

no_one_knows_the_day_or_the_hour_(2)_v1(1440p)

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SPEAKERS

Speaker 5, Speaker 7, Speaker 2, Speaker 1, Speaker 4, Speaker 6, Speaker 8, Baruch Korman, Speaker 9, Intro Voice, Speaker 3

Intro Voice 00:00

Hi, Shalom and welcome to via hafte 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 00:42

in this session, we're going to focus in on the rapture, and we're going to see how Messiah himself spoke of this rapture, and he gives us a clue on when this blessed event that Paul calls our Blessed Hope is going to take place. What should we be watching for? What is the promise that God makes to us? So with that said, take out your Bibles and look with me to the book of Matthew and chapter 24 now I need to make a small correction. I believe that in the booklet that you received that it says from verses 26 through 44 that was a typo. It's actually verses 36 through 44 so consider yourself blessed. You have 10 less verses that you have to listen to tonight. So Matthew chapter 24 beginning with verse 36 and again, I want to translate this very literal so we see exactly what the scripture is saying. Let's begin look with me to verse 36 where it says, But concerning that day and hour notice, day and hour doesn't use the word for season, but it's more brief than that, concerning that day and hour no one your Bible will say, No one knows. But here's what's interesting, when we look at that word for knowing, it's in a very unique grammatical construction. It's in the Greek perfect tense. And that tells us something more, because the Greek perfect tense speaks of something that's happened or began in the past. It's true now in the present, and it will continue to be true in the future. So when it talks about that day and hour, and it's speaking about when the rapture is going to happen, it says no one has known when it will be in the past, no one knows currently in the present when it's going to be and even into the future, no one is

going to know. And then it says, not the angels of heaven. There's only one who knows. And he says, Except my father alone, so only God the Father knows when that rapture is going to happen. Now there's an interesting truth, and we'll see this later on, but so frequently we talk about the Son of man coming, it never says that in the Scripture. It doesn't say that he's coming, but it says that he is caused to come. He is made to come. And you say, why is that important? Well, I'll tell you why. Because the passive voice is used there to show something about Messiah, and whenever the Son of Man is mentioned, that term shows that he's an example for us, meaning this, when you come across a biblical passage where the Son of Man is spoken of, the term Son of Man should convey something to us, that he is demonstrating, that he is showing us an example. And so Messiah is not coming, but he's caused to come, or he's made to come. Why? What is that teaching us? It speaks about his. His humility, that he does nothing on his own initiative. What is he doing? He is waiting in submissiveness for his father's command. Why? Because not only is he the son of man, but he's also the son of God. Why is that important? Because the Son of God, you see, the term son speaks of a servant. A son is always called to glorify and to honor his father. How does he do that? Through submissiveness, through obedience. So the Son of man, he is made to come. Why? It speaks of his humility, his submissiveness, his obedience and having one desire, and that is to honor and to glorify His Father. Look again verse 37 but just as the days of Noah now stop, because when we talk about the rapture, and we're going to be giving clear indication that this passage that we're looking at, beginning in verse 36 and concluding with verse 44 it is indeed about the Rapture. There is going to be biblical evidence to support this. And what do we know? We know that Messiah went to the cross in order to deliver us, meaning every believer, He delivers us, as the scripture says in many places, from the wrath that is coming again, what a wonderful hope we have. We can be assured we will never, ever experience God's wrath. So in verse 37 when we spoke talk about the days of Noah. The days of Noah, what does the Scripture say? It says, during the time of Noah, the Earth was full of violence, a very important word. Now in the Hebrew language, there are two words for violence, and they're very different. The first word is alimut, and it means violence with a purpose. There's an objective Violence is not the desire, but it's a means to an in meaning this. Let's say that you have something that I want. You have an expensive watch. I want that watch. Now, if you just give me the watch, I'll take it and I'll leave, but if you don't, then I'll become violent. So it's violence with a purpose. What's the purpose to get that watch? But the second word, see if you recognize this word, it's the Hebrew word, Hamas. Ever heard of that word? Hamas is violence for violence sake, meaning it describes Satan. You see, Satan rejoices in the suffering, the grief, the sorrow of other people. He's addicted to that. He's in bondage to it, and we're going to see an example of that tomorrow. So Satan, he loves violence for the sake of seeing people suffer. This is not God. God is wrathful, but he offers to all people the opportunity to be spared from that wrath, to receive grace and mercy and forgiveness, so that we will never, ever experience the wrath of God. But in the days of Noah, the Scripture says the earth was full of violence, and therefore God, what does the Scripture say? He was grieved that he had made man. Now there's an important word that we need to learn now. Remember when it was time for for Jesus to begin his ministry? He grew up in what city, Nazareth, but when it came time for him to do ministry, for his ministry to formally begin. He left Nazareth, did he not and he went down to a specific place. You'll know it in English as Capernaum. Now in Hebrew, it's called Kafar Nahum. Now that word Nahum. Related to the prophet Nahum. It's the Hebrew word Nechama, which means comfort. But it's a very, very specific word. It's a comfort that brings us back to the will of God. I want you to hear that what comforts God, and let me give you an example of this from the Bible.

