

# luke\_chapter\_24\_part\_2 (1080p)

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## SUMMARY KEYWORDS

resurrection power, Emmaus village, Messiah's death, abundant grace, Passover context, resurrection victory, Cleopas identity, visitor in Jerusalem, high priest, crucifixion details, empty tomb, angel's vision, resurrection foundation, eternal victory, redemption hope

## 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 00:42

Not only did God the Father raise his only begotten Son, Messiah, Yeshua, from the dead, but we see that Messiah after he had been risen, we find that he appeared to many individuals, and we're going to focus in on one such appearance in this study. So with that said, take out your Bible and look with me again to the book of Luke and chapter 24 and we're going to begin in verse 13. Again, Luke's gospel, chapter 24 beginning with verse 13. And we see here, and behold, again, that is a biblical expression, whether it appears in the Old Covenant or New Covenant, we find that whatever that expression and behold appears, it tells us that something significant is going to be revealed, something that is of great importance is written down in the Word of God, and that the reader that means you and me, that we need to pay attention to it. So we read And behold two from them that were going on that same day into a village. So they had been in Jerusalem, but now they were departing from Jerusalem, and they were on their way into a village. And the Bible is going to be very specific about this village, because as we continue to read, we are told that this village was approximately 60 stadiums from Jerusalem. Now, what is a stadium? Well, in this time, it was a reference to approximately 200 meters, according to the best biblical scholars, and therefore we're talking about a distance of approximately 12 kilometers, or seven and a half miles from Jerusalem. So again, the word of God is very specific. Remember that number 6060. Is comprised of 10, sixes or 610s and the number six speaks about grace. And what we find is this, it was because of Messiah's death, burial and resurrection that abundant grace was offered to humanity. And here's what's important, there is only one source of this powerful grace, and it's in faith in him, what he did for you and me, what he did for all of humanity, when he laid down his life, when did he do so on Passover, on the day of redemption, in order that we would be redeemed by

faith, he shed his blood. And then we know on that first day of the week, on that day, known biblically as Rashid, the festival of first fruit, we find that Messiah was raised from the dead on that day, a day that symbolizes victory. And his resurrection gives us victory, and it also reminds us that we, who are His followers, we are going to have access to resurrection power, which allows us to serve God, to thank as we ought to thank, and to behave as we ought to behave, in order that we are instrument for His glory, that we behave in a way that glorifies our Lord and Savior, glorifies our God so this village that these two were on their way to was approximately 60 stadiums, or 12 kilometers, or seven miles from Jerusalem, and the name of this village was Emmaus. So now we're most specific about the village. Bush. Look now to verse 14, and these were conversing with one another concerning the things, these things which had taken place, those things that had occurred. What? Well, obviously, the death of Messiah, his burial and the resurrection. And we're going to see very clearly that these two individuals, they had heard about the resurrection, and they were thinking about these things, and they were discussing them. But keep reading for what it says we read in the next verse, verse 15, and it came about in their conversation. And what else? Well, most would translate it and their reasoning, and that's fine. They were reasoning. What that means is this, they were thinking thoroughly about what had happened, what had happened to Messiah, not just that he died on that cross, not just that he was buried and placed in that tomb, but we're going to see that there's an emphasis. And they were discussing something in addition to his death and burial. And what was that we'll keep reading, in the midst of their conversation, when they were thinking thoroughly. And this word for thinking thoroughly and reasoning shows us something. It tells us that this was important to them, that they were not indifferent to it, but they were discussing it, and they were thinking thoroughly about this. This was the subject of their conversation, and it was in that context that we continue on and read at the end of verse 15, and he himself. Now, of course, the he here is Yeshua, that he himself, Yeshua drew near to the ones who were walking. So Messiah drew near. And the implication is from this verb is that he began to walk with them. And apparently he had been listening. Now he knows all things, but he's fully man and fully God. He had been listening. He had heard. And why do I say that? Well, just keep reading. Look at verse 16. He had come up to them now they had talked about Messiah, they knew the events and something very interesting is being said, but their eyes were restrained. Now that would tell us that they knew Yeshua, what was being said about him, but, but perhaps also, in addition to this, that they knew him personally, that they had seen him now, how much of a relationship they had, no one knows, but it's emphasized here. It's emphatic says, but their eyes were restrained from recognizing him. What it says literally, is their eyes were restrained and they did not recognize now, many Bibles say they did not know him, but it's not that word. It's not the Greek word ginosko, but it's the Greek word epigenosco. What's the difference? Ginosko simply means to know something, but this has a prefix which changes the meaning slightly to the extent that it means they did not recognize him. He kept them from being able to discern and recognize who he is. Verse 17, but he said to them, of course, Yeshua speaking to them, he said to them, what are these things, which you are exchanging with one another as you are walking and you are sad now some of the manuscripts says and they stood sad, but the best Greek manuscripts only emphasizes that they were sad. Why were they sad? Well, we're going to see that again. We don't need to speculate or guess or infer, because the word of God is going to tell us why they were sad. As we continue to read it says in verse 18,

