

2_thessalonians_chapter_2_part_1 (720p)

Fri, 4/29 12:05AM • 28:32

SUMMARY KEYWORDS

israel, chapter, antichrist, god, verse, apostasy, messiah, paul, rapture, believers, wrath, people, world, lord, word, bible, based, egypt, talking, epistle

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice

Shalom and welcome to via after yisrayl A Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr baru shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the zero Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. 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 at love Israel dot o RG. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson,

Baruch Korman

if you're going to be found faithful in the last days, you need to understand the chapter that we're going to begin to study in this lesson. Second Thessalonians chapter two, we're going to see revelation concerning what Paul calls our blessed hope. What is so frequently called by theologians as the rapture. And we need to know something, there is a difference between the rapture and the second coming. The Rapture happens before God's wrath. The Second Coming happens at the end of this period, where God's wrath has been poured out Messiah will return the second time to complete the wrath of the Lamb. And let's begin take out your Bibles and look there with me Second Thessalonians and chapter two. Now, we want to take this chapter very carefully and slowly and paying attention to what the Word of God actually says. And one of the dangerous things that happens to a person when they begin to look at scripture is that they base their views upon what they've heard, and their own personal experience, meaning this how they think you ought not do that. Let's pray right now, saying, God, we want to know your truth. We want to know your perspective. We want you to teach us these words, that your Holy Spirit would minister to us that we might know your revelation. And this very important chapter concerning the last days in Messiahs Name, Amen. Let's begin. Now we're going to go through as we always do, verse by verse, word by word. But I want to take this slowly. Notice the first word that appears in the text. Now literally, it's a word that always is dealt with first, even though it never begins. The verse, it is that Greek conjunction Day, which means what that Greek word day means I want to unite something but there's a difference. Paul, in chapter one has been emphasizing, and we know this, the Second Coming, when God is going to bring glory, the glory of His kingdom, that he is going to bring about after at the conclusion of his wrath, that he's going to establish His kingdom, that we are going to be the recipients of his promises. But here, he wants to talk about something

different. And we're not speaking about the day of the Lord. That's what he's been speaking about. But look at verse one word says, But meaning in contrast to what we've talked about, we beseech you, brethren, now who is he talking to? The fact that he says the word brethren, which means brothers and sisters, it's an inclusive term. God wants all people Paul is addressing all believers, Jew and Gentile, male and female, every believer, he says, But in contrast to what we've been talking about the second coming, he says, I beseech you, brethren, in behalf of something, and behalf of the coming of our Lord Messiah show. Now, how do we know for sure that this coming? This pero cm, how do we know that this coming is not the Second Coming? How do we know that he's not continuing? Well, there's a reason for this. First of all, this, this conjunction tells us that there's something different. Secondly, when we speak about the second coming, we are coming with him. But when we deal with the rapture, he is going to remove us, gather us up unto himself. Now, this word rapture. Now you say it's not in the Bible. Well, there's a word, our puzzle. And our puzzle speaks that we see it in first Thessalonians chapter four. We see there that God's going to do something that God is going to quickly in a fact asked manner, he is going to snatch away. He's going to gather us up once he got to do that. Well, we talked about it last week, when we said that God will remove believers that congregation of the redeemed the church, prior to before his wrath comes, we had that promise, he made mention of it. In the last chapter of tempt, or the last chapter of First Thessalonians, chapter five. We are not appointed for God's wrath, but we're going to attain victory. And this is what we're talking about. In this first opening verses of chapter two of Second Thessalonians. He says, but we beseech you, brethren, and behalf of the coming of our Lord, Messiah, Yeshua, and here's the key, and our brothers believers, and our gathering unto him unto now, why do I have the word unto twice? Because in the verb for gathering, we have the Greek preposition, it forms as a prefix to that word, epi. Epi means unto. So he says, gathering unto and we could just have the word him afterwards, but it doesn't. We have the word again, EPI, not as a prefix, but as a preposition that stands alone. And why is that? Well, someone might say, that's not good classical Greek. That's true. This is called a Greek. It's written in a unique way to convey things. So it's emphasizing its redundant for a purpose that God is emphasizing. Paul wrote down, that he's talking about the coming of our Lord and our gathering unto him, gathering together with him, with him, twice state, us being brought to him, not speaking about the Second Coming, why if we keep reading, he says, Look now to verse two. for you not to be quickly, shakin shakin from this, this right perspective, that proper vantage point. Now the enemy, that's what he's gonna want to do. The enemy wants to move you away from the truth. And one of the purposes that Paul is writing about here to the Thessalonians is don't have any change to what you believe, because what I shared with you the first time in that first epistle, he says, it's truth. Nothing has changed. So don't let anyone come about and quickly shake you from that that perspective that I share with you, nor be trouble. And he says, Don't be troubled by by some, some spirit, meaning some spiritual manifestation, Some so called sign or wonder some great thing that happens, that's supernatural. He says, Don't be shaken. Don't be troubled by some spiritual manifestation, nor by some word, something that people are saying. Nor he says, even through an epistle, as through us, meaning, if someone gives you a pistol, and they say, it's from Paul, it's from the apostles. He says, If it teaches something different, you can be assured. It's not from us. So it doesn't matter what spiritual thing happens. It doesn't matter what someone says, doesn't matter what's written in some other epistle. This is the truth that they needed to know. And by the way, you need to know it, as well. He goes on to say, as that the day of Christ, now look at your Bible carefully. Does it say the day of Christ, or the day of the Lord? Now, these two things are very, very different, by the way, the term the day of Christ, or the day of the Lord Jesus Christ, that term appears six times in

