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SUMMARY KEYWORDS

resurrection importance, Messiah's suffering, biblical prophecy, Emmaus encounter, breaking bread, eternal redemption, Lord's Supper, transformed lives, Jesus' glory, Passover connection, disciples' testimony, faithfulness, Messiah's humility, unleavened bread, risen Savior

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson

Baruch Korman 00:41

We are studying the greatest event of all of human history, the resurrection of our Lord and Savior, the Messiah, who is called Yeshua, or Jesus. And the Bible teaches us something that facts are established if there are two or three witnesses, and we know that from the biblical account and the Bible has no heirs, the Bible is a book of truth. We learned that Messiah appeared to hundreds of individuals. What does that mean? It means that you can rely upon the Bible and believe that Messiah, not only was crucified, died and was buried, but here's what's important, he was also raised from the dead, and who raised him, as the Scripture declares it was God, the Father. And we talked about that this fact has some important implications. The fact that God the Father raised his son from the dead means that what Messiah did on that cross, His death and the shedding of His blood, God received and how did he receive it? Well, we know biblically that he was crucified, not just on any day, but on Passover, what all four gospels call the preparation day. And the Preparation Day is simply another name for Passover. So, as Paul tells us in First Corinthians, chapter five, Messiah is our Passover lamb. He has been sacrificed in our behalf, and therefore, nothing is more important than the resurrection. And that's why the Apostle Paul taught not only do we believe and confess that He is Lord, but we believe in our heart and we confess with our mouth. And what do we believe in our heart that God raised them from the dead. One must believe in the resurrection to be saved. Well, take out your Bible and look with me to the book of Luke and chapter 24 the book of Luke and chapter 24 now we're talking about one of the appearances of Messiah after he had been raised from the dead. And we know that there were two believers, and they had departed from Jerusalem, and they were going to a village approximately 12 kilometers or seven miles from Jerusalem, called Emmaus. And as they were

traveling on this highway, we find that they met the risen Messiah, and he was speaking with them about what they were discussing among themselves, and what were they discussing. They were discussing the events that took place on Passover, that he had been crucified, that He was buried, and they had heard that he had been raised from the dead that the tomb was empty. And as they were discussing these things, and the Bible is very specific, and they were reasoning about them, meaning thinking thoroughly of these things, here comes Messiah, and he begins to speak of them, to them and notice what the scripture says. Look with me to where we left off last week. We're now ready for Luke's gospel, chapter 24 and we're ready for verse 25 where it says, And he that he is Yeshua, he said unto them. And notice as he was speaking to them, he kind of scolded them, because he uses a phrase. He says, Oh, and this next word is really a composite of two Greek words, the one for thinking and the other one. Which means to be against thinking. So they weren't thinking. They were not in an accurate way, reviewing these things. And when I say an accurate way, what do I mean? We'll come to that in a moment. So he was scolding them, and he said to them, oh, non thinking and slow of heart to believe, upon all which. And here's what's interesting, the prophets have spoken. Now I want you to see that there is a direct relationship, and who's making this direct relationship, Yeshua himself, and he is saying about who he is and what had to happen to him, that we can know these things from prophecy, from the biblical prophets, from men like Isaiah, Jeremiah, Ezekiel, and those other prophets that we read about in the scripture, and of course, also we find prophecy in the Psalms. So all of these things were clearly laid out by the prophets, and He's scolding them because they were against thinking meaning, if they read these things, and they did, and they thought thoroughly through them, they would have known what the scripture said concerning the Messiah. And he's going to get very specific read on in this same same verse where he's speaking, actually verse 26 and he says, does not these things, these things that the prophet spoke of, was it not necessary for Messiah to suffer? And this is a huge statement. What he's saying is this, if you read biblical prophecy, then you are forced to conclude that the Messiah that he has to suffer, and that's why he went to the cross. That's why he endured all those things on Passover day, being beaten at the trial that he had before the Sanhedrin, being mocked and beaten at the Roman trial, and then ultimately he was flogged, a horrible, harsh, barbaric punishment that he endured, and then finally, he was crucified. All of this can be supported. When we look at biblical prophecy, it tells us that it was necessary. And I would underline that word, it was necessary, because whenever that word appears in the Bible, and of course, it's a Greek word, so in the New Testament, it relates something that is absolutely necessary to happen in order that the Word of God is fulfilled. So for God's plan to be fulfilled, it was absolutely necessary that Messiah, that He would suffer, and then having suffered, continue to read in the verse 26 where it says, And he entered into his glory. So first he suffered, and then having suffered for your sins and my sins, in fact, for the sins of the world. The Bible says He then entered into his glory. And we know what that means. We read, For example, in Philippians chapter two, where it speaks about a suffering Messiah who humbled himself and emptied Himself. He never ceased to be God, but He humbled Himself and emptied Himself, taking on the form of a human being. He was and is God in human flesh when he walked upon this world. That's who he was, God among us. And what did he do? He humbled Himself even to death, death on a cross, and He did so on Passover, the day of redemption. So you and I could experience what the writer of Hebrew promises, and that is eternal redemption. That's what we have, eternal redemption. And that term eternal redemption has some very important implications. It means that we have been redeemed eternally. Therefore our name is written in the Lamb's book of life. And what does the Scripture say? God makes a promise he will not erase our names from that book. That's what he says. So never think