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Remember King Saul. King Saul, now, was he God's choice? No, who was God's choice? David, from that tribe of Judah, but because of the people's stubbornness, they wanted King Saul, and God wanted to teach them, so he allowed that. But when Saul proved himself unworthy, when he was not committed to the Word of God or the will of God, remember what happened. Samuel was there, and he grabbed on to Samuel, and Samuel turned and it tore his garment, a very important part of that garment where there's a tassel that represents the commandments of God. And remember what God said through Samuel, he says God is tearing from you the kingdom because you did not take seriously, nor were committed to the commandments of God. And it says right after this, God was comforted. Why? Because that event was a restoration back to God's plan, His purpose, His will. So what we see in the Scripture, it is so significant that when it was time for Messiah to begin his ministry, he left Nazareth and he went to Capernaum. Why? Because that place defined what he was going to do. He was going to work in your life and in my life in order to restore us to God's will. Now there's a very important concept in the Bible. We all know it. It's Grace. We know the Scripture says, For by grace, you have been saved. But that same grace that saves us also works in our life. Paul says this in Titus chapter two, it works in our life and causes us hear this, that grace causes us to deny ungodliness and to live soberly and righteous in this present world. So we find that grace also restores us to the will of God, causes us to behave as God would have his people to behave. So we see that comfort is very important. It's a restoration back to God's will. When we look in the days of Noah, God saw he was grieved that he had made man because he was going to do something, he was going to bring about the destruction of the earth, and he's going to do that through his wrath. So look at verse 37 but just as the days of Noah, thus your Bible says, so shall also. It doesn't say that. It says, Show will be also made the coming of the Son of man. He's caused to come. What causes him to come? That proclamation, because the Son of Man is interested in honoring his father, serving his father, obeying his father, and that's why we see it in the passive tense. So just as the days of Noah thus will be made also the coming of the Son of Man, verse 38 for just as there were in the days of the days before the flood, eating and drinking and marrying and being given in marriage until the day that Noah entered into the ark. Now we have something. We are told emphatically, that the coming of the Son of Man is going to be like the days before the flood. That's not my words. That's what we just read. And we are told that people are going to be eating and drinking. There's going to be people getting married and being in marriage. What does that tell us that it's going to appear that life is very normal, that things are going on as they normally went on, but realize something, it wasn't going on normal for Noah. Noah was serving God, and Noah was being mocked. He James tells us that he was a preacher of righteousness, and you proclaim righteousness, you're going to lose a lot of friends. The world is going to turn against you. So it was difficult for Noah to be this preacher of righteousness. The world didn't want to hear him. The world didn't believe him. In fact, we find that Noah, most scholars, believe that he built that ark for minimally 100 some say 120 years he labored building that ark, and how many people came into that ark that responded to his message? His three sons, Noah's wife and their three wives, eight total people. That's all. He wasn't very effective. There wasn't a great response to his ministry, but Noah was faithful. Noah did what he was called to do, and that's a message for us, that in the midst of difficult times, we're still called to do what God calls us to do. Look again at verse 38 for just as there were in the days before the flood, eating and drinking, marrying and being given in marriage, until the day that Noah entered into the ark. Now we see something. What caused Noah to enter into the ark? I'll tell you

read Genesis six. God told them to seven days before God told Noah to get into the ark, and that God Himself would close or seal the door. So over and over, what is being spoken of concerning Noah is His faithfulness, his obedientness. And what we find is faith always leads to obedience. If you have a Biblical faith, let me say it differently. If you have a saving faith, that saving faith is going to manifest itself through obedience to the instructions of God. But notice what it says, until the day that Noah entered into the ark, and it says, Look at Verse 39 and they did not know. Now, who's they? Those who are going to be destroyed by the wrath of God, they were oblivious to what was going to happen. They were unprepared, even though Noah had proclaimed, minimally 100 years he had been talking about the coming of God's wrath, but the world was uninterested. And when we look at the world today, we see that same thing. They're not interested in God's standards. Let's talk about a very important word, repentance. Now, if you ask me, what is biblical repentance. I would say this repentance is agreeing to the standards of God. That's what it is. So God has standards. We see them listed in his commandments, talking about all of his commandments in the Scripture. And what are we supposed to say to those commandments? Yes, we are supposed to hear the commandments of God and implement them into our life. That's what faith is. Now. Are we saved by that? No, we're saved by God's grace, through the crucifixion and the shedding of His only begotten Son's blood. That's how we're saved. But having been saved, we should have a testimony. We should demonstrate our faith so we see, look at verse 39 and they did not know until the flood came and and and notice what it says Now here again,

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it's always problematic when we don't translate things accurately. The word here The Greek word is the word arrow, and it's the same phrase for when Messiah says. The Son of man shall be lifted up. That's what it says. Doesn't say took. It doesn't say the man, Son of Man will be taken. Says he'll be lifted up, meaning he'll be crucified. So it's the same word in the Greek. So it says they did not know until the flood came and all of them, who is the all those eight individuals, they were what they were lifted up. What does that mean? Well, what was the source of wrath? It was the flood, and in the ark, they were lifted up. They were not consumed by the flood, but rather the ark, because they entered in, they were lifted up. They were above the wrath of God. That's what the scripture is telling us, and that's why it says so too. Says also the coming. Doesn't say coming thus also will be made or cause the coming of the Son of Man. So what coming are we speaking about? Well, there's two possibilities. There is the rapture, and there's also the second coming. We are going to be speaking of the rapture in a few moments. There's proof on what we're talking about. It's not the Second Coming. Messiah comes for the second time, meaning at the end of Daniel's 70th week. At the end of those seven years, what does he do? He brings the end of God's wrath. That's why, as we talked about earlier in Revelation, chapter six and the sixth seal talks about the wrath of the Lamb, it is Messiah who brings the wrath of God. Why he destroys evil. He destroys the evil one, and through this judgment, through His wrath. Now the judgment of God is good. We need to have a biblical mindset in regard to God's judgment. Many times I will be invited to speak at a place, at a local church, whatever, and the leader will tell me this, don't talk about the judgment of God. And it always bothers me, why? Because I think we need to have a heavenly perspective. If you look, for example, at Revelation Chapter 19. In the previous chapter, it talked about God's judgment of Babylon, that mystery, that Babylon is referring to, the Antichrist empire. What's going to happen to it? Well, in Revelation 18, we are told it is going to fall. It says, Babylon has fallen, that great city, meaning not good, but just large in significance. God's going to

