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SUMMARY KEYWORDS

resurrection of Messiah, eternal redemption, breaking of bread, fellowship, peace of God, will of God, fear and doubt, bodily resurrection, victory in Christ, faith and promises, disciples' commitment, gospel message, redemption work, joy and amazement, blessings of God

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 have been focusing in on the resurrection of Messiah, and there's not a more important event than his resurrection, and we learned a very important truth, and that is that it was God, the Father, that raised his son from the dead, meaning simply that the resurrection and the way that it occurred teaches us that God accepted Messiah's work on the cross. Now, when did he do this work? Well, the Bible is very clear. He did it on Passover, and Passover is tied to redemption. So God, the Father, received the redemptive work of Messiah, which was done on Passover. And we learn in the Epistle to the Hebrews that this redemption is eternal. What a good message. Why the fact that our redemption is eternal, should give us assurance. We do not need to fear or doubt, but believe that we will spend eternity in the kingdom of God with our Heavenly Father and with His only begotten Son, Messiah. With that said, take out your Bible and look with me to Luke's gospel and chapter 24 Luke's gospel and chapter 24 now we concluded last week this section where there were two disciples, and they Were traveling from Jerusalem to a place called Emmaus and Messiah spoke with them on that way, but it was not until they were eating together, and the Scripture emphasizes this, that he was made known to them through the breaking of bread. Now that expression the breaking of bread in the Bible speaks of fellowship. It speaks of two people or more coming together and sharing things, coming together and being made one. And what we see is this, when we eat according to the Bible. And we talked about this, when we eat, we are required according to the Bible. And let me give you the citation Deuteronomy, chapter eight and verse 10, where it says, when you have eaten your food and are satisfied, then you shall bless the Lord your God for the good land that he has given you. So we see that eating is also related to worship. Look with me to verse 36 Luke's gospel, chapter 24 beginning with verse 36 where it says,

But these things they are speaking. And it's in the midst of this, this conversation, that these two disciples that were on the way to Emmaus, they returned to Jerusalem, and they were speaking with the disciples. And we see here that it was in the midst of this conversation that it says that Yeshua himself stood in their midst. Now they had been talking about him, and now he himself was in their midst among them, and he says to them, Peace unto you. Now that's probably the Hebrew expression Shalom alecham, which means just that peace unto you. But it's very important that we understand the biblical concept of peace. Today, many people are confused about peace. They think of peace simply as an absence of conflict or violence or war. That's not at all what the Bible means by that term, peace. When we speak about peace, it is unique. Peace is inherently. Tied to the will of God being fulfilled. And Messiah, yes, he was raised from the dead. And yes, we know that he appeared to many giving many convincing proofs that he had returned to life, that he had been resurrected from the dead, and all of this is for you and me, and we can go take it beyond that, those who are part of the congregation of the redeemed, that we can be in God's will and do God's will. So when he says Peace unto you, it's just not a greeting. It is an admonition to do his father's will to be committed to the things of God. So let me just pause for a moment and ask you a very important question. And that question is this, are you indeed committed to the things of God. What is the basis for the decisions you make, the time that you spend? Are you committed to the will of God? Is this the foundation of your life? For every true disciple, they are going to be committed and passionate about the will of God, and we need to learn and remember what Messiah taught us in the Garden of Gethsemane when he spoke and said, prayerfully, if possible, take this cup from me. But nevertheless, not my will, but Your will be done. This was given to us as an example that it's not about our will, but it's about the will of God. So again, are you truly committed to the purposes and the plans and the will of God, a true disciple, one who has been born again, one who has been regenerated by the Holy Spirit, such an individual, they are going to be fully committed to the will of God and their life, their decisions, their words, their actions, everything that is part of their life, is going to manifest this commitment, and this is why Messiah is appearing once more to his disciples. Look on to the next verse, verse 37 but and what's important here is that the next two verbs are in the passive. And what that means is this, not that they are afraid, but they were made to be afraid, but being made afraid and being fearful, and again, they were caused to be fearful, and we're going to see what that cause was based upon notice what it says as we complete verse 38 where it says

