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SUMMARY KEYWORDS

Pontius Pilate, leadership failure, selfish desires, Luke's Gospel, Herod's examination, Jewish leadership, Passover tradition, Barabbas release, insurrection and murder, Sanhedrin corruption, Roman law, spiritual blindness, eternal regret, God's truth, spiritual manipulation

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

When you find yourself in a position of leadership, that position may require you to do things that are not easy for you to do that all comes with being a leader. A leader is called to make difficult decisions, not being influenced by the people, but being influenced by what is right and proper and good according to truth. And we see that Pontius Pilate, he fails as such a leader. He wanted to do what was expedient for him and not find himself being in an uncomfortable position because of righteousness. He was not interested in anything having to do with righteousness because he was ruled by selfish desires and with the principle we see when one is selfish that makes such a person unfit for leadership. Take out your Bibles and look with me to Luke's Gospel chapter 23 and we're going to begin in verse 13. Again, Luke's Gospel chapter 23 and we're going to begin in verse 13. And what we see here is that Yeshua, who was sent away to Herod, has now come back to Pontius Pilate. He is going to be the one as based in Jerusalem. He is going to be the one that makes the decision on what happens to Messiah. Is he going to be released? And Pontius Pilate says, in another gospel, and he speaks directly to Yeshua, he says, Don't you know that I have the authority that word can also relate to power? Don't you know that I have the authority to release you or to condemn you to death. Well, he did have such power, but the problem was this, he wanted not to use that authority for what was right, what was true, what was just. Pontius Pilate was in bondage to his own selfish desires and for him to achieve what he wanted, rather than to be sensitive or committed to what was right in the eyes of God. Look with me, as I said to this 13th verse of Luke's gospel and chapter 23 but Pontius Pilate. Here, it simply says, Pilate, he called together the high priests and the rulers of the people. So I want us to see here that in this context, Pontius Pilate is speaking not just to some Jewish people, but he's speaking to the chief

priests. These were the spiritual leaders, and also, as it says here, the rulers of the people. So we're speaking about the highest echelon of Jewish leadership in that nation at that time, again under the auspice of Rome. But nevertheless, these were the leaders look now to the next verse, verse 14. And He said to them, you have brought before me this man as in this was their charge, that he deceives or leads astray the people. And this was Pontius Pilate's conclusion. And behold, I before you examined so he's saying, he meaning Messiah was thoroughly examined by Pontius Pilate. And he says nothing I have found in this man guilty as you have accused him, so Pontius Pilate has made a decision. But here's the problem, he is weak. He is not willing to act on his ruling what he has found to be the reality of the situation, and therefore, because he. Do the right thing. And here's the question we have to ask, why won't he do the right thing? He has the power to carry it out. The reason why he won't is he wants to be popular among the Jewish leadership. He doesn't want them to make problems for him back in Rome. He's afraid that if he doesn't please them, that there will be an uprising, and this will upset Rome, and who will be blamed? Pilate will be blamed. So he's doing everything for his own personal well being. Again, he's not interested in truth, what is right, what is just. He only wants to save his position. That's not leadership, that's not morality, that is not being someone who is sensitive to the authority of God. Pilate fails in all of these areas look now to our next verse, verse 15, but not even Herod. Now we're going to see something and to understand it in the Texas Receptus, because in the Nestle Allen version, which most Bibles use, they have the word us, but Texas, Receptus has the word you, referring to Messiah. And what this literally says here, and Pontius Pilate is speaking, and he's speaking about Yeshua, and apparently at one time he motions towards him, and here's what it says,