destroy it. What's going to cause it to be destroyed? His wrath, his judgment. Now in Revelation chapter 19, it says that the angels in heaven were rejoicing because of God's righteous judgment. Did you hear that, if we have a heavenly perspective, we're going to understand that there's a righteous aspect to the judgment of God. Why? Because the judgment of God brings about the order of God. In other words, it is God's judgment that produces a kingdom outcome, and we see that, for example, remember revelation 19, the second coming, the wrath of the Lamb, the judgment of God. What happens in chapter 20, the millennial kingdom? Over and over in the scripture where there's God's judgment being manifested, the outcome has to do with the establishment of the Kingdom, and at the end of those 1000 years, what does the Scripture say? That it's necessary. That means it has to happen. There's no other way. It is necessary. The scripture says that Satan is released from that prison, and he's going to have been there for 1000 years. Why release him? The scripture says it's necessary. What is he going to do? He hasn't learned anything in 1000 years. The scripture says he's going to go out and deceive the nations. Now, that term for nation refers to those people. People that have no covenantal relationship with God, they have lived for 1000 years of justice, of righteousness, where the law of God is how Christ is ruling, you say, where's that taught in the Bible? Isaiah, chapter two, where it says the law will go forth from Zion. Zion is a kingdom word. So the law goes forth from Zion, and the word of the LORD from Jerusalem, that's good. It speaks about God's order. So what happens? See, this is the thing that amazes me, Christ is going to rule for 1000 years, and because of his rule, he is going to utilize the law of Moses. He is going to rule where there's justice and righteousness and peace. But when Satan is released, he is going to go out and deceive. That's what he always does. He's a deceiver. He's going to deceive. What does the Scripture say? Gog and Magog? Now let's get something straight, because Gog and Magog is the battle of Armageddon. It's related to the Second Coming. It's already happened. So why in Revelation chapter 20, do we go back to Gog and Magog? For a reason, you have to understand how the book of Revelation is put together. It uses Old Testament terms those that are known and understood and brings them into a new context. What do we know about the battle of Gog and Magog, who won the people of God, who lost the enemies of God? The reason why Gog and Magog are mentioned again is for that same purpose, to remind us, even though Satan is going out deceiving and there's going to be a great multitude, in fact, it says biblically in Revelation, 20, no one is going to be able to number them. They are going to be like the sand upon the sea. Can you imagine that after witnessing for up to 1000 years God's righteousness, God's word and action and the outcome of it, that there's going to be a great multitude like the sand upon the sea that is going to reject God and God's standards of righteousness. They don't want that. They are going to be deceived, and they're going to go and make war with who the saints. But we know what's going to happen, not what happened in the battle of Gog and Magog. We're just using that to teach us what we should expect. What should we expect? Victory? God is going to be victorious, and so will his people. But what's going to happen? We don't see this in the battle of Gog and Magog. The scripture says fire is going to come down from heaven and to consume them just like that over they're not going to endure. So we need to make a distinction and understand the purpose of God's judgment, and thank God, like the angels of heaven do for God's righteous. That's what the Scripture says, His righteous judgment. Why is it righteous? It brings about God's order. And let me just teach you, there is nothing better for you than God's order for your life, not what you want, not what you think is best, what God is saying to you, what His will for your life. And we need to surrender to that. Let me make you another promise.

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When you obey God, you will never regret obeying Him. But if you are foolish, and we're all foolish at times, if we say no to God, I will not you will regret that, and you are also going to know the implications for that disobedience, if you would have obeyed God, what the outcomes would have been. But because we're all guilty, because we are selfish, because we do what we want, we are also going to know the scripture says all truth, and we are going to know the negative consequences from being rebellious, from saying no to God. So look at our Scripture. It says here, and they did not know verse 39 until the flood came and all. All were lifted up. Thus will be made also the coming of the Son of Man. Look now to verse 40. Now, everything in the Scripture is written through the inspiration of the Holy Spirit. Nothing is written by chance, and we see a very important number in verse 40. What's that number? The number two. We're going to see it in the next two verses. Why the number two, when it appears in the Scripture? Speaks of two different opinions, two things that are in conflict with one another. Now notice what it says. Look at verse 40, then two, literally not shall be. But rather it says two will be made to be in the field. What it shows is that something is causing them to be in that place. And who is that God? And there's teaching us something. Here it says, and two will be made to be in the field. One will be made to be taken, and the other one will be made to leave, to be left. Now, why is that? Well, one of the purposes of the passive voice is to show purpose, to show an outcome. Why two? Well, we're speaking of two different opinions that are in conflict, one, the one that will be made to be taken will be those who have received the gospel, those who will be left and therefore experience the wrath of God, just like those who did not go into the Ark, who were not lifted up who were not removed, what caused them to be left their rejection of the gospel. So the word of God is quite emphatic here. Look again at verse 40, then meaning as an outcome two, these two different thoughts are going to cause them to be made to be in the field. In that location, one will be made to be taken and the other one will be made to be left. Now, what is the Scripture telling us when it comes to the Rapture? It does not have to do with location. It doesn't matter where you are now. Isn't that what Messiah spoke of? Did he not say that in the last days? They're going to tell you here he is, but don't go there or there he is. Don't believe them. Why taking part in the rapture has nothing to do with being in a physical location. It has to do with one thing, and that is whether you have received the gospel. Now let me share with you something else. There is a well known Bible teacher. He resides in Moscow. He's American, but he lives there, and he shares something that cannot be supported biblically, because this is what he teaches. There's a word for life, and it just means to have life. He incorrectly says. It speaks about a vibrant life, a passionate life, a committed life. It doesn't it simply means Life. And here's the message, if someone is in Christ, they are a new creation, and what do they receive from their faith? They receive what type of life, eternal life. Now it's not based upon whether we are vibrant and have a committed faith, even if we have and to me, this is encouraging, even if we have faith as small as a mustard seed, it brings about a change, does it not that that little mustard seed, when it's sown, it becomes a tree even where the birds of the heavens can come and lodge in them. So even a little bit of faith makes that kingdom change. It prepares us to be taken in the Rapture, not speaking about whether we have a vibrant faith, whether we can be shown our commitment. That's not what the scripture. Scripture is saying so it doesn't have anything to do with where a person is located. Look now to verse 41 we see that same thing where it says two, two will be grinding at the mill, so they'll be doing something. What are these two verses teaching us a very important biblical truth to be taken in the Rapture. It has nothing to do with where you are located or what you are doing. It has to do with another truth. And what is that? What you have believed, if you have believed that gospel, if you have

