

# luke\_chapter\_23\_part\_5 (1080p)

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## SUMMARY KEYWORDS

Joseph of Arimathea, Sanhedrin member, righteous man, kingdom expectation, Pontius Pilate, proper burial, linen garment, Nicodemus, preparation day, Passover significance, redemption, eternal life, Shabbat commitment, women's role, public faith

## 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. You

### Baruch Korman 00:43

We saw last week that our Lord and Savior that he was crucified and He died upon that tree. And now we're going to look at some individuals and how they responded to him after he had died, and we're going to focus in on one man named Joseph and a group of women who had followed him from the Galilee to Jerusalem and watched and observed not only his death, but also where he was buried. And what's also important is how he was buried. So with that said, take out your Bible and look with me to the book of Luke and chapter 23 the book of Luke and chapter 23 we're going to begin in verse 50. And once more, we see here that there's an emphasis on one man and notice who he is, and also notice his faith. It says in verse 50, Luke, chapter 23 and verse 50 and behold. Now we've learned enough of the scripture to realize that when that word says Behold, it tells us something important is about to happen. So we read and behold a man named Yosef. Now this man, it tells us, as we continue, being a member of the Sanhedrin, meaning he was part of that ruling council. So he was a member of that council. He was part of the Sanhedrin, he was with the government leaders. But we're going to see that he was different. There was something unique, something special about him. And why do I say that? Well, just keep reading. It says that he was a good and righteous man. And what's emphasized here are those two words, the word good. Remember what we have learned, whatever in the Bible we come across that word good, it has to do with the will of God. So this one, he was committed to the will of God. It also says that he was righteous, and righteous is a kingdom word. We know that we are called to seek, first, the kingdom of God and His righteousness. So this man was committed to the will of God, and he was also committed to the kingdom of God. And notice that that that faith in the will of God and in the kingdom of God caused him to be very different. Why do I say that? As we read on, we see in verse 51

This one was not consenting to their decision, nor their action. So Joseph, he was different. He did not agree with their counsel, meaning their decision, and he also did not consent with their action what they wanted to do, which was to see Yeshua, who was innocent from any sin, who was a man of God, a servant of God, one chosen by God. They wanted to put him to death, and we see here that he did not agree with their counsel nor their action, what they wanted to do in putting Messiah to death. Now, notice something else as we keep reading in verse 51 it says he was from Arimathea, a city of the Jews. So this man was a member of the religious governmental counsel. This means that he had respect. He was one who was knowledgeable in the things of God, and he was good, committed to the will of God, and righteous, also Kingdom minded. Now if you doubt that, there's going to be something. That we're going to be reading in a moment that that confirms all of what I've shared with you. And let's press on and look at that, because it tells us look now to the end of verse 51 who also was waiting. And this word for waiting is a word of expectation, meaning this, he was waiting. And with expectation for something, and then we see something very unique. We have two words which emphasizes that also, he himself. What was unique about him? What is being emphasized? Well, he was waiting, he had expectation, he himself for the kingdom of God. And let me share with you a biblical principle, when you are committed to the kingdom of God, that commitment, that faith in the promise of God, that He is going to establish His kingdom is going to make you very different. When you have a kingdom expectation, when you are committed to Kingdom truth, you are going to see things very differently. And because you see things differently, you're going to have a different perspective. And that different perspective is going to cause you to behave differently, and that's what we're going to learn about this one called Joseph, Joseph of Arimathea. He was unique. He first and foremost, didn't agree with their plan. He didn't agree with their action because he was Kingdom minded. He was committed to the will of God and the righteousness of God. And as we keep reading, notice what it says that he did look now to verse 52

#### **Baruch Korman 06:54**

this one. Now notice when we have the word this one, it is to emphasize is to set him apart. It is to inform the reader of him being different. So it doesn't say he But literally, it says this one, this one having gone before Pilate now, because he's a member of the Sanhedrin, he is part of that ruling council. And therefore he was also, we see this elsewhere in the Scripture, that he was a rich man, and because he had authority, a council member, because he was of the city of the Jews, a significant city. And because he was rich, we see something, he had access to Pontius Pilate, and he used that access for a purpose. Notice what the scripture says. Look again at verse 52 this one, after going before Pontius Pilate, he asked, and what did he ask for the body of Messiah? Why? Well, because for a dead body not to be buried immediately. This was shameful, and this tells us something about Joseph of Arimathea that he did not want Messiah, this one called Jesus of Nazareth, for him to be open to public shame after he had been crucified. So he boldly went to Pontius Pilate, and he asked. And this is a word of not just requesting, but it's a little bit stronger word. It was almost to the fact that he demanded the body of Messiah. This is to show a commitment to Yeshua. It is to show a commitment to give Messiah a proper burial, and that was his objective. So he went before Pontius Pilate. He asked for the body of Yeshua, and after taking it down, meaning down from the cross is the implication, he wrapped it in a linen garment. Now, this linen garment is a burial garment. It is what traditionally Jewish men were buried in. And there was two garments. There was that linen garment for burial, but also there was a second garment. Now it's so sad that when we look, for example, at the scriptures, we see

