

end_times'_truth-_the_days_of_noah (1080p)

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SPEAKERS

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Shalom and welcome to our new series entitled End Times truth. And there's going to be many installments in this series, I would encourage you to share them with other people, because there's much confusion about the end times. Let's get started. In this first installment, we're going to deal with a phrase that we find in the Bible, and that phrase is the days of Noah. What does that mean? When? When Yeshua used that expression, what was he teaching? It comes to us within a very specific context, and that is the coming of the Son of Man. And when we talk about the coming of the Son of Man, there are two possibilities. One is the rapture. The second is the second coming. Now we know that the rapture happens prior to the wrath of God, whereas the second coming comes at the end of God pouring out His wrath. When Messiah comes, he brings the end or the conclusion of God's wrath. So let's be clear about that, and let's begin. I would invite you to take out your Bible and look with me to the book of Matthew and chapter 24 now most of you know that this 24th chapter Messiah is dealing with primarily the last days. Now some people are confused, because at the beginning, it's clear that he's not speaking about the last days, but he's speaking about the events that took place in 70 ad when Rome destroyed Jerusalem and also the Second Temple. And we know that that this took place many, many years ago, but after Messiah spoke about that event and prophesied it would happen, and let me ask you a question, Was he right on that? Yes, he was. He was perfectly correct, because days did come. In fact, 40 years later, we see what Messiah spoke of the destruction of the temple. When he says, Not one stone will be left upon another that's not cast down. All of that was fulfilled, he was exactly correct, and so is he also perfectly correct in what he says in the next part of this chapter in regard to the End Times. Now we see something, and that is after speaking to His disciples in regard to their question concerning the beauty of the buildings of Jerusalem and specifically in the temple area, Messiah went to a different location. Where was that? He went to the Mount of Olives. And we find that beginning in Matthew 24 and verse three, everything that he said thereafter was said from the Mount of Olives. And the Mount of Olives is a very significant location, because when Messiah returns at the end of Daniel's 70th week, he's going to come to the Mount of Olives, and he's going to bring about a wonderful transition. And what is that the kingdom of God is going to be established? What kingdom, the millennial kingdom, that first stage of God's kingdom. Work? Well, let's open up our Bibles to Matthew 24 and look with me to verse 36 and I'm to be translating this in a very literal way from the

Texas Receptus, and notice what the words are, verse 36 but concerning those days and the hour, no one knows now. That expression no one knows. If we look at it in the Greek, it means this, no one has known in the past, no one knows presently, and no one is going to know in the future, until that event takes place. What event are we talking about? Well, we can be most confident we are talking about here the coming of Messiah in regard to that promise, rapture, what Paul calls our blessed hope. And you say, how can you be so sure? Well, just stay with me. We're going to see that there's evidence of that in a few minutes. But look again at that first verse, verse 36 we're. But concerning those days and the hour, no one and literally, we would say, no one has known, no one knows, and no one will know. And the implication is, prior to it taking place, then he goes on and says, but not the angels of heaven, they don't know. Only one knows who is that he says, Except my father alone. So only God the Father knows. Now some people have assumed that this attacks the divinity of the Messiah, the Son of God. It does not you see the term son implies submissive. What we hear, what we learn here, is that Messiah doesn't know why, because he is an example for us. He's waiting to hear his father's instructions whereby he will respond in obedience. So the fact that no one knows but God, the Father, and not the son, shows Messiah's humility, Messiah's submissiveness and his desire to obey His Heavenly Father, to bring glory to God as an example for us. So it says here, no one knows, not even the angels, except my father alone, look now to verse 37 but just as the days of Noah, thus will be also the coming of the Son of Man, and again, when that word stands alone for coming, we have to ask, what coming? Are we referring to? The Rapture, or the second coming? And again, in a few minutes, that's going to be very clear to us. Look now to the next part of this verse, it says, Thus will be also the coming of the Son of Man, verse 38 for just as they were in the days of Noah before the flood. Now it's being specific. All of this has to do with the expression, as in the days of Noah, what were they doing in the days of Noah, we're going to continue to read in this verse where we see that life was, for the most part, pretty normal. Now it wasn't normal for Noah, as he was working diligently. But we see that for the rest of the world, what were they doing? Look at the middle of verse 38 it says that they were eating and drinking. They were experiencing, for the most part, a normal life. And not only that, people were marrying and being given in marriage until the day that Noah entered into the ark. Now the flood, which is mentioned here, is an example of God's judgment. Let me say that differently, the flood is an example of God's wrath. The flood brought destruction to this world, and therefore there was only a remnant that were saved. And we're talking about Noah, his three sons and their wives, so eight people in total. And notice something else about our texts. Look now to verse 39 and they did not know until the flood came and lifted them up all what an important statement. All here has to do with Noah and his sons. And it says, Thus will be also the coming of the Son of Man, meaning those who are part of that remnant by faith, those who obeyed God instructions, like Noah and his family, they are going to be lifted up. They are going to be taken this is very important. And what is that going to happen? It's going to happen before the wrath of God. We will never encounter God's wrath. How do we know that? Paul says in First Thessalonians, five, nine, a verse that I frequently quote because it has such significance. It says here