you will be taken. That is the key thing. That is what's causing you to be taken or causing you to be left? It all has to do with the gospel. So look at again, at verse 41 two will be grinding at the mill. One will be made to be taken and one will be caused to be left. Now we're going to move into a different area. Look now to verse 42 we're going to talk about this word that I mentioned in the first session. And again, I want to remind you that Messiah used this word, Peter used this word, Paul used this word, and John in the book of Revelation used this word, and it means to watch. But remember what I said. It is a military word. It means to watch out, to take heed, because of the enemy. It tells us that we are under a threat, that there is an enemy which is against us. Now, this enemy, what does the Scripture say about him? Well, we should be watchful. Why? Because that enemy moves around like a roaring lion, seeking whom he may devour. So there is a true threat, an enemy against us, and what are we called to do? Look at verse 42 it says, Therefore, as a response of that, you watch because you do not know. And again, if we look at it in the original language, it means you haven't known this in the past, you don't know it currently, and you will not know it in the future. It is that Greek word oida, which always has to be in the perfect tense, which speaks of an eternal aspect. So it can't be known in the past, present or in the future. But nevertheless, we're called to watch. That means there's something for us to see. He says, because you do not know at what hour your Lord, what does it say? Not come, but is made to come again. It's emphasizing his submissiveness, his humility, that our Lord and Savior, the son of man, does nothing on his own initiative. What does he do? He waits for instructions from the father. That's an example for us, especially in the last days we're supposed to be watching and we're going to be told other things that we must be doing. Look on verse 43

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but if that one, what one are we talking about? It talks about your Bible says good man. It talks literally about the Lord of the house. It talks about someone who has authority and responsibility over the home. So it uses that word, but we have the word despotus, which is the word for Lord, and we have the word ochios, before which is house. So it's the master of the house, one who has a degree of authority and responsibility. It says, if that one and that word that causes it to be in the emphatic meaning, pay attention to this. This is significant, if that owner or master of the house, if he would have known that in what hour or what watch the thief was caused to come and we see something. Here says head known. What's interesting is this, when we look at that According to Greek grammar, it's in the pluperfect, you say, Well, what does that mean? Whenever the pluperfect appears, it speaks about something which is very remote, something which is far away. This is telling us something. It's telling us not to lean upon our own understanding. That's the problem. When we think we can figure everything out, when we're talking about the rapture, we're going to see that it's something that we cannot know in and of ourselves. It's going to be something that left to the natural man is going to be very, very far away from us. We won't know at what watch. That's literally what it says here, what watch the thief is made to come. So what do we do? It says he would have watched, therefore and not permitted for his house to be broken into, in other words, and we'll see this in a moment, he would have been ready. And this is something that the scripture says to us over and over. Now, next week, I'm going to be teaching on a related subject having to do with the End Times, and we're going to be dealing with a doctrine, and that doctrine is known as the doctrine of the immanency of the rapture. What does that mean? Well, according to that doctrine, it means that the rapture could happen at any time. Even before we finish tonight, it could happen. Here's the problem. When we look at those verses of scripture, and if you want to come next weekend in Sydney, Australia, you're invited. We're going to be

looking at the major passages of Scripture that people use to support this doctrine of imminency. And here's the problem, they give no time frame whatsoever. They say such things as we should have an expectation. Why expect him to come? We should believe. We should be ready. We should be watching. All those things are true. But when we look at all these verses that are given for this doctrine of the immanency. There's never a time frame provided there's instruction, I think excellent instruction. But it doesn't mean that it can happen just any time. And let me say this, as I mentioned in our first session, when we look at Messiah's teaching to those seven churches in Revelations two and three, over and over, he calls the church to persevere, to endure, to overcome, because he says, I Know your works and I have not found them sufficient. He's telling that the church needs to change. He calls the church several times in Revelation, two and three, to repent. We're not a church that is ready, and we find that Israel as a people are not ready now. If you ask any Israeli what is going to bring about a spiritual change to the Jewish people in the last days, you know what Scripture they will turn to, Jeremiah, chapter 30 and verse seven. Word says etzerai Yacov, which means a time of trouble or tribulation. For Jacob, meaning Israel. Now that tribulation has a purpose. It says, As we continue, which means, but out of it, he will be saved. What does that scripture tell Jeremiah, chapter 30 and verse seven, that God is going to allow he's not the cause of it, it's the enemy. God is going to allow Israel to go through some of the worst persecution ever since Israel was a nation, Israel is going to go through in the last days, and the purpose is to bring Israel, that remnant to salvation. Well, I would suggest to you this, and I realize that this is controversial to many of you, but so be. It, the church is not faithful today. Let me give you an example of this. In my estimation, when we look at the church during what was taking place five years ago with covid, the church didn't submit to God and His Word, but the church was way too obedient to who the governments. Now we need to realize something about government obedience when you look at the Scripture and here again, here's the problem. People will always do something. They go to Romans, chapter 13, and they read verses one and two, and they say, That's it. Here's the problem with that. Read verses three and four. Why? Well, it talks about the governments that are from God, the ones that he's put into power. Not every government is from God. Would you not agree with that? I mean, look at the history. There's been many examples of governments that certainly do not reflect the standards or the character of God. If you look at verses three and four, it tells us the governments that we're supposed to obey. It talks about the government having something. What did the governments have? Paul says, a sword, and what do they do with that sword? Well, they punish those who are evil and they reward those who are good. That's what it says in Romans, 13, verses three and four. Those are the governments that we are called to obey and submit to. But what about when a government has that sword? And what do they do? They punish those who do good, those who are obedient to God, and reward those who are evil. This is where the world's going to there's going to be an empire that comes up out of the sea. What does that mean? Revelation 13, this empire that comes up out of the sea. It's a beast. Biblically, prophetically, a beast is an empire. Just read Daniel, for example, it comes up out of the sea because the sea represents turbulence or instability a time of difficulty. And here's what we learn, when things are difficult, people panic and they turn to whoever is promising whatever they are so fearful and so concerned. And I would say to you that during covid, there was too much fear among the church, too much compromise to the governments, rather than remaining steadfast in the Word of God. So that's why, in my opinion, we need to see a change today, and what is going to bring about that change? Just like it's going to do for Israel, it's going to be a time of persecution, and we're going to talk much more about that tomorrow when we speak about the Great Tribulation. So let's go back. Look now with me to verse, verse 44

