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Mon, Dec 02, 2024 7:16PM • 28:32

SUMMARY KEYWORDS

resurrection importance, crucifixion humiliation, sin consequences, obedience glory, Pontius Pilate, authority misuse, innocent man, Shimon of Cyrene, Jesus' suffering, mourning women, redemption significance, Jewish rejection, prophetic illiteracy, end times suffering, Messiah's crucifixion

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

We all know that the most important event ever in human history is the resurrection of our Lord and Savior, Messiah, Yeshua, Jesus of Nazareth. But in order for him to rise from the dead, first, he needed to go to the cross. He had to be crucified, and we're going to see that that crucifixion was an act of humiliation and shame and disgrace. And what's the message for us? That is what sin brings upon us, shame, humiliation and disgrace. But when we walk in obedience, we are going to know the glory of God. We are going to be well pleasing to Him, and we are going to accomplish his good works so that he will be praised and we will be thought of as faithful servants. And that is exactly what Messiah is. And was a faithful servant of God. And He is our example. We want to be like him. Well, take out your Bible and look with me to the Gospel according to Luke and chapter 23 the book of Luke and chapter 23 we're going to begin in verse 26 and we see transition at the conclusion of our previous lesson. Pontius Pilate. He had been given authority, but he misused that authority. He wasn't interested in truth. He wasn't interested in what was right, what was just. He was only thinking of his own selfish interests, and because of that, God was not pleased with him. Whatever authority that we have, we need to use it to the glory of God. That is wisdom. That is how we serve God, and if we have been born again, we will want to serve God and bring him honor and glory. Well, as I said, there is a transition. Pontius Pilate gave in to their demand. And because of that, an innocent man, a man who was without sin, he was put to death, and we see that he died because sin and death go together. But again, it was not his sins, but your sins and my sins that were placed upon him as he was on that cross, look with me to verse 26 it says here, and as they led him away, what did They do? It says that they seized Shimon. Now, Shimon was a Jewish man, and we see here that he was a certain cyrenian. That means that he was from

Libya, and obviously he came up to Jerusalem because of this festival, in order to keep the Passover and to do the Feast of Unleavened Bread. And it says, having come from and the implication is of that country. And again, the country would be Libya in Northern Africa. And we see that they set upon him the cross to carry after Yeshua. So we see that he's going to be used to carry Messiah's cross. And why was that? Well, if you have been listening carefully, we see that Messiah, he was beat, he was also flogged in a most barbaric way, and we talked about the fact that his appearance was marred from such suffering, and because of all that he had went through, first and foremost at the trial of the Sanhedrin, where he was mocked and also beaten, then later on, at the trial. Now under the Roman Empire, where he was beaten and mocked and also ultimately flogged, as I said, in a most barbaric way. And therefore, having gone through such suffering, he was not able to bear his own cross. So this one, Shimon carried it for him. Look now to verse 27 but a great multitude of people follows, also women, the ones also who were mourning and lamenting him now they knew what was going to happen. Notice that they were mourning and lamenting why they knew what was going to happen. These are the women that followed him from Galilee, who loved him, who were supporting what he was doing. They were committed to Him, and now they knew that he was going to be put to death and specifically to be crucified and die and suffer in a most brutal way. So it's very natural for them to be mourning and lamenting him. But notice what happens. Look now to verse 28 but turning to them now the word here them is in the feminine and the Greek language. So women are being emphasized. And why is that important? Well, we've learned a principle in the scriptures, when women are emphasized, we see that that changes the context of a passage when women are emphasized, the context becomes redemption. What are we talking about? Well, notice what was said. They were mourning and lamenting words related to death, they understood he was going to die, and now the Scripture is telling us why he is going to die, in order to bring redemption to the world through faith, accepting Him and understanding what he did and the fact that he was doing it on Passover is of the utmost significance, because the day that he was crucified, this preparation day or Passover, has to do with redemption. So these women, they were mourning and lamenting. But notice what it says, But he turning to them, Yeshua said, Daughters of Jerusalem, do not weep for Me, however for yourselves weep and for your children. Now, again, we need to pay close attention to the Scripture. And we see here that what is being emphasized. The word that is emphatic that I just read was the word children. And this speaks about endearment. This word, not son, not daughter, but children, emphasizes love and what Messiah is teaching is there's going to be a change his rejection that was first and foremost brought about because of the Jewish people. No what the Scripture reveals the leadership of the Jewish people, not just the leaders of the Jewish people, but also the Roman leaders. They rejected him because they were not interested in justice. They were not interested in what was right. But rather, they did what they thought was expedient for themselves, acting in what they perceive their best interest, but when we act and behave apart from God's revelation, not knowing His purposes and plans, not knowing what God is up to, how do we know what God's up to? Prophecy? Prophecy is vital, and that's why it's so tragic today, that if we look at congregations of believers, we find that the least likely portion of God's word, which is taught and which is understood by the people, are the prophets. There is great prophetic illiteracy today, and that's sad, and it's going to cause the church to be unprepared for what's going to take place in the last days. So look at our text again. Yeshua was speaking, and he spoke to the daughters of Jerusalem, and he says, do not. Weep for Me, however, for yourselves weep and for your children. Because Behold, so He's emphasizing this. He says, Behold, the days are coming in which they will say,