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that you are not appointed for wrath, but to obtain salvation. That word salvation is a word of victory. So through the work of Messiah and faith in that work, we are going to experience eternal victory. We will never, ever, ever experience the wrath of God and. Just like no Noah and his family never experienced the wrath of God. Look now to verse, verse 40. This is the verse along with the next one, verse 41 that tells us clearly the context for these words are indeed the rapture. Why do I say that? Look at verse 40,

then two will be in the field. Now two and they are in the same location. They are both in the field. But notice one will be taken and one will be left. So what does that tell us? It's not an issue of location. Both of these were in the same place, but one was taken, and the implication is taken in the Rapture, and the other one was left, and that one that was left would experience God's judgment, his wrath. Look now to verse 41 two will be grinding at the mill. One will be taken and one will be left. Now here it's in the feminine. So we're talking about two, meaning two women will be working at the mill. They're not only at the location, same location, but they're doing the same thing, because our salvation is not based on where we are or what we're doing. Our salvation is based upon what Messiah has done, him going to the cross, Dying on that cross, shedding His blood, and not just dying, but we know he was also raised from the dead. Look, if you would, to all of verse 41 two will be grinding at the mill. One will be taken and one will be left. The believer will be taken and the non believer will be left. That's simply a fact, and those who are left are going to experience God's judgment, God's wrath. Now, many times people ask me this question, can someone who was not taken in the Rapture? Can they be saved? Yes, the Gospel is powerful, and as long as the Millennial Kingdom has not began, there's an opportunity for those who were left behind, who were not taken to accept that gospel. But how do you do that? What is accepting the gospel? How do you find salvation? Very simply, you acknowledge that you are a sinner as all humanity is that we all have fallen short of the glory of God. We've all violated the Word of God, the commandments of God, and we're all guilty before God. But the good news is this, that God sent His Son into this world in order that Messiah would do the work of redemption. When did he do that work of redemption? On Passover, the day of redemption, and by shedding His blood, we know something, that we have eternal redemption. What do we have to do? Well, I've already shared with you the first part, acknowledge that we're sinful, acknowledge that we need a Savior. And then the Bible says you confess with your mouth and you believe in your heart that God has raised Him from the dead. It's not enough just to believe that Messiah died for our sins, but we also must believe that God raised Him from the dead and that resurrection, if we believe it, our faith, will not be in vain. So good news for all people. Now, one more point that we need to clarify. There are people who teach a wrong doctrine, and that is, Messiah's death was limited now, they used an expression that you should never use in regard to Messiah's work. They used the term a limited atonement. There was nothing in regard to Messiah's work that he did on the cross that related to atonement. He didn't die on the Day of Atonement. He died on Passover. He laid down His life. He shed His blood. Passover is in regard to redemption, and as the writer of Hebrews says, through that redemption that comes through Messiah, His death on the cross, we have Hebrews nine, verse 12, we have eternal redemption. So we don't have atonement. Atonement is inferior to redemption. Atonement is just covering the sin, but the judgment is still necessary, but through redemption. There is no longer a need for judgment. Through redemption, our sins are eradicated. They are no longer there. The new covenant says that all of our sins are forgiven and that God will remember our sins no more. So they're all forgotten, and we have become the righteousness of Messiah, meaning his righteousness has been placed upon us so we can have assurance and confidence that we will be welcome into the kingdom of God because of what Messiah has done, and that we have received that gracious gift of God, the redemption, the eternal redemption of everyone who believes. We have received it by faith and through faith, as we learn from Abraham, he believed in God, and God accounted it to him as righteousness. So the days of Noah. What does that speak to in the end times context? The days of Noah were the time for people to repent, to accept God, prior to the flood, which represents the judgment of God. So again, we can be sure of something. When is Messiah coming? Well, the Bible says no one knows the day or the hour,

but we do know the order event, the rapture will happen prior to the wrath of God coming. Why you have not been appointed for wrath but for salvation, good news that you can believe in. So again, thank you for watching, share this video and encourage others to subscribe to our YouTube channel so that they won't miss our next installment in this new series entitled end times, truth, very important questions, all from a biblical point of view. Shalom. You.