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but one. Now this makes this one stand out. It says, but one who's not. Name was Cleopas. So now we have more information. There were two. One of these individuals is named, and his name was Cleopas, and it's and he said to him, Are you the only visitor in Jerusalem? Now? Why would we use this word? Now, some Bibles will say, stranger. This is not an accurate translation. It is a word for visiting. Why? Well, what's going on? Well, at that time we are during the Feast of Unleavened Bread. There are three festivals, according to scripture that one has to observe in Jerusalem, these three festivals are the Feast of Unleavened Bread. Now, to do the Feast of Unleavened Bread, you have to also be in Jerusalem for Passover. Passover is one day, the 14th day of the first month, and the next day begins the seven day festival of unleavened bread. So we have the first one Passover, or unleavened bread. Then we have the Feast of Weeks called Shavuot in Hebrew, which is also known by the church with the term Pentecost. And then the last one is Sukkot, which is known as the Feast of Tabernacles. So three times a year, according to the scripture, men, Jewish men from the age of 20 and over, they must observe these three holidays in Jerusalem. So they speak to him, and they say, Are you the only visitor? Think that's so significant that they call him a visitor. Why? Even though he's fully man, his origin is not from this world, but from heaven, for He is the Son of God. This word shows a distinction between him and the rest of humanity. Yes, he's fully man, but he is also fully God. So they say to him, Are you the only visitor in Jerusalem? And you do not know. Know what has happened, what has transpired. Now, this word for taking place or happening is in the passive meaning something caused these things to happen. I believe when we read it, we find that it's at it's God who is at work, God who is working, functioning, bringing these things about in order that his purpose, what purpose well, his purpose of redemption, what did the death of Messiah secure for us through His death, burial and resurrection, As we talked about that special day known as Rashid, the festival of First Fruits, that is a day of victory. It is a day of hope. It is a day of promise, where we pray, O God, may the rest of the harvest be like the first fruit. Who is Messiah? Paul tells us in First Corinthians, chapter 15, he is the first fruit. And what are we? We are the rest of the harvest. It is because of what he did, His death, burial, and the fact that God raised Him from the dead, showing that God the Father, received His work of redemption, that it was sufficient, that it was perfect, that it achieved its desired result. Because of that, we are going to be like him. We are going to know that victory. We are not going to know that power that gives us victory over sin and death. So again, Cleopas was saying, Are you the only visitor in Jerusalem that do not know the things that have been made to happen? And he says, on these same days, meaning on such days. And he's speaking about Passover and the Days between Passover and Rashid, those three days that have been fulfilled. Verse 19 Messiah is going to respond, and he said to them, what things? It's in the plural, not what happened, but what things have transpired? What are these things? And they said to him, the things concerning Yeshua Hanoi, meaning Jesus of Nazareth. Now I want you to see, and this is important, what is being. Laid what they are discussing, what they are going to speak to him about, all concerns Messiah, what happened to him within this context? What context, a Passover, context, a feast of unleavened bread, context and a reshift, meaning the festival of First Fruits. That's why it's so important that we know these things. See, you cannot be a obedient believer and understand the revelation of God's word if you do something very foolish. What is that? If you try to unhitch the New Covenant, that is the New Testament from the Old Testament. A god fearer does not do something. We need to see that this is one book. It is Holy Scripture, and we need to revere the Word of God. We need to respect the Word of God, and we need to obey the Word of God. And what is resurrection victory. Resurrection victory gives me the power to obey. Let me say that differently, resurrection power gives me the power in order to do the will of God, to demonstrate victory,

to glorify Him, to demonstrate my love and commitment to him. That's what victory is. Keep reading. Messiah was saying what things and they said to him, the things concerning Jesus of Nazareth, who and pay attention. This is what it literally says, who became man? Isn't that interesting? Now we're talking about an individual. Why would it say he became man? What is that a reference to the incarnation? That's what I'm talking about, in thoroughly studying the Word of God, there are clues. So this one, Yeshua, he became man. And it also says, A prophet mighty in deed and word before God and all the people, meaning this, everyone recognize him as a prophet, doing things, mighty things before God and before the people. Messiah is powerful. He is a prophet. In fact, he is the prophet that Moses spoke about in Deuteronomy, chapter 18 and verse 15, that God had promised to raise up one from the Jewish people like Moses. What does that mean? Like Moses a redeemer, one that would work, the work of redemption. What is that? Well, in the same way that Moses brought the people out of bondage in Egypt, Egypt is reminiscent of the world. When the word Egypt appears in the Scripture, we should think of the world. And what Messiah did was a greater act of redemption. He brings us out of the bondage of this world and into the Promised Land, not Israel, but the kingdom Israel, prophetically symbolizes the kingdom of God. This whole story is a paradigm for understanding the work of God, how he redeems and what are the benefits and the outcome, the results of redemption? Keep reading. It says here that he was mighty in deed and word before God and before the people. Verse 20,

