wrongly so unbiblical about a limited atonement. I'll say, and I've said this many times, never, ever, ever describe the work of Messiah on the cross as an atonement. It's not he didn't do it on the Day of Atonement. It has nothing to do with atonement, the work on of Messiah on the cross was done on Passover, the day of redemption. He is our Redeemer, and therefore as our Redeemer. And by the way, we see something, let me give you a verse of Scripture, First John, chapter two, and verse two, we have that word heliasmos. Now I don't care how it's translated in your Bible translators oftentimes are lazy, careless, and do not do sufficient word study in how they render the word. The word helaismos is a synonym for redemption. It speaks about paying the price for sin in full and for eternity. That's why we are eternally saved. How do I know that we're eternally saved? Very simply, because Messiah gives us eternal life. Hear that word eternal I'm eternally saved because I have eternal life. And if anything can

change that cause me to lose it, be taken away, then God has not spoken truth, and God cannot lie. So He gives eternal life. That's what he gives us through faith, eternal life. And not only are we given eternal life, but we are declared to be eternally righteous in His sight. So all of that comes from what he has done. And that judgment, first and foremost, for a believer, that judgment was paid in full by Christ when on Passover, the day of redemption. So I will never receive any of God's judgment, because Messiah took all that judgment. And again, that verse of scripture that I alluded to, First John, chapter two, and verse two, where it says, He is the redemption, not only for our sins, but the Scripture says, but also for the sins of the world. That's not limited. That is broad, it is inclusive. So never, ever, ever speak about what Messiah has done for you and me when he died on the cross, that it's a limited atonement that is offensive. It is insulting to God and the plans

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of God. So that's why we say here, look again at verse four, and you shall say in that day, give thanks to the Lord. It's not praise. Some Bibles, I believe the one that my wife had said praise the Lord. He doesn't pray. It's the word. Who do? Give thanks. Give thanks the Lord. Why he's done that judgment. He's taken it fully upon himself. So give thanks to Him, because judgment is complete. There's no longer a need for me to be judged for my sins, because Messiah paid the full price. And then it says, And and call in his name, whose name, the name of our Lord and Savior, call in his name and make known among the peoples. And we have their term alilotav, which means and make known among the peoples. It's in the plural, peoples, all nations. His works, and notice it says, and make mention that his name, and we have the word nishgav. What is nishgav? To be lifted up high his name based upon what he has done in paying the price in full for your sins and my sins. This causes us to give thanks to Him and to proclaim His name among the nations and to make mention that his name is. Highly exalted now verse five. Now notice what we're going just into praise and more praise and thanksgiving. Look at Verse five, where it says

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saying unto the Lord. This word means to sing, but it can also. Many Bibles will translate it praise. Normally, what we're singing are praises to the Lord. So saying unto the Lord, for and we have this word geut geute has to do with majesty. What God has done by sending His Son into the world has a majestic outcome. And what is that? You and I? What are we sinful? We in and of ourselves, in the natural God would reject us, but because of the supernatural work of Messiah, let me say it differently, because of the miraculous work of our Lord and Savior. There's only one Lord, one savior, Yeshua HaMashiach, because of what he did, we are now forgiven. We, through faith, become recipients of the grace of God. And again, God's grace is so marvelous. God's grace, what does it do? God's grace brings us into God's will. And the purpose of being brought into God's will is to do His will, and ultimately, God's grace will bring about God's Will being realized in our life and through our life. That is a good thing. So look at the text. It says, Sing unto the Lord, or praise the Lord for majesty, he has done. And then we had the phrase here, mudaat, which means to make known this, not this make known, but make known this. Now this stands alone. And I've shared with you many times when this word Zot, especially in the feminine, not Zay, but Zote. When it's in the feminine and it stands alone, it doesn't modify something like, like this book, this song, it stands by itself, simply the word Zot. This. When that word appears, it speaks about the primary thing. And what is the primary thing, just what we're talking about making known this what he's done, this gospel sacrifice, him laying down his life,

