

# luke\_chapter\_22\_part\_6 (1080p)

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## SUMMARY KEYWORDS

Yeshua's identity, Sanhedrin trial, Roman authority, mocking and beating, blasphemy accusation, Son of God, Messiah's prophecy, divine identity, crucifixion plan, Sanhedrin manipulation, I am statements, eternal life, gospel message, salvation acceptance, eternal hope

## 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 00:41

One of the most important questions that every person has to answer is this, who is Yeshua from Nazareth? And of course, we're speaking about the Son of God, also called Emmanuel. We're speaking about the Messiah. Who is he? Well, when we look at this passage, and we're going to see that there's a very important setting for this passage, because it's going to take place at the Sanhedrin. Now, the Sanhedrin was the government for Israel, and this government served as a outcome of the Roman Empire, meaning it served under the auspice of the Roman Empire. And it's very significant what we're going to learn concerning the identity of Messiah in this passage. So with that said, take out your Bible and look with me to Luke's gospel and chapter 22 the book of Luke and chapter 22 now, God willing, we are going to complete this chapter today. We are going to begin in verse 63 and when we look at this verse, we see that the leadership, we're trying to control the situation. And there's a very important biblical clue that teaches us this, look, if you would, to that 63rd verse, and the men. Now notice we're speaking about a group of leaders. They're called here, the men. But we'll see this more clearly in a moment, the men, the ones who were holding. Now the word here for holding isn't a surprising word. The root of it is the word echo in Greek, which simply means to take hold of but what's significant is this, we see that there is a prefix to this verb. And what's important is that this word is now in a participle, which means that it's a word of description. It's describing these men. And what we find here is that this prefix is the word with in Greek soon, and it tells the reader that these individual were holding closely, meaning they wanted to control what was happening at this meeting. And of course, we're talking about the trial of Yeshua before the Sanhedrin, the ruling council over Israel that served under the authority of the Roman Empire. So the ones, and we're speaking about these men who were

holding closely Yeshua, and what were they doing? Well, it says here that they were mocking. Now, what's important to note about this word is the grammatical tense. We see that it is in the imperfect. And why is that important? Because the imperfect anticipates a change. It speaks about a event, a happening, an action that has begun in the past. So they had been mocking him, and they were continuing mocking him. It comes into the present, but it doesn't continue into the future. It comes to an end, and therefore we should anticipate a change, and we're going to see that immediately, because these ones who were trying to control and hold him closely to themselves, they were mocking him. But that mocking didn't suffice, because we see at the end of this verse, What else were they doing. It says, And they are beating so this transition, they went from simply mocking him to now beating him. And we're going to see exactly who these individuals were. Look now, if you would, to verse 64 it says here, and they blindfolded him, and we see that they blinded folded him, and then we see a different word. Now at the end of verse 63 there were. A word which means to hit. But now in this verse, verse 64 we see a stronger word, in other words, a more violent word for heading and striking. So we see that there is an escalation in their activity. It says, After blindfolding him, they were beating him. And notice something, there's part of this verse which is emphatic, which means it is emphasized, and what is that? Two words we have the definite article, that is the word the and then face. So they were beating specifically the face, the face of Messiah. Now, why is that so important and informative? Well, because in this culture, the word face also represents the very presence. Many times the word face is simply used and translated in English as the presence. So they were opposed to his presence with them. Why? Because his presence would bring about change, and they were rejecting the change. And the word face also relates to the persona, the the person himself. And therefore we see that they were also against him, against who he truly is. And what are we going to learn about his identity in this passage? Well, keep reading. It says, as we continue in verse 64

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and they were asking him, saying, prophesy. Now the word for prophesy is in the past tense. It's very hard to translate it in the past tense. So why would it be in the past tense? Because the Greek tense isn't always connected to time. It is not always temporal, as it is. In English, we talk about the past, referring to a past event or a present event or a future event. It is directly related to time. But in the Greek, the tense can also relate to a description of an event. And the past tense, which is called the heiress, can be used in order to describe an event in its entirety. Therefore, when they were saying prophesy, they wanted full disclosure. They wanted all the information. And notice what it says here, prophesy, who it is who hits you now again, we find a different word being used for striking. And what the scripture is saying is this, there's that continual escalation of what is being done to Messiah, that He was mocked, that change to being beaten. There was a more intense beating, and even now, a more intense beating. And all of this is to show that they were against him being there and against who he is. And again, we need to ask ourselves, who is this one? Called Yeshua, or in English, Jesus, as we keep reading, look at verse 65 this is where we find some very vital information. It says and many other things. Now there's two possibilities in the Greek word language for the word other. Other can be of the same type or of a different type. And here we find the word eteros, which is in a different type. So it's not a continuation of the same we see again, there's an escalation. And what were they doing? Well, this is where it becomes very informative and many other things. And the implication is that they were doing and notice what was emphasized here. It's the word blasphemy. Now this is important because it informs the reader of his identity. Because I can slander you, I can insult you, but I can only blaspheme