that it's translated in a different way. And I'm talking about not the burial garment, but the garment that is wrapped around the head of a deceased man. Some call it a handkerchief. It's not a handkerchief. If some have called it a napkin, it's not a napkin. Some has called it a faith cloth. It's not a face cloth. What is it? Well, even to this day, and as I'm recording this, I'm in Israel, and I have been to many funerals of men, and what do we see there? They have that burial garment. But also we use the prayer shawl, what's known as the Talit, and we cut off the fringes, meaning those tits. It those specific tassels that speak to the commandments of God. Why? If you're dead, you can't keep the commandments, and therefore they are removed. But the rest of the garment is used to wrap around the head of a dead man. And we see these two things. And by the way, if you look sometime at the Gospel of John, John, chapter 20, you're going to find that both of these garments are emphasized and there's a distinction made between them. We'll say that for another study. But if you look here, we see that that Joseph of Arimathea and he had an assistant. We read another scripture about Nicodemus, who was also a very important man on the Sanhedrin. He was known as the teacher of Israel, and he and Joseph of Arimathea, they went, they took the body of Messiah down from the cross, and we see here that they did something more. It says, here they laid it in a tomb that was hewn, meaning carved out of the stone. It was like a cave that was made by carving it out. This was the place where they buried your Lord and Savior, the Son of God, Messiah, Yeshua. So we see this at the end of verse, verse 53 it continues on concerning this tomb where it says that no one had ever been laid there, meaning laid in this tomb. So the tomb had never been used by before. It wasn't for some other individual previously. And what the scripture is saying is this, that this tomb was set apart. It was uniquely for Yeshua and Joseph of Arimathea. This would have been his tomb, but he used it for Messiah. This is also of significance. It also informs the reader of this man's commitment to the Messiah, and not just a commitment, but faith in him that he wanted to make sure that Yeshua was not shamed being remaining on that cross, but rather given a proper burial. And in order to carry this out, he boldly went to Pontius Pilate. Now Pontius Pilate, he was the one that gave the order for Yeshua to be crucified, and not only crucified, but also beaten and flogged in a very harsh way immediately before the crucifixion. But nevertheless, none of that deterred Joseph of Arimathea. He went boldly before Pontius Pilate, because all of this shows a commitment that he had to Yeshua. Now let me pause for a moment and ask you an important question, and that is, do you have such a commitment? Don't be shy about your faith, but be like Joseph of Arimathea. Be bold and Nicodemus. When we first encounter Nicodemus in John chapter three, remember it says that he went to Yeshua in darkness at night. But now Nicodemus, he's different. He is functioning publicly in the day. And what is he doing? He's assisting Joseph of Arimathea in burying Messiah. And this burial is quite an elaborate process, and we're going to see that later on as we continue in this same scripture. But notice the end of verse 53 it says where no one had been laid. Verse 54

#### **Baruch Korman 14:51**

there it tells us that this day was preparation. Now that's important, and hear this in. All four gospels emphasize the day that Messiah was crucified, the day that he died upon, the day that his blood was shed upon that tree. It was Preparation Day. And you and I need to understand that preparation day is simply the day that was set apart for the Passover, long lamb, to be prepared. So it tells us it is a synonym for Passover. Therefore, if anyone tells you that Messiah was not crucified on Passover, that he didn't die on Passover, they do not know the Scriptures properly. Now I'm not accusing them of any deceit. They simply don't know that the Preparation Day is Passover. And again, why is that so