#### **Baruch Korman 19:02**

who the high priest and our rulers delivered him, and notice what it says delivered him into the judgment of death. It was who, not the Jewish people. We just talked about, the Jewish people before the Jewish people, he was mighty, they recognized him as the Prophet. But we see here it was the high priests and our rulers that did what that placed upon him the judgment of death, and how did they administer it? Well, notice, and they crucified him. Who's they? The Romans. The Jewish people didn't crucify that's why he was turned over to Rome. Keep reading. What does it say? Verse 21 but we were hoping that. Now notice that we were hoping through his teaching, through his actions, through Him, we were hoping what we were hoping for. We were hoping that that he would would bring and it speaks about something in the future that would be the redemption of Israel. Now, why is that important? You should be praying for the redemption of Israel. Let me ask you this way, do you want the kingdom to come? Would you like to be out of this world, all the stress, anxiety problems, all the sin, all the darkness, all the disease, all the sorrow. Would you like to leave? Well, let me tell you a biblical truth. You will not leave this world. Let me say it differently, the kingdom will not come until first Israel experiences redemption. We if we are Kingdom minded, if we're excited about the kingdom blessing, if we want to experience that presence of God in our life in a most intimate way, then we are going to be interested in the kingdom of God. And the kingdom of God will not be established until notice what the Scripture says, until Israel is redeemed. But also with all such things. He says all such things, it is the third day Today is the third day from these things happening. So why is that important? Third day? What's the third day? A day of victory, a day of revealing. Remember that? Why? Because, as we go on in this section, Messiah is going to reveal Himself to them. We'll see that in our next lesson. But let's continue on. Look at now, at verse 22 but also certain women from us astonish us. Why being at the tomb early in the morning, in fact, very early in the morning. So what are we being reminded of what we studied last week, when these women went to the tomb, but they did not go to the tomb in faith. Did they go because of their love of Yeshua. Yes they did. They loved him dearly, and they wanted to honor him. They wanted him to have a proper burial, but they did not go to the tomb in faith. Why do I say

that? Because Messiah has said over and over, Passover is coming. I'm going to go up to Jerusalem. I'm going to be betrayed, I'm going to be delivered over to the Sanhedrin. I am going to be condemned. And then he says, also, I will be crucified. He prophesied perfectly about what was going to happen to him. How did he know this? Very simply, God knows all things. He is the Son of God. He is fully God. So he knows all things. And he prophesied perfectly what was going to happen, that He would be crucified, but on the third day, he was going to be resurrected. Well, now it's the third day, but they did not have this Day of Victory Upon Their mind when we look at, and I mentioned this last week, when we look at the offering of Isaac in Genesis 22 so much of what we read in that story foreshadows what happened to Messiah? Why? Well, yet, Scott, that's Isaac. Is the child of promise. Now that's not my opinion. That is what we read from the Apostle Paul. This is what we read in the Scripture. And what we find here is that Yitzchak was a paradigm. He was a typology, helping us understand the true son of promise, and who is that Messiah? So we look here and the Scripture says, but also certain women from us, they astonish us, why? Having gone to the tomb early in the morning, and they did not find his body. They came to say also a vision of angels they had seen. So they go to the tomb we studied this last week, and they. See Something, a vision. Now, a vision is for revelation. A biblical vision is God's communication to his people, and they understood this to a certain degree, that these women, they had seen a vision. God was at work, God was revealing something. So they went to the tomb. They saw a vision of angels that were saying something. And what were they saying? That he is a life, but notice and certain ones won away to us, and what happened? Certain ones of us went away unto the tomb. So these women came and spoke to some of the men, we know that, and they also went to the tomb, and it says they found not him, but they found it, just as the women had said, but Him, they did not see. In other words, what did these individuals that went to the tomb saw? They saw an empty tomb. Now, the empty tomb does not show a the resurrection taking place, but the empty tomb announces that he has risen. In fact, let's be very specific, that the resurrection had already occurred. See, the problem with with the church, oftentimes, is that we don't understand the word of God. Why? Well, the women came to the tomb early in the morning. Fact, Mary mandolin, when it was still dark, she was there first. And what did she see? She didn't witness the resurrection. What did she witness? An empty tomb? Why that empty tomb proclaims, announces, verifies, over and over they did not find his body. Why? Because they were looking for a corpse, and he is what, as the angel says, He is living. Why seek the living among the dead? It's only when we believe in a risen, in a living Savior, that truly we are demonstrating faith. So my hope is this, that you believe this story, as I mentioned last week, if you doubt the resurrection, you doubt everything. The resurrection is the foundation of our faith. Believe in it and experience that eternal victory, no redemption, no the salvation of the Lord.

### **Intro Voice 27:58**

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 loveisrael.org again, to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. 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 Him, Shalom from Israel.