God. And what the scripture is saying is the reason why they were so opposed to him and beating him in an increasing way is because they recognize his identity and they were blaspheming him. Why? Because they knew that he was the Son of God, and later on in the same passage, that is going to be confirmed to the reader. So it's very unfortunate that if you look at some translations, and one translation which is very, very problematic and poor is the NIV. It's called The New International Version, by the way, for those who who read the Bible in English, it is the most popular, the best bought translation of the Bible in English. And it is a horrible translation. And a good example of this. It does not translate this word blasphemy, but simply insulting or slandering. And we have other translations that also say that they speak evilly against him. It's not the word evilly, it's word blasphemy. And this is all tied to his identity as being the divine Son of God. And they were saying to him, Look now to our next verse, verse 66 and as it came about day. Now this is also most informing why, according to the protocol of the Sanhedrin, they would only meet during the day. But this was violated here because they began that trial at night, a violation of their protocol. Why? Because they were not interested in truth and justice and and doing things according to what is right, but they were manipulating the situation, and we'll see evidence of that in a moment. So as it came about day, the elders of the people were gathered, and not just them, but it also says the high priests, also even scribes. So we have a very diverse group of leaders that that comprise the Sanhedrin, and they were putting him under trial, and they wanted to control everything that they would sentence him to death, but they were not going to be the ones that carried out this death sentence. Why they wanted the Romans to do it because the Romans had crucifixion, which was a barbaric and torturous way of putting someone to death, and they wanted him to be crucified as a deterrent to others who might follow him might believe in him. So this is why we see that the elders of the people, the high priest and the scribes, were all gathered together. And what did they do? Keep reading that same 66 verse, and they led him into the Sanhedrin. Now we need to be very careful here, because your Bible, if you're following a modern translation, it will say they led him into their counsel, meaning the Sanhedrin. But what's interesting is this, if you look at it in the Texas Receptus, we don't have the word there, but we have a different word, a most informative word. It would be best translated this way that they led him into the counsel of themselves. What's the difference their counsel or the counsel of themselves? It's very significant, because the way that the best manuscripts have it shows that this Sanhedrin belonged to them, that they were not serving God. It was not about godly truth or godly justice. It was about one thing, them accomplishing their objective. This Sanhedrin, this council, this government, belonged to them, and was for them. That's why it says of themselves in the original language, in the best manuscripts. And again, this is highly informative. Keep reading. We see here that that they were saying asked a question. Verse 67 Are You the Messiah? Say to us, but he said to them, if to you, I should say,

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You will not believe. Now again, every aspect of the text gives knowledge. And what Messiah is saying here, by the way, we see that that there's a double negative, two words, who and me that are there, that are two words that negate something. And in English, a double negation makes it positive, not so. In Greek, it strengthens the negative. And what's also interesting is when he says, You will not believe in me, the believing is actually in the past tense. What do we learn about that? It is to show that absolutely they are against, totally against. It's believing in Him now it's also in the subjunctive mood. What does that tell us that they had the potential? The subjunctive is the mood of possibility. It was possible for them to believe in them, but they were thoroughly, utterly, totally, entirely against him. They

did not want to believe in who he is. Now, when we look at the next verse, verse 68 notice what it says. But if also I should ask you, will not answer me or and we have another word that, again, most translations live out because they don't follow the best Greek manuscripts. He says, also, and you will not release and the implication is, release me. And obviously Yeshua is speaking. Now, what this is saying to the reader is this that they're not about justice. They're not about truth. They're not about really having a trial, because they have no intention whatsoever to release him. It's all about one thing, and that is convicting him, sentencing him to death, and then taking him to the Romans for that death sentence be carried out by them in order to fulfill their desire of him being crucified. So Yeshua knows all of this. And how does he know all of this? Because he's the son of God, and as God, He knows all things. So this is teaching us, revealing to us, his identity as God. And this is going to be clear. Look now to the next verse, verse 68 where it says actually verse 69 but from now on, the Son of Man will be setting now, again, most translations put this in the active meaning that he will set, but it's not that it is in the passive meaning something causes him to be set there. Something causes him to be in that location. And we're going to see what that is as we keep reading. It says he is going to be seated, made to sit, literally at the right hand, meaning the right hand of God, and notice of the power of God. Why is that in so important? Because it's the very power of God that is causing him to be seated in that position, in that location at the right hand of God the Father. Why? Because of his identity. In other words, when we study this passage properly, we see over and over and over evidence, not just a little bit but a great deal of evidence that informs the reader that this one Yeshua, Jesus of Nazareth. Who is he? He is the one that is going to sit at the right hand of God the Father, and it's the very power of God that is going to place him there because of why who he is. He is the only begotten Son of God Almighty, the living God, therefore it's right for him to be in this location. So he didn't take that place. He was positioned there by the very power of God. Now look at verse 70 says here. But all were saying now this is also very important, because the word that is emphasized here is a word all the Sanhedrin came to a conclusion, and this is a fact. What was that conclusion? But they all said, Therefore, you are the Son of God. Now that is so vital that we hear that. Because what the scripture is saying and who is speaking, the Sanhedrin, the authority of Israel, under the Jewish leadership, obviously subjected to the Roman Empire. Who's in control? But we find the Sanhedrin saying, confessing, in other words, therefore you are the Son of God. Now understand how we get here. Initially, they were wanting to know if he is the Messiah, the Christ, and he affirmed that. How he told them that he was going to be the one sitting at the right hand of the Father. That is a prophetic truth concerning the Messiah. But now the Scripture Shouts out to the reader that this Messiah is also the Son of God, and here's what's important the Sanhedrin knew this. They were aware of this biblical truth of his identity. So the Sanhedrin did not act out of ignorance or being unaware of something, or simply not knowing they knew. Listen to what the scripture says. But all were saying therefore meaning based upon what you have said to us, you are the Son of God. And that's exactly who he is, the Son of God. And the term here, son refers to an heir. It refers to a servant. He is going to complete his father's purposes. He is going to be the one that establishes the kingdom of God, that is going to judge evil, as the scripture says, All issues of judgment have been given to him. And he is the one that is going to act, behave and serve His Heavenly Father in a way that glorifies Him, that honors him, that is what a son is called to do. Look at verse, verse 70 later on, where it says, but to them,

