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SUMMARY KEYWORDS

Passover significance, Sanhedrin accusations, Pontius Pilate, Herod's decision, King Messiah, Roman Empire, truth and justice, Galilee jurisdiction, Herod's mockery, high priest, scribes' accusations, Pilate's verdict, reconciliation, eternal redemption, Messiah's role

SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:00

Music, 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

Today in our study, we are going to see a transition, a transition away from the Sanhedrin unto Pontius Pilate and also to Herod. And the important thing to remember about this passage is that it's all taking place on Passover. Now, Passover is one of the most important festivals for all of Israel, and the main thing that is done at any festival is a sacrifice is made, and it was the priests, especially the high priests that were called to officiate and to make sure that everything that was done at the temple in regard to the sacrifice was done correctly. But we're going to see that the leadership, the Sanhedrin, the chief priests, the elders, they thought something more important than worshiping God properly. And what was that making sure that Yeshua, Jesus of Nazareth, was put to death in a very specific way that he was crucified. Now in this lesson, we're going to begin this discourse between Messiah and Pontius Pilate. It is going to come to an end, but as we'll see before we conclude today that Herod is going to send Yeshua back to Pontius Pilate. He would like to avoid this situation, but he cannot. He is going to have to make a decision, and that decision is going to inform us a lot concerning this man, whether he was truly a leader or was he was someone that was more interested in his own personal well being, and that's something that we all have to answer. Are we going to lead people correctly under the authority of God, according to the truth of Scripture, or are we going to make decisions based upon what we incorrectly think will be the beneficial decision for us? It's not about exalting self. Rather, it's about exalting God. And this is something that all the leadership, both the leaders of the Roman Empire and the leaders of Israel, that they ignored. They were too much focus upon their own position what they thought was best. Well, take out your Bibles and look with me to a new chapter, Luke's gospel and chapter 23 now, remember, we see that Yeshua last week in our study at the end of chapter 22 he was

before the Sanhedrin, but there's going to be, as I said, this transition. Look at verse one and all their multitude stood up. Now, this multitude had to do with the Sanhedrin. Remember where we concluded last week? They said, What more do we need of testimony they had heard enough to want to condemn Him for blasphemy. But what's the problem? He wasn't blasphemy. He was the Son of God, so therefore what he said about himself was absolutely true, meaning that they wanted to condemn an innocent man. Look again at verse one, and all their multitude stood up and they led him unto Pilate. Now what's interesting is, when we look at that verb for leading, I said they led, but when I look at it closely, it's in the singular. It's speaking about all this multitude, and the reason why it's in the singular is to show the reader that they are in absolute agreement. Now we're going to learn at the end of this chapter that there was two individuals. Who were part of the Sanhedrin that did not agree with this decision. And we're speaking about Joseph of Arimathea and another one who was the teacher of the Sanhedrin. And of course, we're speaking about Nicodemus, these two men who would eventually bury Messiah and Joseph would go and request the body of Messiah for him to be buried. These two men were different, and what made them different? We're going to learn that they were waiting for the kingdom of God. And when we have a kingdom expectation, when this is the focus of our life, we will make decisions very different from the rest of the world. So look again. It says here that that their multitude led him unto Pilate, verse two. Now, no sooner than getting there, this multitude from the Sanhedrin, what did they begin to do? They began to accuse him, saying, We have found this one deceiving the nation and forbidding to Caesar taxes to be given. Now is that true? That is a lie, and this is to tell the reader that how the Sanhedrin was behaving was not according to truth. They violated, as we talked about last week, their own protocol. They did not follow their rules because they weren't interested in truth. They weren't interested in justice. What were they interested in accomplishing their will? And when we are committed to our desires, our wants, our thoughts, we are going to be deceived by the enemy and manipulate manipulated by him. Look again, they said that he forbid taxes to Caesar to be given. That's not true. That is a lie. And as we read on, it says, look at the end of verse two, saying of himself, meaning of his own initiative, that Messiah and King. Now in the Scripture, we need to understand the term Messiah, or Christ, has to do with being anointed and being anointed for the kingship. So we see here two words, the Greek word, then also a second Greek word, telling us what the term Christ means king. So we're speaking about King Messiah. That he was saying of himself that he is King Messiah. Look now to verse three, but Pilate, he asked him, saying, Are you the king of the Jews? Now, literally, it speaks about the king of this region, the one who, in actuality, would replace Pontius Pilate. Because Pontius Pilate had that title, the King of the Jews, and he served in that role as the choice of the Roman Empire, and so Messiah, he was going to replace him. He is the legitimate king of the Jewish people that would rule from that region. But notice what we see here. So Pontius Pilate asked him, saying, Are you the king of the Jews? Verse three at the end, but meaning, in contrast to that,