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on account of this, also you be ready. Because the hour, which, as it says here, you do not think now, isn't that most informative? It tells us something left to our own ability, our own intellect, we will never, ever, ever be able to discern through our own intelligence when the rapture is going to happen. What did we already learn concerning that day and hour no one knows, even the Son. Now that doesn't mean that he's less than God. What is emphasizing is he, as Son of Man, is an example for us. He's waiting, he's humble, he's listening and waiting for his father's command, and we should as well. And what is he commanding us to watch, to overcome, to persevere, to endure, and to be, notice what it says here, and also you be ready, because the hour you do not. And it's a word, Greek word, *dopale*, which means. It to seem to me, this is so informative, because it tells us that Messiah is coming, that Rapture will happen, but it's going to happen at a time that you will not think or seem as right to you. What it tells you is this, don't lean on your own understanding. Don't try to figure this out, but rather, be in the Word. Be led by the Spirit. Be obedient. Let me give you another example. We all know the Scripture. Word says, And when the Son of Man comes, will He find faith upon the earth. Now what people don't do is there's a very small Greek word that introduces that verse. And if you look at that and you do a good study of it, it tells us that it introduces a question where a negative answer is expected. So when the Scripture says, When the Son of Man comes, will He find faith on the earth? What's going to be the predominant answer? No, this is not going to be a bastion of faithfulness, but God and hear this prophetically, God works over and over, not with the majority, but what's that word that God loves the remnant. He works with the remnant. That shouldn't surprise us. Read sometime Matthew chapter seven, beginning with verse 13, talks about that narrow way. And what does the Scripture say? It's narrow and it's difficult, and many people find it is that what it says, No, few find it. Most of the rule will go the wrong way, that broad way, that easy way, that way of the majority. But don't you, the way into the kingdom of God, that righteous way, is extremely narrow, and it's very difficult, by the way, that word narrow, if you do a good study of it, has to do with that which is full of anxiety, that which is uncomfortable, that which is not pleasant. That's what God brings us through. We don't go through it alone. What does he say? I'll never leave you nor forsake you. So he says here, concerning that hour it will come when at a time that you will not think it is verse five, verse 45 last verse says, if there is a faithful servant. Also, your Bible will say, look at that verse, verse 45 most Bibles will say, Wise. It's not the word wise. It's a different word entirely. It's not the word *Sophia*, which is wisdom in Greek. It's a word to think about something thoroughly. Think about something over and over and over. So it says, Who is that faithful servant and who is thinking thoroughly? It says, Whom the Lord, his Lord will point over the care of the house of this estate, this responsibility, and what is this one going to do, to give to them food in its season, and if we are obeying, doing what we're called to Do, look at verse 46 real quickly. It says Blessed is that servant? That word blessed speaks about intimacy with God. It speaks about a wonderful change that is going to happen where we are brought out of this world and were brought into His presence. See when we look at the kingdom of God, let me give you a verse. If you look at some time, Zechariah, chapter 14, we have a very unique definition of the kingdom of God. It speaks about something that is unexpected, something that is highly different. It talks about, in the evening there is going to be light. Now, that's not what we should expect, right? When evening comes, there is what darkness, but in the kingdom of God. God, there is no darkness. We, as we said, are children of light. So at the time of the evening when we naturally would expect there to be darkness, the Scripture says there's going to be light, and if you keep reading, it says his name will be one, and his

kingdom that day is going to be one. Now, why is that so important that the number one is there? Well, if you go sometime to Genesis chapter one, we see, again, the Scripture is not translated properly. It says, usually in your Bibles, an evening and a morning the first day. Isn't that what it says the first day doesn't say that in Hebrew says an evening and a morning one day, not the first day, one day. And that word one speaks of that which is unique. What we find here is that God did something. We find that on that first day, there was what light, a very, very unique light. And if you look at the scholars, both Christian and rabbinical scholars, when they speak about that light, that light, that Messiah said, was very good. God said it as well. It was good. Why? Because it reflected his glory. That light was not a normal light, that light resembled and spoke to the glory of God. That's where we're heading to we come out of this world of darkness. He's going to take us out. When is he going to take us out? No one knows the day or the hour, but we do know this. We know that it will happen prior to the wrath of God. And let me conclude by saying this, there is a sign biblically for the rapture, and there's an entirely different sign for the second coming. Did you know that the sign of the rapture is found both in Revelation, chapter six, the sixth seal, and also Joel chapter two, where it says, before the day of the Lord, what's the day of the Lord? The day of his wrath?