the New Testament, and appears, for example, and in First Corinthians chapter one and verse eight, it appears in second Corinthians chapter one and verse 14, we see it as well in the the Epistle to the Philippians and chapter one, and verse six, and verse 10, and also again, and in Philippians, but this time, chapter two and verse 60. So the term the day of Christ, the day of the Lord Jesus Christ, appears six times you want to know something? The day of The Lord is only found one time in the New Testament. In First Thessalonians what we find, although the day the Lord has spoken of frequently in the Old Testament in the prophets, it's something that's not emphasize that term in the New Testament, why? The emphasis? What he's writing about is the day of Messiah. And we'll talk about what that is in a minute. But why isn't the day the Lord emphasized to believers very simply, we're not going to be here to experience that. It's not for us. We don't need to know a great deal about it other than it's a time of God's wrath the day of the Lord. It is God's judgment. Now, frequently, people have been asking a lot about what's going on in the world right now. Does it have anything to do with the battle of Gog and Magog? It does not. I am confident one or 2% it does not anything about the battle of Gog and Magog that war by the way, did you know the battle of Gog and Magog is also the battle of Armageddon. And all of that takes place after the rapture. So if something's going on now, it's not that for sure we know that war, we will not be here. We will be in the kingdom of heaven. So we need to realize something the Bible gives signs. When we speak about the day of the Lord. We know that it happens during Daniel's 70th week after here this after the abomination of desolation. What is the purpose of that? Well, we need to see that the day the Lord happens in conjunction with the time of Jacob's tribulation, his trouble, that phrase, that's Hara Helia Cove the the time of trouble for Jacob is found in Jeremiah chapter 30. And verse seven. And why is Jeremiah is speaking about this time of Jacob's trouble? What is it? It is when Israel the Jewish people are going to be persecuted by the Antichrist. It is not Jacob's trouble is not Israel suffering, the judgment of God? It is suffering the persecution of the Antichrist. Why? Because Israel will not receive the Antichrist. How do we know that? Because when that Antichrist is revealed, we'll talk specifically about that soon. Israel is going to reject Him. And because he knows the importance of Israel and God's future plans, his plans to establish the Kingdom of God. He knows that Israel's got to get right spiritually with God before the kingdom comes. What does he do? If he can't get Israel to join him? He'll want to destroy Israel. And that's why the worst time of persecution ever. And this pains me to say this, but based upon messiahs words, there's not going to be a time like it and they're never once and based upon Daniel chapter 12. And verse one, we know something. The worst time of persecution and suffering, even worse, than the Holocaust is going to be that period known as Jacob's trouble. And it's going to happen in the last half of Daniel's 70th week. Now, when that's going on, yes, the wrath of God is going to be falling, falling, but it's not falling upon Israel in the same way. In Egypt. The Hebrews were in Goshen. And they were spared much of these plagues during the Exodus from Egypt leading up to it. And what was that the purpose of that for very simply, that the Word of God says that God made a distinction between Israel and Egypt, Egypt represents the world. Why did he do that? So that there would be those in Egypt and there was that mixed multitude that left Pharaoh and embrace and even kept the Jewish Passover, because it's not the Jewish Passover. It's God's Passover that he gave Israel to demonstrate to the world. And that's why our Passover lamb, whether you're Jew or Gentile, the Scripture says that Messiah, Jesus Christ, he is our Passover land. Passover is related to redemption. And in the same way that God brought not just the Jewish people, but that mixed multitude as well. From from different nations. That's why it's a mix multitude, a great number of a large variety of people Egypt represented the world there was people from all nations residing in Egypt. And God had that mixed multitude come out with the Jewish