important? Because Passover relates directly to redemption, and that's why Messiah entered into this world. Now there are those who teach a reformed theology that is Calvinism, and let me just share with you I'm strongly opposed to Reformed theology Calvinism, because they speak about, for example, a limited atonement? Well, let me share with you, when we look at the Scripture, we see that there was nothing limited about Messiah's work of redemption. I think it's very theologically improper and incorrect to speak about a limited atonement. You ought not use the word atonement, because an atonement simply is a covering for sin, and atonement does not remove the necessity of the punishment, of the judgment the outcome of sin. It only hides or covers the sin and for a limited amount of time. But what Messiah did, and the Scripture boldly shares this. It says, when Messiah died, he died once and for all, meaning it was all sufficient for all of time. Messiah doesn't have to repeat an atonement like the Day of Atonement was repeated every year, because redemption is a one time event. And through redemption, our sins are eradicated. They are not just covered up. They are removed. So there's no longer any need for judgment, for condemnation, like we see in Romans, chapter eight and verse one, if anyone is in the Messiah, there is no longer any condemnation. We have been set free. We are not going to be punished for our sinfulness. All has been forgiven and all has been forgotten, and therefore we can have an expectation of the kingdom being brought into the kingdom, and not just that, but taking hold of Kingdom promises and kingdom blessing. All of this should encourage you. And therefore, what Messiah purchased for us, dying on preparation day he purchased for us. And this is what the Scripture says, eternal redemption. Through redemption, we have eternity in the presence of God, in the kingdom of God. And look at how verse 54 concludes. It says, And the day was preparation. And we learned here that when we deal with the burial of Messiah and the proper preparation necessary for bearing a man, it is a event that takes time, and they were running out of time, because notice what the scripture says and Shabbat was dawning. Now, Shabbat coming in does not come in the morning, but rather in the evening, with darkness. But it uses a phrase for illuminating, for light. Why? Because there's a light to Shabbat. There's illumination, there's revelation associated with the Sabbath day, with Shabbat. And what we find here is this Shabbat is not the typical seventh day Shabbat, if, in fact, and we know this is true, that he was crucified on Passover, the 14th day of Nisan, that first month on the Biblical calendar, we know that preparation day is Passover, and the next day would be the 15th day of that first month, which is a Shabbat, a high. Shabbat. That's what we read, For example, in John 19 and verse 31 so it wasn't on a Friday that Messiah was crucified, and the Shabbat is the seventh day Shabbat. That's false. He was crucified on Passover, and the next day is a high Shabbat. And that's what John 19:31 tells us it was a festival, Sabbath, a holiday. And the first day of Unleavened Bread and the last day of Unleavened Bread are treated no matter what day of the week they fall upon, they're treated with Shabbat restrictions, not doing any work. Therefore the Shabbat was not the Saturday Shabbat, the seventh day Shabbat of the week, but the high Sabbath of the 15th day of the first month. Look now to verse 55 there's an emphasis now on women. Now we're talking about burying him, and we know that two men did it, but we find that women are going to be brought into this issue. Why? Because he died for redemption, and it says here, but also the women having followed after these certain ones who had come with him, from where? From the Galilee? Now remember another biblical truth, whenever Galilee is mentioned in the Bible, it relates to revealing something, and now we're learning it's being revealed to us why Messiah died. Why did he die on preparation day, the Passover day? Because it's synonymous with redemption. That's what we're supposed to glean. And now we see that with the dawning of Shabbat, meaning Shabbat coming in, and the light of Shabbat, not the the dawn of the day, but the illumination of Shabbat, we see that there's revelation that he is our Passover lamb. That's what's being

revealed here, that is through the shedding of his bloody blood that we have redemption, that we have forgiveness, that we become the purchased possession of the people of God. That's all that's being taught here in this scripture. And then it says that these women who had come with them from the Galilee, they had looked, and this word means to look intently, to look and gather knowledge. So they saw the tomb. And not only did they see the tomb, what's emphasized here is what's emphatic, and also his body that was laid, how he was buried. And the implication is, and what we're going to see is this, they knew the tomb, they knew where it was located, and they saw the method, the how he was buried. Now, what does the scripture tell us? Shabbat was coming into effect, and therefore these two men, Joseph of Arimathea and Nicodemus. They had to hurry in order to not transgress Shabbat. And we find here that these individuals, both these two men, Nicodemus and Joseph, and also the women, they were all committed to Shabbat. What does that tell us? Shabbat relates to the kingdom. Therefore they were Kingdom committed. And you say, Well, how do you know that? Well, just keep reading. Notice what it says in the last verse, verse 56 it says, but after returning Now, what does that mean? It means that they they did something. When the the Shabbat, the high Shabbat, came, they kept it. They were committed to Kingdom truth. So they saw how he was buried. They saw where he was buried, but after returning, meaning they did something. This is not speculation, because if you read and continue on, it says, here

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they prepared the spices and the anointing. And on Shabbat, what what did they do? They rested. Why did they rest? According to the commandment? What we see in Luke's gospel, especially that everyone that was associated with the events around his birth, they were Kingdom minded people. How do we know that they. Committed to the law of God, the instructions of God, the commandments of God. And likewise, when we look at the events, not of his birth, but of his death and of His burial, we see again, the people that were used by God were those individuals who were committed to the law of God, the commandments of God, they they had a kingdom commitment, and they knew that that it's the word of God that teaches us how to demonstrate that kingdom commitment, and that's why Nicodemus and Joseph of Arimathea, and these women who followed from with him, from the Galilee, why they were there. They didn't just see him die and depart, but rather they were watching all of this shows a commitment. All of this shows a love. And therefore these women, they saw where he was buried. They saw how he was buried, that these two men had to do it quickly. They had to do it before Shabbat came into force. And therefore, what did the women plan to do? Well they spoke among themselves. This is obvious when we look elsewhere in the Gospels in regard to his resurrection, these women, they had agreed that they were going to come to the tomb, and they were going to do so after buying the spices and the anointing oil that they needed, this ointment, after buying it and preparing it that they were going to come. And once again, there was another Shabbat, a Seventh Day Shabbat, and it was only after the seventh day Shabbat that they were going to come, and of course, on the first day of the week. And what were they going to do? They were going to give him a better burial. Why? Because of their commitment to him, let me say it differently, because of their love for him. And I want to conclude by asking you, are you committed to the Messiah? Do you love him, and do you demonstrate that commitment and love by the decisions that you make, those decisions that you make publicly. We see these two men, they acted in a public way. They went to Pontius Pilate, or at least Joseph did, and then Nicodemus publicly participated in his burial. And these women did the same thing. They went to the

tomb, attesting to their faith. My hope and my prayer is that you have such a commitment and love for the Messiah. Well, I'll close with that until next time.

**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.