him doing the work of redemption, redemption so that we have eternal life. It says, and make this known. Where be Koha arts in all the earth. Now the word arts can be land, or it can also be used like kadura arts, meaning the globe, meaning the earth. So make this known in all the earth. That is a commandment that you must take seriously. Now, I made mention in our first study that one of the things that we do during the Feast of Tabernacles for seven days. Now, in some years, if the first day of the Feast of Tabernacles is a Shabbat, then we do it six days. We don't take the lulav on Shabbat, but normally there are seven days and we take this lulav. And we wave it in how many directions? You know we talked about it in our first lesson in six directions. Why we proclaim grace, and what we're focusing in on is the grace that Messiah has secured in our behalf for us freely. That's what grace is. It's a free gift. He has secured it for us freely by means of faith. And what is the outcome of faith? Well, we only have to look at Abraham as our father. Abraham, believed in God, and God accounted it to him for righteousness. So it's through faith, not works. Works are important, but if we want to be righteous, it is by faith. That's what the Torah teaches us. Genesis, 15, verse six, it is by faith that Abraham became a Sadiq, a righteous one. So all of this goes hand in hand. Let's look at our last verse, verse six, where it says saali. Saali is a word of joy or rejoicing. Over and over we see remember what we learned last week, last lesson, where it says hag simchatinu, the festival of our gladness, of our joy. So we're called to remember this and proclaim it. Word says and be joyful and do what the Roni and shout. Now, what's interesting here? Is that these two verbs are in the feminine, and we see why, because we're speaking about Seon, that is Zion. And notice it says not yo shebzion, that is the inhabitant of Zion, which is masculine, but it says here, yoshevtzion. And I've made mention to you before that when the feminine dominates, or a woman appears in the passage and is the main character, it changes the context to redemption. And that's what's happening here we have it is the female dweller. Now it's not being sexist. It's not just talking about women, but women are being emphasized because women are connected to redemption. Why is that? Well, I'll repeat myself again, but because in the book of Exodus, which is also known as the book of redemption, we find that there were two women, those two Hebrew midwives, that feared God, put God first, made God the priority of their life, and it was because of their faithfulness, their commitment to God, their obedience to the instructions of God and rejecting the instructions of Pharaoh, because they did that, God did something. He began to hear the crying of the people, their groans, their suffering, God began to pay attention, and it says he remembered his covenant. What's a covenant? A covenant is an instrument that contains blessings, and God moved to redeem them in order to bring them into a position whereby they could be blessed by Him, and that's what God desires to do. So look at verse six, where it says, Rejoice and shout, O inhabitant. And it's a female inhabitant of Zion. Of Zion. Why? Key that is because Gadol, this is a reference to the word great. Great in your mix is who the Holy One of Israel. Now I want to close by saying this. It is of the utmost importance that God is called the holy one in this passage, again, going to repeat on what I made mention in our first lesson during this, this feast and celebration of Sukkot, and that is that the word holy is related to purpose, not my purposes, God's purposes. So we need to give thanks to God, rejoice, shout, make mention of God's will. Why? Because, what good does God desire? God desires to bless in order to receive those blessings, what is a covenant? A container of blessings? In order to receive those blessings, we must enter into a covenant with him. What is that covenant? It is the new covenant. And we know that Messiah himself said on the night before he was crucified, he says, This is the new covenant in my blood. And blood is necessary for there to be the ratification of a covenant, especially a covenant of redemption. Make no mistake, Messiah is never called an atoner. He is called a redeemer, both prophetic, both prophetically and also