Baruch Korman 57:26

Before the day of the Lord, the Sun will become dark and the moon will become red like blood. So the sign that announces the imminency of the wrath of God is a Dark Sun and a red light Blood Moon. But when we talk about the second coming, the second coming, it says the sun will be dark, just like in the first example, but also the moon will not give its light. So two different signs for two different events. When we ask ourselves, yes, no one knows the day or the hour, but we do know this, that because of Messiah's faithfulness to lay down his life to shed his blood. And what did he that day? Did he shed his blood? Passover? What is Passover? Biblically, it's the day of redemption. He purchased for us eternal redemption. That's what we talked about earlier. Hebrews 9:12, so we can have assurance that we never should doubt. We don't have to be these vibrant believers. All we need is the faith of a mustard seed, trusting in what Christ did on the cross, the shedding of His blood, receiving that by faith, and you can be assured that when that Rapture happens, that you will be part of it, and you can be assured that it will happen before the wrath of God. The scripture says that he went to the cross in order to deliver us from the wrath which is to come. We can have that assurance. We never need to fear, never doubt, because this one is faithful, and we know that he's faithful because God the Father raised Him from the dead, testifying that he received his work, and he received it in a perfect manner, Father, God, we thank you that your son is indeed the Savior. We thank you for His faithfulness to lay down his life, to shed his blood in order that we can be eternally forgiven. We are grateful to you that it's not based upon our performance, our works, what we do or what we don't do, but it solely is based upon the Lamb of God shedding His blood so that we can experience that eternal redemption and receive eternal life. We give you glory. We thank you, we praise you, we honor you, and we pray that You would speak to us at this time, that we would have a spirit of obedience, that you would provide for us a spirit of humility, so that we can hear from you and that we can implement your truth into our life, that we are found faithful, and that we demonstrate that we are indeed your obedient servants. For this is our call in Jesus, name, amen. You.

Speaker 1 1:01:06

What a wonderful word from the Lord. All right, we will now proceed to our question and answer. Before we do that, I just like to give some announcement. Once again. I may not know the time, by the way, and the day when the Lord will return, but I do know that tomorrow, unless the Rapture will happen, the time is 830 okay, we'll congregate again tomorrow at 830 so make sure be here early so as to get ready for our sessions again, just show your manual before you leave in the registration area and get your meal ticket mail stabbed. That will be your ticket for tomorrow's lunch. Don't lose it. And I guess that will be all for our announcement. Now, if you have questions, I believe the microphone is ready, and we will give at least around 20 to 30 minutes for our question and answer. There are no wrong questions, only questions that are braver than others. So if you have a last Dr Corman to please, well, we hope you will like to start. Maybe one will come forward. Okay, each week at this time,

Intro Voice 1:02:41

Josh of loveisrael.org again to find out more about us, Lovelsrael.

Speaker 2 1:02:49

Good evening from the Bradford News Network. First of all, I'd like to thank you for this wonderful program, and I'd like to ask you a question about the rapture, since most of what we're deriving raptures theology from is from First Thessalonians, 417, I want to know about a certain Greek word that was used in that passage, which was The word translated for meeting, which is, which is a Panthis, which, which is usually more of like a which is more of like a political term for when the local leaders of a town or a city would meet an end, would meet a ruler that's visiting the city. And it's more of like an escorting role, so they would return. So if we were going, if we're going to translate it by that basis, would that mean that the rapture is not, is not absolute, and the humans would go back into the earth. You

Baruch Korman 1:04:07

Well, can you read that verse? Because when I look at that word that you're speaking about, it says, For the meeting of the Lord, where are we going to meet the Lord? The clouds in the air. It says, Here, it uses the word air.

Speaker 2 1:04:21

But the original gloss is usually used for a temporary meeting to greet a leader, and then they would return back into the city.

Baruch Korman 1:04:30

Well, here's the problem with that interpretation. I reject that for one main reason. The scripture says in John 14, he says, I'm going to prepare a place for you, and he's coming again. And what does he say? So, where I am, you shall be. How does it end? Always. So I don't see anything temporary about that. I think once we are taken out of the. World, that we are going to be with Him forever. And that's also why, if we look at, for example, first, Thessalonians, 313, when it speaks about His Second Coming, it talks about the saints are coming with him. So I see that that from the time of the rapture, that we will always, always, always be with him. There's nothing temporary about it, in my in my response.

1:05:25

Thank you very much. If

Speaker 1 1:05:30

you have questions, just come forward right now.

Speaker 3 1:05:43

Dr Corman, good evening. I'm Julito goldiano from world for the world. Mandawi, here's my question, are we now entering the season of the sick and seal the red horse with the attack of Hamas to Israel and the Israel to

Baruch Korman 1:06:03

No, I do not believe that we have entered into any of the seals at this time. I don't believe that the first rider, the one on the first horse, that white horse, has come. I think that the event that we should be looking for in the near future. When I say near I don't know if it's five years, 10 years, 50 years, but a temple to be built in Jerusalem, because the last seven years, that final week, what's called by Daniel, Daniel's 70th Week has to begin with a temple functioning in Jerusalem. We are very far, I don't say very far, but we there's absolutely no preparation in Israel. In regard to that, I would caution people don't believe the Temple Institute. I hear what they say in Hebrew. Now, they talk to many people in English, but I hear what they say in Hebrew, and they say, this, all the money they get from Christians for the for the purpose of building these vessels for the Third Temple. They say, all that money we get from them, they can't use for evangelism. That's what they are about. They are not people who are committed to God's purposes and plans whatsoever. Now I will say this, some of their materials are very good, but they are not doing any preparation for the temple. Let me give you an example that if you've been to Jerusalem, you will see by the Hurva Synagogue the menorah, and they will tell everyone, this is the menorah that we built for the next temple. Is that menorah acceptable to God? No, it's not. Because if we look at the Scripture, the menorah has to be made from one lump of gold, and it becomes its shape by taking a petition, which is like a hammer, and beating it into place. No one is able to do that work today. Remember bethsaiel. He was unique because the Spirit of God was within him. So I do not see today that there's a work being done in regard to that next temple whatsoever. I think that we are are not so close to the first seal, the second till the third seal, the fourth seal. I think that that is distant. I don't know how distance, if we're talking five years, 10 years, but

Speaker 3 1:08:54

follow up question from your discussion, the does it save that the rapture will happen after the sixth seal?