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he answered him, and he said, You are saying, and this was an old way of saying, yes. In other words, as you are saying, he is agreeing that he is the king, that he is Messiah, a very important truth. And therefore, as this trial is going on, it's very rare when Messiah testifies, as we're going to see, many times, he is silent, he is non responsive, not going to play a part in their trial of mockery, one that is not interested in truth. But occasionally he speaks, and when he does, it is most significant Read on to the end of that verse, where it says, as you are saying verse four, but Pilate said to the high priest and the

crowd. And by the way, the word crowd here is in the plural, meaning there's multitudes. Of crowds. And what is this to tell the reader of different consistency, meaning of different backgrounds. It was not a unified crowd in the sense all people being of the same, same race, nationality, from the same anything it is to show that there was diversity among this large group of different crowds that assembled at this place. So look again. Pilate said to the high priest and to the crowds, nothing I have found guilty in this man. A very important statement. Now, if Pontius Pilate was a godly man, and we know he's not, he's not interested in truth, he's not interested in justice, he's the one, and we'll see this that says, what is truth like? It's not important. It's not relevant in in this empire. And he was right on that. Unfortunately, the Roman Empire placed a very low regard for truth. They were, as well, very worldly and wanting what they wanted and however it was necessary to achieve that, they were willing to do it so truth wasn't a part of the Roman Empire. But notice what happens? He says, Nothing I have found guilty in this man. The trial should have ended. But what happens? Look at now at Verse five, but the ones? What ones? We're talking about, the high priests and those from the Sanhedrin that came we talked about the the scribes and such that were there. So the high priest, the Sanhedrin, the scribes and they and the scripture says they were intensely and that's literally what it says. It's a word that speaks of strength and power. And then we have a preposition meaning upon strength, so intensely. What were they doing? Intensely? They said that he stirs the people and teaching all the region of Judea, beginning from Galilee unto here. Now notice they said something that's very important. They use the term Galilee. They said he teaches the whole region, speaking about about Israel, beginning in the Galilee in the north, unto here, unto Judea. And notice when Pontius Pilate heard that, notice what he did. Look now to verse six, but Pontius Pilate, having heard, asks if this man was of Galilee, and when he knew that that from the authority of Harold, he is so when he heard he's from Galilee. That's not my jurisdiction. What Pontius Pilate wanted to do was he remove himself from this whole issue when he heard that Yeshua was from Galilee. Now we know that he grew up in Nazareth in the lower Galilee, and also he had moved. As he began his ministry, he had moved to kaphar, the home or Capernaum, also in the Galilee. So what he learned that this one is of Galilee. What did he do? Well, notice what the Scripture says, and having known that from the authority, meaning the rule of Herod. He is He sent him, meaning he sent Yeshua to Herod, being also he, meaning that Herod was also in Jerusalem. And notice what's emphatic here at the end of this, this verse, it says in those days now, why is that important? Because we are at a very significant time. That day that this is happening is the 14th day of the first month. What does that mean? It means that it is Passover. Now, Passover is uniquely tied to redemption, and one of the benefits of redemption is reconciliation. And this scripture is going to inform the reader that it is Messiah who is the Redeemer that he does the work of reconciliation. Now Passover is for reconciliation between the people and God. And when I say people, yes, first we're speaking about Israel, the Jewish people. But ultimately we see that God's purpose. For Messiah is not just about Israel, first to Israel, but also to the outermost places of the earth, to every nation and every family. God's desire for redemption and reconciliation is a very broad one and very inclusive, but there's only one way, and that is through the blood of the Lamb and Messiah was sent into this world. We know this with John's proclamation concerning him, when he says, Behold, the Lamb of God that takes away the sins of Israel. No, the sins of the world. There's that broadness, there's that inclusive quality of God's grace. Well, let's keep reading. Look now to verse eight. But Herod seeing Yeshua, when he saw him, notice what it says he rejoice exceedingly, for he was desiring, from a long time to see him on account of having heard many things concerning him Now Herod, he was his jurisdiction was in Galilee. He lived there, and someone could not live in the Galilee and not hear about the teachings and the

miracles that Yeshua had done. And we're going to see that Herod was no exception. He had heard this for a long time. He had desired to meet Jesus, and now this was his opportunity to do so, but it's going to be rather disappointing. Why? Well, again, Herod was not a godly man. He was not either interested in truth or justice. He was thoroughly Roman, and therefore had that Roman mentality of doing things that was expedient for oneself acting in a very selfish way. And notice what it says when he saw Messiah, says that he was exceedingly glad for wanting for a long time to see him. Why, having heard concerning him and hoped that some sign to see by him being done. Now, Herod's only interest was that he wanted to see some sign, some miracle, some supernatural thing. That's what he was interested in. He was not interested in hearing what Messiah was about, hearing the message of truth, why he was sent into this world, what was going to happen, what was his kingship about? What was his kingdom in regard to none of those things were an interest to Herod. He just wanted to see some supernatural happening. That's what the Scripture tells us. And notice something else. Look now at verse, verse 10,