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thanking a spirit they had seen. Now what we find here is again an element of doubt. They were not understanding what was taking place. Messiah had appeared to those two disciples traveling to Emmaus, and now these two disciples had come to the rest of the disciples, those primary 11, who were left, and they were sharing what had happened, and they did not understand what was taking place and why. Here's the message for us, they were afraid, and they were caused to be afraid, and they were made to be fearful. Why? Well, look now at that verse, verse 38 where it says, And he said to them, Why are you being troubled? And again, it's in the passive. What's important about that there is something that is causing them to be bothered, to be troubled by what is going on, to be fearful and to be afraid, and what is that? Well, he's going to reveal it very clearly to us. If you keep reading in verse 38 he says, and why doubts rise up in your hearts. Here's the problem. They were doubting what they were perceiving. They were not understanding what God wanted to convey to them, and what is that he is a God of the living he. So many people needlessly. And let me say it this way, many believers, they

are afraid of death that is not appropriate, that is an element of doubt. Why? What does the Scripture say to be absent from the body? That is an idiom for death. In other words, to die. What happens to a believer the moment that person dies? Well, Paul tells us to be absent from the body is to be at home with the Lord. Can you think of anything better than that, than to leave this world, a world of deceit, a world of darkness, a world of crime and suffering, a world of sickness, disease and death, a world of sorrow through faith in that gospel message, Because of the sufficiency of Messiah's work, and let's just talk a moment about that work. See, many people are confused about what he accomplished through laying down his life when he was crucified and again he was crucified on Passover, through his shedding of blood. We have, as I mentioned earlier, we have eternal redemption, and redemption gives us a hope, a hope that is going to be marvelously fulfilled, meaning we're not going to see the hope and the promises and the blessings of God ever disappointing us, but God, who is rich in mercy, abundant in power, he is going to fulfill all of his promises and all of his blessings. And what are we going to experience when we leave this body, when we die, we are going to know a great joy, and that great joy is not going to be just for a season, but it's going to be forever and ever and ever. Keep reading. He was scolding them, why? We'll look again at the end of verse 38 he asked them a question, and why do doubts rise up in your heart? Verse 39 behold. That is a word to perceive, not just simply to look at, but to look at and gain understanding. So look carefully at verse 39 he says, Behold, my hands and my feet, because I am he. What does he mean by that? I am the one that you are thinking, that you're seeing? I am he? I am Yeshua. I am that Savior. I am that one who was crucified, dead and buried, but now I'm alive. Now we see a very important biblical truth. I had made mention when we began this study that it is emphasizing the resurrection. And there is an inherent relationship between resurrection and life, and not just any life, but a new life. And we can be more specific, a kingdom life. That is why God raised his son from the dead to signify to us and when we hear resurrection, one of the things that should come into our mind is victory. You might recall that we had learned earlier that Messiah just didn't rise on any day, but God raised Him from the dead on a very specific day. We learned that from the teachings of the apostle Paul in First Corinthians chapter 15, where it speaks about Messiah, and that great chapter concerning the resurrection. First Corinthians chapter 15, emphasizing that Messiah is the first fruit, and he was raised from the dead on that day, called in Hebrew Rashid, relating to the beginning of the harvest. And remember what we learned there was a prayer that was made. Now, resurrection is not by accident. It is by design of God that we would die, but through the redemption of our Redeemer, our Lord and Savior, our Messiah, we can experience eternal redemption. And redemption is not just related to life, but it's related to victory. And what is our victory? I. Well, if you remember what we studied about, the people would go in on the day called Rashid, which is the first day of that harvest period, that spring harvest, which relates to barley and wheat. And what each person would do would be going out into their field, and they would select the very, very best of that harvest, and they would take it to a priest, and they would offer it up, and he would make a wave offering. And that wave offering, as we talked about, signifies victory, he would take that offering and lift it up in signifying Messiah's resurrection. And this is what the prayer was, that people would make, that the rest of the harvest would be like their receipt. That is the first fruit. What's the implication of that? Very simply, that the rest of the harvest, who's the rest of the harvest? You and me, the believing community, the church, in other words. And what is our hope? What is that promise that we are going to be like him. What does that mean? We are going to have life, eternal life, and we are going to know everlasting victory. But that's all dependent upon him. He's done the work, and when we talk about the

work of Messiah on that cross, we need to remember what he said. See, Biblical words are so important. Now, there are those who teach something that I thoroughly reject, and what is that