Baruch Korman 1:09:12

Yes, but before the sixth seal happens, we have to remember what I said earlier, that the one angel comes and tells those who are about to bring the wrath of the lamb to wait not to harm anything until the 144,000 are sealed. And we have another event, Revelation, chapter seven, verses nine and 10, which I would say is the rapture. So look at Revelation, chapter seven, verses nine and 10. I believe this is the description of the rapture, and we'll see that it is very similar to the description that we see in Revelation 14, which we'll talk about in greater detail tomorrow,

1:09:57

in your understanding the covid and. The ongoing war we have today. What is this? What is this events? What is this refer to?

Baruch Korman 1:10:08

These are sinful events that we've had throughout history. I don't see anything prophetically significant about covid. I don't see anything prophetically significant about what went on with with Hamas, beginning October 7 in 2023 I don't see that being a prophetic event. In fact, the good thing that came from that you say, what good came from it? I'll tell you that the rabbis were teaching in Israel and all really all over the world, that all these bad things that we read about prophetically have been canceled out. Why? Because the rabbi see their their prophetic Prophet, their understanding of prophecy is scenario, meaning it's these prophetic passages for one scenario, but if God chooses a different scenario, then it's these and what they were all saying is all these bad things have been canceled out. There's not going to be any Gog and Magog. There's not going to be that Ezra heliako, that time of trouble for Jacob, all these things are done away with. Is that true? No, the what the Bible says will be fulfilled. So what I see is good happening is that the rabbis in Israel lost a great deal of credibility because they were proven to be wrong. And that is cause, and we're in Israel. That's where our home is. We have reaped some of the benefits of that, because people are beginning to say, well, they were wrong about October 7. What else are they wrong about? And it's created an opportunity to share biblical truth with them.

Speaker 1 1:11:55

All right. Thank you. Thank you. By the way, if you can limit to our questions one and at least one follow up that would be great so that others can participate. Another one from kuya.

Speaker 4 1:12:15

I'm from here. Anyway, my question is, you, there's this statement in revelation about the ceiling of the 144,000 and many believe that these 144,000 are the only number of saved from Israel. But we also read in Hosea 13, eight and nine, that a third of the nation will be saved. So which is it?

Baruch Korman 1:12:47

Well, I think that number 144,000 I'm going to begin tomorrow that session on the 144,000 advanced in speaking about the fact that the number 12, for example, how many gates are there in the New Jerusalem? 12? How many foundations are there for those gates? 12, the walls of the New Jerusalem. How high are they? 144 cubics. How many elders are there? 24 two times 12. When we look at the the width of the New Jerusalem, it's 12,000 stadiums. When we look at the length, it's 12,000 stadiums. When we look at the height, 12,000 stadiums, we see that the number 12 or 24 or 144 or 144,000 is a kingdom number. It also relates to victory. So I would not take the 144,000 literally. I certainly believe that the 1/3 that the Scripture speaks of is going to be the number you

Speaker 5 1:14:04

good evening. Professor Coleman, just Baruch, our Senior Pastor usually ask us, are you pre trib or post trib? There are verses in First Thessalonians that will support pre trib, like in First Thessalonians 4:16, to 17, wherein the dead in Christ will rise up in heaven to meet Christ. And then in First

Thessalonians five, nine, it mentions that God did not appoint us to suffer wrath, and you and you, you showed it. You hit the nail in the head when you mentioned the story of Noah and his family, they were lifted up so that they will not be, they will not suffer the deluge. And then I. Ah, there's this verse in Revelations 20, verse four to six. I will go to verse five. But the rest of the dead did not live again until the 1000 years were finished. And this is the first resurrection. Now. Which is which? Which is the first resurrection, before, before the coming of Christ, or after the 1000 years. So we are not, we are not to say we should be pre trained or post read. We should abide with what it what the Bible says. I'm confused.

Baruch Korman 1:15:43

Well, let me respond to this issue of the first resurrection. Now, some people teach, and I wouldn't disagree with this, that the rapture is type of a resurrection. We see that, for example, in First Corinthians chapter 15. So I agree with that, but it's also talking about when it says the first resurrection. Have to understand that those people, after 1000 years, we have a new perspective. We have that millennial kingdom, and it's the first resurrection after the millennial kingdom, and those people are all resurrected for what purpose to go to the Great White Throne Judgment where they are condemned. Why are they condemned? For one reason, their names are not written in the book of life. So when we talk about views of the rapture timing, I think biblically, the one thing that we can say is this, because of Christ's work on the cross, the rapture will happen before the wrath of God. Again, I'll repeat myself. So many people want to say that the last seven years are all God's wrath. I don't believe that can be supported biblically. So there is no proof that the last seven years are all God's wrath. I don't know of any verse that supports that, so my position is the rapture will happen before the wrath of God. Why? Because of the sufficiency of Christ's work on the cross.

1:17:20

Anyone anyone else?

Speaker 6 1:17:32

So my question is a direct question, by the way, I'm Adrian from Bradford, north, does Jesus lack of knowledge about his return mean he's an all knowing or was this just a limitation of his human side?

Baruch Korman 1:17:48

First of all, I would strongly reject that there's anything limited about Christ again. What I tried to share was the reason that that Jesus himself doesn't know the hour. Has nothing to do with a limitation that he has. He's divine. He's the son of God. He's omniscient. He knows all things, but we also know that he is forever humble, submissive and obedient, and it's to emphasize Him as the Son of Man, as an example for us that we should as well, not think that we have to know everything in order to obey the Word of God. So our obedience is not based upon our knowledge. Our obedience is based upon the fact that God has absolute authority over us. So I don't see it having to do with anything that that speaks of his limitation. I think it speaks to his, as I said, his humility, submissiveness and obedience. He doesn't have to know to obey. Neither do we. Thank you. Okay,

Speaker 7 1:19:09

Dr Coleman, when a Christian dies anytime now he she goes to heaven, right,

Baruch Korman 1:19:15

yes, to be absent from the body, present with the Lord. Strongly believe that,

Speaker 7 1:19:21

but time will come when there's going to be a new heaven and a new earth. So when the time comes, how would you differentiate, or Can you expound when the time comes, what is heaven? Where is heaven, and what happens to heaven and the new heaven and the new earth?