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Blessed are the ones who are barren. Now the ones here is in the feminine. So we're talking about women that never gave birth, and then it says and wounds which did not give birth, and breasts that did not nurse. So he's saying here, there's a transition coming normally. In this culture, having children was seen as a blessing, as it should be. But there's coming a change. And what is that change? It is the last days, the end times when things are going to be very, very different. It is a unique period of time, and what characterizes that unique period of time is what we're talking about, suffering pain, tragedy, whereby now in these days, we rejoice when a child is born, but in those days There will not be because of how harsh and difficult these last days will be. So this is what he's speaking about. Look on to verse 30 where it says they will begin to say to the mountains fall upon us and to the hills cover us. And then he says, Look at verse 31 he's going to speak about times and the changes that are happening now. At that time, we see that that there was much going on in Israel. Israel was a fertile place from a physical standpoint, from a visual standpoint. And why do I say that? Well, look at verse 31 where it says, But if in the moist wood, that's literally what it says. Now some Bibles will translate this green, because when wood is moist, and we're talking about wood. For example, trees are moist. They have SAP. They will will exemplify life, and they will be green. So he says, if in these times where there is moisture, and moisture has to do with blessing, if this is how they behave. Then he says these things, they do do. What about in the dry times? What will be? And this phrase, what will be is in the subjunctive, which is the mood of doubt. And what he's saying is, when these last days come and notice the context, we see something very similar to what we read about in Revelation chapter six, that last seal, that sick seal in Revelation chapter six, where it speaks about the wrath of the Lamb coming and because of The Wrath of the land. The same things are said. They will say to the mountains fall upon us, to the hills cover us. And also, in that portion in Revelation chapter six, they speak about the big rocks that they could hide under. So it speaks about the judgment coming, the wrath of God coming, and this is how they're behaving in good times, then the implication is, what are they going to do when these difficult times are coming? It speaks about how unprepared they are for what is going to happen in the future. Look now to verse 32 Bucha. But they were beginning also and we see something. Here. We see two other other criminals. Now, what's unique, and we only have this in the Greek language, because I mentioned, there are two other criminals. But what's unique is this, even though Messiah is being punished, even though they see him as a criminal, we use a word here that speaks of a criminal of a different type. Now we know that Yeshua, Jesus of Nazareth that he was what we say in Hebrew patient, he was innocent. He had committed no transgression, no sin. He was without sin. But our sins, the sins of the world, the Scripture says, were placed upon him and. Order that we could be forgiven, and we'll talk about forgiveness in a moment. But these two men who were crucified with Him, they were different. They were truly criminals, and that's what it says here. Look again at verse 32 but they they were Braining also two other criminals with him. And then the last phrase is to be lifted up. Now it's an idiom for death. It relates to being crucified, lifted up upon that wood, to be crucified and to die. But it literally says these two other men, these criminals, were going to be crucified with Him, meaning, lifted up. Look now to verse 33 and when they went away unto the place called, and some Bibles will say, Calvary. Now, Calvary is a Latin word that means skull. The problem is this, when we look here, we don't have that Latin word. This is the New Testament. It was written in Greek. And therefore we have a word. And let me just say it in Greek. It is a word cranium. Now it's where we get the English word cranium. It's speaking about the skull. So we ought not put in a

Latin word Calvary, but we need to understand what is being said there. They were taken to the place called the Skull, and that is significant. There's two understandings of that. Number one, if you've been to this location back going in the ancient times, that place and that mountain that was there, there was that appearance of a skull that was in the mountain. And we see perhaps that's why it was called the place of the skull. Another reason is that it was a public place. In fact, if you go there today, in Jerusalem, there's a large bus station there. It's an intersection, and we know something that the Romans wanted crucifixion to be public as a deterrent, as a threat, Don't disobey the Roman Empire, and therefore they would crucify people at a public place. So this is also a very significant fact that this place going back 2000 years, and even today, is a very public place. It's at an intersection, and that's why that there is a significant bus station there. And we see that Messiah. He was taken with these two other criminals, very different than him. They were indeed criminals. He was innocent. He had never sinned, never disobeyed his heavenly Father, never had transgressed the law. So they went away to the place called the Skull, and there, and that's emphatic there, they crucified Him also the criminals. And this is so beautiful because it also makes that separation. They crucify him. And then we read also the criminals, one on the right and one on the left. The message here is that he was different. He was unique. He should never be thought of a criminal. Why he is that innocent lamb of God, and he was put to death, literally, he laid down his life and did so on Passover in order to purchase for us redemption and redemption, as we see, for example, in the Gospel of Mark in chapter 10, redemption is related to the forgiveness of sins. That's why he went there, so you and me that we could be forgiven. Keep reading. What else takes place. Well, look, if you would, to verse, verse 34 where it says,