in the New Testament. So notice it says, For great, who is great, the Holy One of Israel, for great is the Holy One of Israel in your midst. Now, why is that so important? Because he's available in your midst. Speaks about availability, and he is holy, and he is the only one that can take an unholy people, a sinful people, and righteous people, and trans them into the likeness of his son. That is what we have as the future. We are going to be transformed and made into the righteousness of the son. How do I know that? Well, very simply, because when we look at the concept for predestination. Predestination has nothing to do with where you're going to spend eternity. Predestination biblically speaking, not theologically, not what the Reformers say, not what Calvin says, But biblically, if we use the Scripture, predestination is about one thing. It is about us being conformed to the likeness of Messiah. And when is that going to happen? I know exactly when it's going to happen. Now, no one knows the day or the hour, but I know the event that's going to bring it about. And what is that? It is the rapture. Why? I'll leave you with this verse. Philippians, chapter one and verse six. What a wonderful verse, what a verse of encouragement. It simply says, the good work that he has begun in you, who's the he? God? What caused him to receive or do that good work? Very simply, your faith in the Gospel. You're receiving Messiah into your life. So the good work that he has begun in you, He is faithful to complete it. When, in the day of Messiah, What is that expression the day of Messiah? The day of Messiah relates to the rapture, when Messiah will come and gather us up, no matter where we are, no matter how we died, no matter what is the state of our body that has has dwindled to ashes. Perhaps there's been believers who have dead and buried for almost 2000 years. Nothing is difficult for God. God will just speak and those remains, no matter where they are, no matter what happened to them, whether they were consumed with fire, whether they were drowned in the sea, no problem for God. God will speak and those remains will be transformed, and we will receive, as the scripture says, a new body. Now I want to close by sharing with you something that is of great importance, and it's this.

Baruch Korman 41:33

Today, many people deny the rapture. I was speaking at a conference at the Messianic Jewish Alliance in Orlando, Florida, and one of the breakout sessions was just that a person was there teaching that there is no Rapture. What a false statement. Now he may be a nice guy, but he is misguided. He doesn't look at the word of God. The Word of God says, And let me give you the location we can all turn to. First, Thessalonians, chapter four, and verses 17 to see that, and it concludes in the last verse comfort one another with this truth. But I want to go to another scripture. First, Corinthians, chapter 15. What is the emphasis of that chapter? The resurrection. And remember what Paul says in first Corinthians 15. He says, if our faith is in vain, we are what we are, the most pitiful of all people. Here's good news. Our faith is not in vain. Why? Because Messiah was indeed raised from the dead. Who raised him, God, the Father, a very important theological truth that Messiah, although he had the power to lay down his life, and he did, and even though he had the power to take up his life again, he did not. He waited. He waited faithfully on God the Father, his heavenly Father, to raise him from the dead. Why is that so important? Because that tells us that God fully, completely received the work of Messiah that is his crucifixion, him pouring out His blood. All of that was sufficient for redemption. What type of redemption? Hebrews, 9:12, eternal redemption. Now this is what the Scripture does. If you look at the first half of First Corinthians 15, the emphasis is clear. Just read it for yourself, on the resurrection. That Messiah was indeed raised from the dead by God his Father. The second half focuses in on what's called a mystery. What mystery the rapture of the congregation, of redeemed that is, in simple terms, the church. And what we find is this, these two are put together. Why? If you reject the resurrection, you

are without hope. And let me simply say that if you reject the reality of the rapture, you are without hope. And in the visual, I won't mention his name, but I saw a video. Someone sent me a video where he takes the simple word for living. You know, the Scripture says those who are alive will be caught together with those who have died in Messiah. And he wrongly says, he says he's a Greek expert. I doubt that severely, because he says that word means a vibrant life. No, it does not it just means life, something, being alive of any state. The problem is this, he does something. He says, Those that will take part in the rapture are only those who have a vibrant faith. No If you accept the gospel, even if you have faith like a mustard seed, if you have death. Little amount of faith, God will indeed have you take part in the rapture. Why? Because it has nothing to do with you and your performance your work, whether you have a vibrant faith or you don't. It all has to do with the sufficiency of Messiah's work on the cross, which the resurrection testifies that God, the Father, received we can have assurance that we will be part of that resurrection. That is that Rapture. He unites these two concepts for a reason. We need to believe in both of them, and if we don't, as Paul says, Our faith is in vain, and we are some of the most miserable of people. Let's not be miserable in faith. Let's be joyful and shouting and proclaiming the sufficiency of the work of Messiah, which is the source of that great joy, the joy of our salvation. I'll close with that until our next message, our third and final one that I'm going to be sharing during this, this celebration of the Feast of Tabernacles. Until then, may God bless you and Shalom from Israel. You.

46:12

You.