Baruch Korman 1:19:40

Well, when the New Jerusalem is established, those remember the promise that we said, once the rapture happens, those who take part in it will be with Him forever, always, wherever he is, we are going to be. That's what the scripture says. So when. When the new heaven, or excuse me, when the new heaven and the new earth, the New Jerusalem, is established, there's no longer going to be any what death. People are not going to die. So those who are in the New Jerusalem, they are in the New Jerusalem because of their salvation experience, because they received the gospel. So they're going to be with Him forever, so no one's going to die after, after the millennial kingdom, after God's wrath pours and consumes them, that fire comes down from heaven. There's going and after the the being cast those disobedient ones, as we talked about, the first resurrection, going to be cast into the lake of burning, the lake that burns with fire and brimstone. Everyone else is going to be in the New Jerusalem.

Speaker 7 1:20:53

So the heaven that we know of right now, when the time comes, there will be no heaven anymore, because there's going to be new heaven and new earth,

Baruch Korman 1:21:04

and that new Heaven and new Earth is called the New Jerusalem. Just like, for example, Heaven is not eternal, neither is hell eternal. Now we got to be careful. The punishment of of rejecting the gospel is eternal. That's that's for sure. It's eternal. It's the gnashing of teeth. It's being cast outside. It's eternal fear, eternal sorrow without any break whatsoever. So the punishment is eternal. But those, the Scripture says those who were in hell, they're going to be resurrected in place where, in the lake that burns with fire and brimstone, that's where they're going to spend eternity there, not in hell, because there's a new heaven and new earth. Everything changes. Thank you very much. You

Speaker 8 1:22:04

uh, thank you. Doctor Corman, excited for tomorrow's sessions. My question is, in your studies and in your opinion, what is the most accurate translation of the Bible that has a balance between accuracy and the original text and readability.

Baruch Korman 1:22:27

Thank you. Let me preface it. It's an excellent question. Let me preface it by saying, if we use a good literal translation, whether it's the King James. New King James, New American Standard Bible. All of those that are pretty literal, their approach, I would say that for 98.5% of the verses, they do very well. It's when we get to maybe 1% to one and a half percent of the verses where what happens, they

translate it based upon logic, rather than paying close attention to the grammar, whether it's Hebrew grammar or not. Let me give you an example. Can we just look someone? If you look to Obadiah verse three, if you turn there, someone would maybe go and to the microphone. Everybody respond to your question. I really will just going to take me a long time to get there. Verse, yeah, just just one moment. Would you you have that verse in front of you? Obadiah, verse three, I somebody you haven't Yeah, okay, please. The pride of your heart has deceived you. Okay, that's enough, right there. Okay, your translation says pride. Now the Hebrew word pride is Gava. It's not the word Gava, it's the word zedon. Zedon speaks of something very different. It speaks about a willful and intentional rebelliousness. So this is the problem where people will just translate things based upon Well, it's in other translations. It's called pride, so they translate it just relying upon it. What people don't know is that translators don't translate. What translators do? They're given a translation, and they're asked to put a stamp upon it, and they're usually given they meet, they're given maybe a week, usually at a very nice hotel, to debate these things. In the end, they can make any suggestions that they want, but the editor that's paying for it, or the institution that's paying for it, makes and retains the final version that they want. So to answer your question, I think a very good translation is the New King James. Names. Why do I say that? Because if you look at the NSV, the ESV, or the NSV, nsav, all of those, use Nestle Allen as a basis for the New Testament. I believe that Texas Receptus is a far superior Greek New Testament than Nestle Allen. So the New King James, and the King James uses that. So I like a literal translation that uses the Texas Receptus instead of Nestle Allen, an alternative Greek New Testament. So the New King James.

Speaker 9 1:25:36

Thank you. Last question, please go Good evening, good evening. Pastor, Reverend Carman, you know, everybody knows here that we have two things in our mind before we go home. Everybody says, if something happens now, it's going to be the end of the world. So if something happens now, what something happens now? I know this question has been thrown to you several times. If you go around the world and, you know, ask, have this kind of conversation, interaction with your thing. I'm talking about nuclear holocaust. Because everybody here probably would think, if the nuclear comes, everything's zero.

Baruch Korman 1:26:21

Let me encourage you, there is not going to be a nuclear holocaust. I guarantee it. Why? Because God Himself, through His wrath, is going to destroy the world. Never in the Scripture does it say anything about a nuclear holocaust? And when we look at the book of Revelation, it wants us to know that all of these things that have no scientific explanation is God, not man, right?

Speaker 9 1:26:46

So somebody out there is going to press the button right now, the the apocalypse, the thing that you're talking tonight, is still going to happen, but maybe not in our lifetime. I mean, you know, we might not be able to be attending, attending the Second Coming. It might not happen in the in our lifetime.

Baruch Korman 1:27:11

If you, if you are a believer, you will be part of the Second Coming. Okay? Because I know okay,

Speaker 9 1:27:18

if, if we're still around. That's probably if you have another 100 years from now, 20 years from now, what I'm asking you Lastly, he promised during the Noah's Ark he's never going to destroy the world. No, right? No, no, no. Okay.

Baruch Korman 1:27:38

He said, Yeah. Someone said he's not gonna destroy the world with water, he will with fire.

Speaker 9 1:27:44

Yeah, with fire, right? So it's possible that this civilization is gonna be wiped out by God. No, by God, by nuclear,

Baruch Korman 1:27:58

Holocaust, no, no way, no way, no way.

Speaker 9 1:28:02

That's right, that's very comforting. Everybody's going to go home and think nothing about nuclear holocaust. You know what?

Baruch Korman 1:28:11

Yes, I would encourage everyone not to think about nuclear holocaust. It's not going to happen.

Speaker 9 1:28:18

Thank you. Thank you, because you know this is very relevant. Everybody, thank you, everybody, thank you. All right, thank you.