that your name will be erased. He says, I will not erase it from the book of life. We can have assurance and confidence. Why? It because my salvation is not based upon what I have done. We know that the wages of sin is death, but the gift of God is salvation, and therefore we have a gift he has done, the work, he has shared it with us. If we have faith in Him, if we believe that He died for our sins and that God the Father, raised Him from the dead, we will have that eternal life that the scripture promises. And then keep reading. Look at verse 27 where it says

Baruch Korman 10:41

And beginning, who's doing this Messiah and and beginning, from Moses and from all the prophets. Did you hear that all the prophets? What did he do? He interpreted to them in all the Scriptures, the things concerning himself. So Messiah used the word of God and showed these two individuals who he is. He revealed to them the truth concerning Messiah. And when I say truth, speaking about biblical truth, all the things in the Scripture, beginning as it says here, beginning with Moses, continuing on into the prophets. And he interpreted to them all the scriptures, the things concerning Him, verse 28 now, as he was sharing these things, they were walking along. They had a objective to get to that village called Emmaus. And we see here, look at verse 28 and they drew near into the village where they were walking now, notice something they were walking in the tents that is the imperfect and I've shared with you many times, when we come across the imperfect tents, it foreshadows a change. Now, they were intending to stay the night in this village. But something's going to change, and we'll see what that is in a moments. And it says here, and he was, was intending, or at least presenting, giving the the indication that he was going to go Father, that he wanted to continue, that he did not want to stay in that village, but read on now to verse 29 and they compelled him, saying abide, that means lodge or stay with us, because with evening it is and the day has literally been laid down. Now, when we look at that expression for the day and it's referring to the sun setting, what it means is that it's not just happening in that moment, if again, if you look at the tense of that verb for the day being laid down. It implies that this has happened in the past, meaning that the day was already concluded. It was concluded in the past. It's concluded now, and that day is going to continue in its conclusion, meaning it's night time. Night Time has fully come. And what we see here is that at that time, they were saying to him and compelling him, don't go any further, but remain with us, because the evening has fully come, the day has set, and he entered in in order to remain with them. So he agreed, and he was going to stay with them. Now we have something very logical. They had been traveling, and they had gone from Jerusalem, and they had walked 12 kilometers, about seven miles, and therefore they probably had been traveling in the area of a couple hours. And therefore what would they want to do at nighttime? Well, it shouldn't be surprising they wanted to eat. Look now to verse 30, and it came about while he reclined. Now, what does that mean? Well, reclining is a position for eating. Now remember, the holiday of the Feast of Unleavened Bread was still at hand, and therefore it would have that power. Passover characteristic. And it says, Here, as he was reclining with them, what did he do? It says, Here, after taking the bread, he blessed and he broke and he gave unto them. So something very significant. He is making this special blessing, and we could say, in Hebrew, Abraca over the bread, and in this case, it would have been unleavened bread, which pointed to him as he is the unleavened bread, meaning he is without sin. So he was doing this and gave it to them. Look now to verse 31 but their eyes were open. Now notice it was through this tradition of of taking the bread, giving thanks, breaking it and giving Well, let me ask you a question, what does that sound like? That sounds like Passover. It sounds very similar to the Lord's Supper and and perhaps they were there with the disciples when he kept the Passover with

them. Now the Passover I'm talking about is not that special meal at the evening, after the lambs were slaughtered, but what is known in Hebrew as sayuda map second, which is before the fast day. What fast day? The 14th day of the first month, is treated as a fast day, and therefore you would have what's called a last supper. And this is when Messiah instituted what's known to us as communion, or the Lord's Supper. And therefore he did something very similar, and it says, but their eyes were opened, meaning cause to be open, if we pay attention to the to the voice, and they recognized him and he it came about that he vanished from them so immediately after they recognized who he is, and they did so by this tradition that he gave to his disciples, immediately after their eyes were made to recognize him, to see him, their eyes were open. What happened? Miraculously. What did he do? He vanished. He was no longer with them. Now, remember what I shared with you. They had arrived at their intended destination, but we should expect a change and notice why a change came about. Look now to verse 32 and they said to one another, did not our hearts burn among us as He speaks to us on the way, so as he was speaking to us on the way, our hearts were burning inside. They were saying, we should have recognized him. We should have identified him, but for whatever purpose, he was not known, but known through this tradition that relates to the Lord's Supper. So they were saying these things, and notice we read, and as he opened for us the scriptures. So he was relating these things as they were walking along. Their hearts were burning inside. And we also see that he was teaching them the word of God. So these things he was doing, look now to verse 33 what did they do?