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where it says that he actually the end of verse nine, but he referring to Messiah that he nothing answered him. So Herod was hoping for some experience, some miracle, some supernatural event that he would witness. But what did Messiah do? Says very clearly, he answered him nothing. Why this is a show that Herod was not seeking truth. Was not interested in the things of God. He was just looking for a type of magic show being a Roman citizen, not anything that had spiritual significance. And Messiah was not about magic. He was about doing the work of God. And therefore, as we see here at the end of verse nine, it says, But he, in contrast to Herod's desires, he nothing answered him. Now we're ready for verse 10. Now, the first word in verse 10 that appears in the text is a very significant verb. Now it's the second word that we have to translate first, and it is that word, but to show a contrast and notice what it says here, but the high priest and the scribes, that's who the subject is of this verb. The verb is actually the first word in the text here, but when we translate it, we have to translate it differently. But the high priest and the scribes, the. Stood. Now what's significant is that this verb for standing is in the pluperfect. Now, the Greek blue perfect means something very different than the English pluperfect. The Greek blue perfect expresses remoteness, something far away, and they stood there, being very far away from the purpose of God. They were there at that location, but they didn't understand the significance of what was happening, that God was at work not to do simply miracles to impress people, but he was there having the King of kings, the Lord of lords, the very Son of God at that location. Why? Because very soon he was going to do the work of redemption, provide what is necessary, the shedding of His blood so that humanity could be reconciled to God and forgiven of their sins, but they were very remote. They were very distant, in other words, from understanding what was happening at that location and who didn't understand notice the high priests and the scribes, those who were the leaders of Israel, and those who were the best of the ones who understood scripture, but they were not committed to the things of God. So you can have great knowledge, but if you're not committed to the purposes of God, that knowledge is not going to change your perspective. You're going to be like those high priests and those scribes. You might be in the right place, but you won't discern what God is up to, and that's why it's in the blue perfect these scribes and these high priests were very remote from what was going to happen in this location. What were they doing? Well, notice they were fervently, intensely accusing him, meaning they were obsessed with one thing. Now we see two things, the two representatives of the Roman Empire. First, Pontius Pilate. What did he say? I find nothing guilty in this

man. And then we see that that Herod as well, he didn't see anything guilty, and therefore, as a response to this and he was innocent, but they were very remote from knowing who Yeshua is. And they for, for all the more so with great fervency and intensity they were accusing Him, verse verse, 11, but Herod, what was Herod doing? Ignoring, having ignored him with the the soldiers, his soldiers. What were they doing? Both Herod and the soldiers, they were mocking him, and then they dressed having dressed him in in splendid apparel. What did they do? Well, they mocked him, just like the Sanhedrin did, but they didn't beat him. They put upon him fine garments, splendid garments, and then what does the Scripture say they sent him? And the implication is back, although it simply says they sent him to Pontius Pilate. Verse 12, our last verse. Now we need to remember something, because the word of God is going to repeat itself, and anytime the Word of God repeats itself, there is significance in that. Now I want to call your attention to the end of verse seven. What does it say there in those days. Now we're talking about the time of the Feast of Unleavened Bread, which begins with Passover. Passover, as I said a few minutes ago, relates to redemption. And through redemption, the outcome of redemption is being reconciled to God, sinful man, Holy God, through redemption, we come together as one, and this reconciliation, praise God, it is forever. We have eternal redemption, which produces eternal reconciliation. But I want you to see what happens in verse 12. Notice what it says, but it came about. And the implication is at that time, but it simply says, but it came about friends. Now we see that both Pilate and also Herod. They. Became friends on that same day, and that's what the Scripture says, On this same day, they became friends with one another. Now, why is that being emphasized? Why is that important? The answer is, keep reading for previously in enmity, meaning that they had conflict. They were enemies previously, each with one another, previously, before that time. And what we see here is that Messiah, his presence, brought about friendship, brought about reconciliation between those two who were at enmity with one another. Why is that so important? Well, what day is this happening? It's happening on Passover, the day of redemption. It is to teach the reader why Messiah was sent into this world in order that we could have reconciliation, that we could be a friend of God, that we could have intimacy with Him, that we could be brought into His presence, and we could stay in the presence of God forever and ever. All of this is the outcome of what Passover speaks of, and it's so significant, and many people, they ignore this, or they're never taught that Messiah, he is directly connected to Passover. That's why John the Baptist said, Behold the Lamb of God. He was speaking of his future work, that he would be, as Paul tells us in First Corinthians chapter five, that he is our Passover lamb, and it's only through him that we're able to keep the festival. What festival? Well? Passover is preparation for the Feast of Unleavened Bread. And the key word here is unleavened. Why unleavened means separated from sin without the influence of sin and malice and pride and all those things that displeases God. So we find that Messiah was sent into this world, and he's the king that has the authority to make us one with God. And if you reject Messiah, you reject salvation. There's no other name given to humanity by which one must be saved, other than Yeshua. No other name, no other one only he. Don't reject the salvation, but humble yourself, acknowledge your sin and put your trust in the living Messiah, Jesus of Nazareth. He is the One and the only one that can save you.

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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. You.