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I say, you have said that I am now, this is also a very important passage, because Messiah is saying and speaking here that you have said that I am now, we need to remember something when we go back to the book of Exodus, A very famous passage is when Moses, he speaks directly to God, and he says, Whom shall I say? Has sent me to them and specifically to Pharaoh. And remember what he says, Your Bible doesn't translate it accurately. It will say, I am who I am. That's not what it says. If you look at it, that verb there is in the future, first person singular. So how is it written? It's written in Hebrew, aha, Asher, aha, which means I will be whom I will be. Now. What's the emphasis here on the future? We can only know God through redemption. So he says, I will be now it's a redemptive context to this passage. That's why Moses is being sent. That's why he's called to redeem the people, to be used as the first Redeemer. But later on, we see a change, when Messiah comes into this world, especially when we study the book of John, he uses several I am saints. Now in the Old Testament, I will be whom I will be. It looks to the future. And when Messiah comes the Son of God, we find it in the present tense, as we see here I am, and this is speaking about as we understand the great I AM, which means the Lord God Almighty. So when it says here that Yeshua is speaking, and he says, you say, meaning, you understand this now who I am, that I am, meaning I am Almighty God. I am the one who created the heavens and the earth. I am God. Now he is God, fully God, as the Son of God. Now let's look at our last verse, verse 71 but they were saying, and again, we're going to have something that shows a transition, a change here. They were saying they were saying this in the past. They're saying it now, but they're not going to continue to say it. There's a change coming. What is that? Notice what is spoken here? Why still a need we have of testimony now. What they're saying is this, because we have heard what he has said. See this passage tells us very clearly. It screams to those who are looking at it and understand it in the actual way that the language of the New Testament is speaking to us, that this one, this this son of Joseph, this one who was a rabbi, who was a great teacher, who did miracle workers. He is not merely a man, he's fully man, but he's also fully God. And the reason why they don't have any more need of testimony is because they've heard from him, and they've understood all of this that he has said, what that he is, the great I AM, that he is the Son of God. And if your father is a human being, then you are a human being. But if. Father is God, then you are God. And what this scripture is saying is he is indeed the divine Son of God, the only begotten one from the Father. And this is why they said we have no more need of testimony. We've heard everything that we've needed to hear to condemn Him for blasphemy, and that's why they say he must die because he blasphemed. How did he blaspheme? He said that he was the Son of God, and this is giving us information that the Son of God is also the Messiah. Let's wrap up. They say again, What need do we have for testimony for we ourselves have heard from his mouth. Now notice this, there is that emphasis on what he has said from his mouth, what has he said? He has affirmed that he is the Messiah. He has affirmed that he is the Son of God, that He is the one that's going to, by the very power of God, be positioned at the right hand of God. So over and over we see biblical truth that tells us that this one, Yeshua, Hanoi, Jesus from Nazareth, that he is the Messiah. He is the Christ Messiah, and Christ same meaning the Anointed King, and that he is the Mighty God among us. And if you don't affirm that, you have no hope in this world, if you reject what we have talked about today, that Yeshua, that he is the Son of God, that He is the Messiah, the Redeemer, the hope for humanity. If you don't receive that and believe that, then you are going to be cut off from the blessings of God, the promises of God, and you have no eternal hope. And what is your destiny? Because you reject that, you are going to be cast outside, where there is utter darkness that relates to fear, there is sorrow that is weeping, and there's going to be the gnashing of teeth, which represents torment. And all of these things are not just for a season, but

forever and ever and ever. Don't be foolish. God loves you, and God has offered you salvation. He is willing to forgive all of your sins and bring you into his kingdom. But there's only one way, and that is through that gospel message, it's only through that gospel truth that you can have eternal life and be in the presence of God forever and ever and ever. Be wise. Accept the gospel today.

**Intro Voice** 27:56

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.