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they talk about Messiah having to maintain our salvation? I don't see anything in the scripture that points to that. I think that is a false teaching. It is a false doctrine. Why do I say that? Because when Messiah, when he was being crucified, and when his work was done, he spoke in Greek. He cried out. And we all know this, he says it is finished. Now the word that he uses here is a word which means not just complete, but to be complete in a perfect way. So when Messiah says it is finished, it is thoroughly and perfectly completed. Nothing has to be maintained. He did the work and again, the fact that God raised Him from the dead testifies to us. It is a message to us that what Messiah did on Passover, purchasing with his blood eternal redemption for us, we can believe that we can know that we don't have to doubt, we don't have to fear, because God is faithful, and God received the work of His only begotten Son on Passover, that work of redemption. So he says to them, Look again at verse 39 see my hands and my feet because I am he handle me and see that A spirit does not have flesh and bones, just as you see, I have verse 40. So Messiah is revealing himself, and he's showing I'm not a spirit, but rather, I have flesh and bones. What we see is being emphasized here is a very important biblical truth, and that is related to the bodily resurrection. Now, that is a resurrection of substance. See, many people falsely teach, and this was very popular among the liberal theologians that they speak of not a bodily resurrection, but they simply say that that after Messiah was crucified, dead and buried, they had a revelation, that he was alive, that they perceived that what he said was true and right and good and such, but, but all of that is true. What he says is good, it is true, it is right. But more than that, the resurrection is not a vision, but rather we see that he was raised bodily. In fact, his. Body was unique. Why do I say that? Because we know in one gospel, the doors were locked, but Messiah came right through. He had a unique body, a body that did not know physical limitation. And the good news is this, that we're going to have a similar body. When we deal with the resurrection, we should think about the promises of God, the blessings of God, the victory of God, and the eternal life that we'll have whereby we will enjoy the promises of God and the blessings of God forever and ever, look at verse 41 now, the disciples, they struggled with something. They struggled with believing. Notice what it says in verse 41 but still not believing. Now, I would ask you to do a good study of that word not believing, because we find that it's a word believing with a one letter prefix that is that letter the alpha. And what that means is that alpha says that they were not just unbelieving, but they were against believing. And what's the implication when they thought about everything that had happened, what Messiah did, why he did it, how it was done, all of this was to confirm the faithfulness of God, so that we would not doubt, but that we would be believing. The problem is that the disciples at this time were against believing, meaning God had demonstrated things, but they were not receiving it. And this word, how it appears here, shows a rebelliousness so but still being against believing this is those disciples notice what happened, but because of something from joy and from being amazed, he said to them, Do you have some food here now? I want you to see as we get ready to conclude this lesson in the same way as in the previous lesson in verse 35 where it emphasizes he was made known through the breaking a bread. Now breaking a bread is that idiom that speaks about eating together, and we talked about how that shows intimacy. It shows fellowship, and it shows a common purpose, and it's related to worship that we should when we have tasted our food and are satisfied, that we should bless the Lord our God for the

good land that he has provided. Notice what the Scripture says, verse, verse 41 where he says at the end of that verse, Do you have some food here?

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But they gave to him a piece of roasted fish and some honeycomb. Now, some Bibles don't have that, but the best manuscripts do. So he ate fish. Now, what is fish symbolic of if you know Jewish background, you will find that a fish is related to blessing and honeycomb. What is that sweet? It is to tell us that the blessings of God are sweet. What does that mean? They are joyful when you eat something that's sweet puts you in a good mood. When you eat that which is sweet, it is something that is satisfying, something that you like, and therefore it's telling us that the blessings of God are those things that we will like. It is telling us that we need to pursue these blessings, that we should be like the patriarchs, Avram Yitzchak and Yaakov. What was unique about them? Well, when the patriarchs are mentioned in the Scripture, we should think about two things. We should think about faith. They were all men of faith, and because they had faith, what were they pursuing? They were pursuing the promises of God. So let's pause again and allow me to ask you another question, when someone, and let's make it even more important than just someone, when God looks at you and watches you, and God does everything that you do, every word that you say, every thought that you have, every action that you do, is being written down in books. God knows everything about you. So when God looks at you and watches you, does he see someone who, by faith, is pursuing his promises? This is what made the patriarchs unique. They were men of faith, and they utilized faith in order to access the promises of God. And that's what being a disciple is all about. A disciple just a fancy word for a student. We learn from our teacher, we learn from our master, in order that we might learn spiritual truth, in order to implement it into our life, that we might take hold of that we might have access to the promises of God, and we find God's promises being received in the midst of his will. And that's why it's so important that we are people who are committed not to our desires, our plans for our life, but rather the plans and the purposes and the will of God. When you grow in your commitment to God, you know what you're doing. You are inviting joy into your life. You are inviting the presence of God, the power of God, and the provision of God that He will make available to you so that you can serve Him and you can serve him successfully. That's what God wants us to be, his successful servants. So when we receive that gospel, and if you haven't, you must, that is the only way that you're going to receive the promises and the blessings of God, by receiving that gospel, acknowledging that no one is righteous, no not one that we all have fallen short of the glory of God. We are all sinners, but God hears His glory that He is rich and full of mercy. He is compassionate, he is forgiving. And how does he do that? Through redemption? And that's why his only begotten son was sent into this world, so that he could do the work of redemption, that we could be redeemed eternally, so that we would be his people forever, and we would know his victory, and we would manifest His glory, and we would testify of the power of God in our life and through our life until next week. Shalom from Israel.

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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 to.