people. And they came out of bondage of sin, heading for the promised land. And this is a paradigm, it's a pattern of what, that in the same way through the Passover lamb, Messiah show what happened to him on the cross, He died on the cross on Passover, in order to bring us out of the bondage of sin, and bring us into the kingdom. That's that paradigm. So what we see here is that there's the day of the Lord, and there's the day of Christ, and the day of Christ. Let's go back to our texts. Look, again, it says here, about us being gathered together unto him. So we're going to be taken out of this world and be brought to him, the Scripture makes it very clear. If you were to ask me, what is the prophetic sign that indicator of the rapture, we know what it is. Because the rapture happens before the wrath of God, before the day of the Lord, what's going to be? Yo L, he tells us that if you're following a, a Bible that's not based upon the Hebrew texts, it's in the end of chapter two, if you fall foul of one that's based upon the Hebrew texts, you'll find that it's in chapter three. And it speaks about how before the day of the Lord that great and an awful day, what's going to happen, the sun is going to turn dark, but and hear this, the moon will turn red, like blood. That's mentioned in Joel. It's also mentioned in the book of Revelation. And it says it this way, in the book of Revelation, before the wrath of the Lamb, it's announced, but what comes with its announcement is that the sun turns dark, and the moon turns red, like blood. But when we speak at the Second Coming, there's a similar, but different sign before the second coming, both the sun and the moon will turn black. It'll be utter darkness, and what's going to happen, then the world is going to see the light of the world, Messiah coming back. But he's not coming this time to save the world. The time of the nations is over. He's not coming for the purpose of saving. He's coming for the purpose of condemnation. He is going to show His faithfulness to Israel. 1/3 of the Jewish people are going to come to faith when they look upon him who has been pierced, they're going to mourn, they're going to lament, they're going to realize that they never properly dealt with ever acknowledge the crucifixion. So they're going to receive that crucified savior, who's alive, who's coming to deliver him, or deliver Israel, and in delivering Israel, that same time, he's going to destroy the enemies of Israel, and then he's going to establish His kingdom. That's the second coming. That's not what we're talking about here. Now, why does your Bible perhaps have the term day of the Lord? Because there are manuscripts that have that. And if you follow a modern translation, what happens is they use a Greek text that's different. Nestle Allen, who puts in major differences, we ought not translate and put into the Bible, the alternate readings, we need to go with the best reads. And that's what the Textus Receptus does. And that's why if you follow a Bible that is based upon the Textus Receptus, like the King James and there's others, it is going to say here the day of Messiah, and it's referring to our gathering together with him in the clouds, prior to the wrath of God being poured out. Now, look again at our text from from chapter two. He says, Don't be disturbed. Don't be shaken. Don't be troubled, no matter what happens. The supernatural manifestations manifestation of something, the word or an epistle. He says very specifically, he says that this, this day of Messiah will not happen until something takes place. First. Look, if you went to verse three, he warns us because this is going to be a time of great deception in the world, all types of spiritual manifestation that they're sore is not God, but the source is the enemy. It's satanic. He says, verse, verse three, do not let anyone deceive you, by any means why? Because unless the apostasy comes first. Now we need to deal with that word, apostasy. Before the day of Christ, there is going to be an apostasy. Now, what's that word? Apostasy? Well, some will tell you that it means a departure there, right? It does mean a departure. You know, there's some that says the departure that they're talking about this word apostasy is referring to the rapture, false teaching, we can be absolutely sure assured that is not the case. Why? Because if you look at this word, apostasy, and where it appears in the Scripture, let me give an example. It appears in