Baruch Korman 19:06

And after getting up that same hour? Now we know something. It was late. We've already been told that that day had set meaning that the day had lied down, is what it literally says, meaning that the end of the day had begun in the past, and it had continued for a while, and it was going to be night time even longer. But what happens after having this experience? What did they do? Look at our text, verse, 33 and after rising up that same hour, they returned to Jerusalem, and they found the leaven having been gathered. Now it's interesting, because the. These two disciples who were on that journey to Emmaus, when they personally met the risen Savior, their plans changed. And I say to you that is a principle that is recorded in this manner in order to teach us something, if you know the risen Savior, your plans, your life is going to be transformed. It's going to be changed. It's going to be different. You are not going to behave as a normal human being, because you're no longer normal. You have been transformed by the saving power of God, through that power of the resurrection, and therefore you're going to think differently. And because you think differently, you're going to behave differently. You will speak differently. Everything about your life will be changed, and therefore their plans also change. What did they do? They got up at that very hour, and they returned into Jerusalem, and they found the leaven. Remember Judas Iscariot had committed suicide, and therefore they found the 11 having been assembled, and it says and others who were with them. So there were additional people there with the leaven disciples, and they were there all together. And notice look at verse 34 and they were speaking that the Lord has been raised again, not that he has risen, but that he has been raised. And when we look at it, there's a very important word at the end of that, that sentence they were speaking that the Lord notice. They call him the Lord. He had died, but he had been raised from the dead, and now they acknowledged him as Lord, not their friend, not their buddy, but the Lord. And what does that tell us that we should have the utmost respect for risen Savior, that we should relate to Him as Lord. It's so important that we understand that He is Lord of all, and that also means Lord of your life and my life, therefore, let me ask you a question, does your decisions, does your actions, does your words, do they

reflect His Lordship in your life? Now, what we find is this, if we understand who he is, that he is the risen Savior, that God raised Him from the dead, then We in the same way that God honored him. And the scripture says, again in Philippians, two gave him the name above all names that at the name of Yeshua, that every knee shall bow and every tongue confess to the glory of God that He is Lord. So again, does your life reflect that he is the Lord of your life? Do you bring every decision, every action under His Lordship that you want to do what he wants you to do, and that your will is no longer there because your will and your decision making and everything that you were before coming to faith. Where is it? It has been nailed to the cross. You have been canceled out by your faith. And what that means is simply this, remember what the Scripture says, says Your life is hidden in the Messiah, meaning, as Paul says in Philippians chapter one, for me to live, is the Messiah. It's no longer about me, it's all about him. Therefore, has your life been hidden in him? See, we have a wonderful promise, and that's this, when he appears and he's coming, there are indicators, prophetically, that that blessed hope is not hundreds of years away, but is approaching. And we should be ready. We should be expectant, and we should be deep. Healing with things in a faithful manner. So when the Scripture says, When the Son of Man returns, will He find faith on the earth? Well, hopefully he will find you faithfully living, faithfully making decisions that your life is going to reflect and people will be able to see it through your testimony, your witness, that he is the Lord of your life. So the people were saying that the Lord has been raised indeed, and he has appeared to Simon. Of course, we're talking about Simon Peter, verse 35 and these were relating the things on the way. So these two disciples were relating what had happened to them on the way and how he was made known to them, very important language. It's in the passive, not how they knew him or recognized him, but what it says here and as he was made known to them in the breaking of bread. Now, why is that again emphasized? It's emphasized because the breaking of bread symbolizes what Messiah did, that he gave of his body that bread, that unleavened bread. And unleavenedness relates to the absence of sin, the absence of pride. It relates to unleaveness. Relates to humility. And just like Moses was humble and a servant of God, Messiah, what does the Scripture say? He humbled himself to the point of death, even death on a cross, he laid down his life. He gave of his body, and that's why he is known through this, this breaking of bread, because he laid down everything for you. So let me ask you one last time, do you see him as Lord of your life? Have you confessed your sins to Him? Have you believed that it's only through His death on the cross, the shedding of His blood, that your sins are eternally forgiven? They are eradicated. They no longer exists. So there's nothing between you and God that you have been perfectly and eternally reconciled to Him, and you have that sure expectation of entering into the kingdom of God, not because of who you are or what you have done, but because of who he is, the Son of God and what He has done. He laid down His life for you.

Intro Voice 27:57

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