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For I have sent you, referring to the Messiah, referring to Yeshua, I have sent you to him, who's him, Herod. And what happens? Behold, it says, And behold, nothing worthy of death was done by him, meaning this, not only is this my opinion, but Pontius Pilate is saying, Remember, I sent Yeshua to Herod, and he thoroughly examined him as well, and he found nothing that was cause that was done by him for death. So now he's trying to say my opinion and also Herod's opinion, agree, neither one of us found anything worthy of death, that he did something, that there was a cause that should should bring about his death. Therefore, look now at verse 16, he says, Therefore I have punished. Now this is a word of great intensity. And what Pontius Pilate is referring to is the fact that he and Luke's Gospel doesn't deal with this to any great degree. Other gospels do. And what we find here is that Pilate had sent Yeshua away in order that he would be thoroughly and brutally flogged. Now, what is that? Well, that is, when there is a whip, and this whip will have several cords, and the Roman way of flogging not only caused the cords to come across the back of an individual, causing pain, but also they would put glass and bones and other things in that whip those cords so that it would inflict greater damage upon the one being flogged. And what we find in another gospel is this, and you can go to a place in Jerusalem. In fact, I was there not too long ago. And it's called Echo homo, which means, Behold the man. And this is when, after Messiah was flogged, he brought him before the leadership, the leadership of the Jewish people, not the Jewish people by and large, but only the leaders. And he says, Behold the man now, he said that upon the throne, the judgment throne. What he was saying is, I take an oath truly. This is the man now, the reason why he was required to say that was that through this thorough, utterly brutal beating, this flogging that he went through, his face was marred, not because of necessarily what had happened to his face, although he was beaten in the face at the Sanhedrin trial, but but because. Because of the pain that he suffered, it changed his appearance. So Pontius Pilate

says, Here, I want you to know and I take an oath upon the throne. This is the man, because he looked so different going through such a torturous beating. And Pontius Pilate was under the assumption that the people would see what he had suffered, and that would be enough. And he look at this verse again, verse 16, he says, having punished him, therefore I will release him. But they weren't willing for him to be released. Notice. What happens? Look now to verse 17. Verse 17 shows Plan B. Now, as I said, Pontius Pilate had hoped to flog Yeshua so torturously that the people would agree, yes, he suffered enough. He can go free. You can release him, but, but this is not what's going to happen, as we'll see in a moment. Therefore, Pontius Pilate being a wise, not a godly individual, not a obedient individual to the things of God, but he was wise in the things of this world, so he had Plan B. And what was that? Well, we see it here in this verse. Look at verse 17, because having need, and this word can mean a requirement. And what are we talking about here? There was a requirement to release to them, meaning to the Jewish people, to the leadership, on account of the festival, what festival we're speaking of, Passover? What's Passover redemption? And therefore the going free, just like the children of Israel went out of Egypt, and they had freedom in this same way. There was a tradition, and Rome would deal with this that when Passover came, the leadership could request one prisoner, and as a token of the celebration and understanding that and of goodwill, the Roman Empire would release one prisoner. So this is what it says here. Look at all the verse, but on account of the requirement to release to them, according to the festival one meaning, one prisoner. What happened? Well, Pontius Pilate wanted to release a man by the name of Barabbas. Now we all know that name, Barabbas in Hebrew bar Abba. But what's important to know is that his name was Yeshua or Jesus. We know that now most Bibles don't include that, even though some of the best ancient manuscripts do. Why don't they include that? If that's his name? Because they thought it would be too confusing. We have two Jesus. Well, here's the point. Pontius Pilate wanted them to say, release Yeshua, and then he could decide which Yeshua he would release, but, but the the leadership were too smart. Notice what it says. Look now to verse 18,