the book of Acts, chapter 21, and verse 21. And there Paul is accused of heresy, but it's the word apostasy that he has departed from the law of God, God's revelation, the law of God is something good. This departure always involves here this, it always involves a departure away from something that is good. Let me give you another example. When Messiah taught on that sermon on the mount, we see in Matthew chapter 20, Matthew, chapter five, want to get this right, Matthew, chapter five, he speaks about divorce. And he writes about those who are divorcing giving their wives a certificate of divorce. Now in Hebrew, that is Siffert, pretty toute. It means a document of cutting, cutting away that separation. But but when you show a spoke of this, and Matthew chapter five, he uses the same word apostasy. Why? When you depart from marriage, you're going away from something that is good to that which is not good, not pleasing to God, not God's best. So uses that same word apostasy. What can we expect? Prior to the rapture, what he's saying is this. First, it's an absolute necessity, it will happen prior to the rapture, there is going to be a falling away a departure departure from that which is good that which is truth. Now we have John prophesying concerning this. And first, John, when John says that there's going to be those who go out from us. He says, They went out from us, that's his departure, they left the house of God, they left the family of God, they went out why? Because they did not belong to us. They were not of us. He says the fact that they went out testifies, they never belong to us. So we can expect that there's going to be people within the local congregation that has said, Oh, I believe I'm a disciple, I follow Messiah. But when things get difficult, they're gonna say, this is not what I believed. And this is not what I signed up for. This is not what I understood. And the fact that they were never true believers is going to be manifested. So there's going to be this apostasy, this heresy, this falling away from that which is good. And the good here is the truth of God. And go on. It says what the purpose is for this apostasy. Now, again, when we look at Second Thessalonians, there is confusion among the Thessalonians. They're concerned that they have missed out on something they thought that they weren't going to suffer. Paul never taught that they were bothered by the persecution, that intense persecution that we talked about. In chapter one. They don't understand that this documents their faith, this is expressing the glory of God be willing to suffer for the name of our Lord Messiah shoe. And he's saying this. You haven't missed out on anything. There's gotta be this falling away. And the purpose of this apostasy is for what reason? Notice what he says, the apostasy before the Rapture must take place. And what is this apostasy for, for the man of sin, to be revealed? Who is this man of sin? It's the Antichrist. Now it's very popular for people well to say this, I'm not waiting for the Antichrist. I'm waiting for the real Christ. And that sounds wonderful. But realize something what Paul is saying here is this prior to Messiah coming, for believers, for the congregation of the redeem, for the church, prior to that, there's got to be this falling away. There's going to be many John says this, they went out from us because they never were of us. That's why they went out. This purification, this separation between the sheep and the goats, and this must take place. And it's this apostasy, this heresy, this false teaching, that is going to lay the foundation for what is going to lay the foundation for the revealing the manifestation of who, the man of sin, who's that, the Antichrist. So you may not like this, you may not have heard this, but the church is going to be challenged, we're going to have to stand up in faithfulness against some of the the ways of the Antichrist, we're supposed to be doing that. Now. Paul is going to tell us later on the spirit of lawlessness, which is that spirit of the Antichrist is already at work in the world now. But it's going to get more intense and it's going to be manifested, who is the source of this thing antichrist? So we need to get ready. Now, if it's just we're going to be living our lives easily, carelessly, and such careful carefree, and then one day without any advanced noting, notice, the rapture happens. why would Paul be telling us to get ready? Why would besides they take heed,

beware, watch, he says over and over in regard to the last day to believers, watch, what are we supposed to be watching for this falling away, and in my opinion, this apostasy, this false teaching is already beginning. We are seeing that there is a strong apostasy already, within the Christian message, that we are embracing things that God says no to. And there's going to be that separation and it's going to be persecution that is going to separate true believers from false believers. So we need to get ready to understand the order of things so that we can be found faithful and that we can demonstrate, demonstrate who we belong to. This is what Paul is encouraging the ones in Thessaloniki to do to demonstrate their faith. Well I'll close with that until next week when we continue

Intro Voice

Well, we hope you will benefit from today's message and share it with others please plan to join us each week at this time and on this channel for our broadcast of love israel.org again to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by Varun. These teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with it. Shalom from Israel.