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But Yeshua was saying, Father, now notice, he's being crucified. He's in the midst of agony. Crucifixion is all about suffering. It's all about humiliation and shame, and again, that's what sin brings into our life. He took that all for us and notice what the scripture was speaking but in contrast to what we would assume, Yeshua was saying five. Father, forgive them, for they do not know what they are doing and his garments being divided. How were they divided? They cast lot now that means they were gambling in order that they would receive His garments. Why? Well, we know in the scripture that his garment was a seamless garment, and that was very valuable here again. What were they thinking? Justice, righteousness, holiness, far from it. The Roman Empire, which represents the world, was thinking about money and those soldiers who carried out his crucifixion, that's what they were interested in, the paycheck. It shows that they were solely connected to this world and was not connected to the kingdom of God. Look now to verse 35 and standing, who was standing the people. Now what's important is, when we look at this and here again, if you don't know the biblical language, you miss out on so much. But when you are trained in Greek and Hebrew and Aramaic. And you look at this, this jumps out. Why? Because it's in a very unique grammatical construction. I've mentioned this before. It is in the pluperfect tense. Why is that important? Because the pluperfect tense speaks of that which is remote, that which is far away. Notice what it says. And the people are standing, and notice they are standing and perceiving. And what the scripture wants us to understand is they were far removed. They were very remote from perceiving this correctly, having a proper understanding. That's why the blue perfect is used here. It communicates how unaware the people were of what God was up to, how God was using that and also who God was using his only begotten Son, they were remote from understanding what they were witnessing, what they were pursuing or perceiving, and then what were they doing? Well, we have a word that can mean scoffing, but it's a little bit stronger than that. I believe many Bibles

might say they were de raiding, meaning they were were, in a very harsh way, putting him down. They were not just scoffing at him, but they were harshly speaking against him. That is the implication of this word. The people were doing that, but also the rulers with them, and they were saying others he saved, let Him save Himself. Well, here again, this supports how remote they were from understanding what was going on, because he was sent into this world by His Heavenly Father in order to die for the world. We all know the scripture from John's gospel, chapter three, verse 16, For God so loved the world that He gave His only begotten Son in order that we would not experience the condemnation of the Lord, the judgment, the wrath of God, but that we could be redeemed. And remember, redemption relates to forgiveness, and redemption relates to reconciliation, that we could be reconciled sinful people like you and me, that we could be reconciled to this holy God. That's what's going on. But they were not aware of it, so he didn't come to save himself. He came to save others. If this one is the Christ, it's literally what it says. It means the Messiah, the Messiah of God, or we could say the Chosen One of God, and he was chosen, and this is so important that we understand the significance of that word chosen, because we talk about the Jewish people as the chosen people. It means chosen with assignment, chosen to serve. And that's what he's doing on that tree, having been crucified, going to lay down his life. He is serving. He is doing what God has called him, chosen him to do. Look on despite this verse 36 but they were mocking him also, the soldiers. What were they doing? They were bringing or offering also. And says. Bitter wine. Why? Well, if you know about Passover, you know that there is the matzah, that unleavened bread, there is the Lamb. He's the Lamb of God. He's the bread of life. But also there's something else that bitter herbs, and now we find that he is going to fulfill these three key elements of Passover, the bitter wine, the matzah, the unleavened bread and the lamb. He's all three, and they come together. So these soldiers, they were offering him also this bitter wine, bringing it to him, and saying, look now at verse 37 and saying, if you are the king of the Jews, save yourself. Now, notice, there's that emphasis on him saving himself. But that's not why He came. He came to give his life as a redemption for the world. Look now to verse 38 but there was also a inscription having been written above him, written in Greek and in Roman. That means in Latin and in Hebrew and what was placed so we know who he is. What was going on here. It says this is the king of the Jews, meaning this one is the Messiah. So when we look at the Scripture, we see clearly what happened on Passover is that the Lamb of God, what John the Baptist testified concerning Jesus' identity, that He is the Lamb of God, and because he's that Passover lamb, what does he do? As the Scripture demands, as John proclaimed, Behold the Lamb of God who takes away the sins of the world, and that is what God is offering you right now. That is that you can be forgiven of all your sins, all your iniquity, all your transgression, all you have to do is receive Him that He died upon that cross, on Passover for you, that you confess you are a sinner, and you trust in His death and the shedding of His blood so that you can be redeemed. That is that you can be forgiven and be reconciled to God forever and ever and when you should die, that you won't have an end to your life or a condemnation in God's judgment or in hell, but that you will be welcomed into the kingdom of God, first in the kingdom of heaven and ultimately in the New Jerusalem. Good news in a Passover context.

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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 love israel.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.