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but they cried out together, and this word for crying out has a prefix that adds an intensity and a loudness to it. So they cried out together, saying, Take this one meaning, take Yeshua and release Barabbas. That was their intent to remove Yeshua, meaning we want something else done with with Yeshua. We don't want him released, but rather release Barabbas unto us. Verse 19. Now, who was Yeshua, bar ABA, or as traditionally called Barabbas. Well, we know a lot about him from the Scripture. He was guilty. But here's the problem, if he was guilty of insurrection against the Roman Empire, what was the punishment for that immediate death? They would have never thrown him in prison. But if you look here two times, the Scripture is going to tell us that he was cast into prison because of insurrection. You know what that tells me? If you know Roman law, it tells me that the insurrection that he was guilty of, and also we'll see in a moment the murder that he was guilty of. So he took part in an insurrection and he murdered someone, but the insurrection wasn't against the Roman Empire. This is what everyone thinks, and they're all wrong. They. Don't understand Roman law, what insurrection that he was guilty of, insurrection against the Jewish leadership. This is why Pontius Pilate chose him, because he was a leader or a rebel in the leadership's mind. They hated him. He hated them, meaning Barabbas hated the leadership. He understood that it was corrupt, and many people had left Jerusalem. Many priests wouldn't serve anymore in the temple because of the corruption. So Barabbas was hated by the leadership. But notice, they wanted Barabbas more than they wanted to see Yeshua being released. So it says here, look again. Who was on account of insurrection. I'm reading in verse

19, a certain insurrection coming about in the city. What city, Jerusalem, and murder, so both of those things being cast into prison. That's so informative, the fact that we're told that tells us that he's guilty of insurrection, not against the Roman Empire, because he would be dead by now. He was guilty of insurrection against the Sanhedrin, that leadership because he, like many others, saw its corruption. Well, move on to verse 20. Therefore, on account of that, again, Pilate, he called before meaning he called all of them before him, wanting to release Yeshua. Now this is what he wanted to do. He wanted to release Yeshua, meaning Jesus of Nazareth. But this is not who the people wanted, and he was not a true leader. A true leader does what is right, not what is expedient for him or what he thinks is best for him, because always doing the right thing is the best policy. It is going to work out best for you in the long run. But Pontius Pilate didn't think about the long run. He thought about now, the present situation. So look, on to our verse. Look, if you would, to verse 21 we just were told that Pontius Pilate's desire was to release Yeshua Jesus of Nazareth. But what happened? Well, look here, look, if you would, to verse, verse 21 but the ones called out. Now, notice they were calling out. And this is the imperfect. Why do I bother telling you this? Because the imperfect foreshadows a change, and there's going to be a change in this. They were calling out because they disagreed with Pontius Pilate. They did not want Yeshua to be released. This is what Pontius Pilate had just said they wanted Barabbas, and therefore, look at the texts. But these individuals, they were crying out saying, What were they saying? Crucify, crucify him. Who's the HIM? Jesus of Nazareth. That's who they wanted to be crucified. Notice verse 22 Pontius Pilate is going to try again to release Yeshua. It says here, but a third time he said to them, for What evil has this one done? Over and over, he's saying he hasn't done anything wrong. In other words, he is innocent, but the Sanhedrin doesn't care. The leadership of that time were thoroughly corrupt. Pontius Pilate is saying he has not done any evil thing that is worthy of death. Death. So he asked them look again at our text. For What evil has this one done nothing? And the word here is cause nothing of a cause of death. I have found in him. Well, if that's the case, release him. That's what you're obligated to do. That's what Roman law requires. But here again, the reason why Pontius Pilate did not is because he thought it was not in his best interests, and therefore he only did what he thought was best for him. This is what the scripture is telling us. So look now to verse, verse 22 at the end, he says, Therefore I have punished him and I will release him. But what happens? Verse 23 but again, with urgency, they knew what pancha. As Pilate wanted, therefore, with urgency and intensely with loud voices, they demanded. And notice this demanded most Bibles translated in the active voice, but it's not, it's in the passive. What does that tell us they were demanding. Who were the people there? But the fact that they were demanding, and it's passive, tells the reader someone had caused them to demand that, that that Pontius Pilate would crucify Messiah and release Barabbas. Someone was behind that, and we know who it is. The Scripture tells us look again, but with urgency and intensity. The word means both things. With loud voices, they demanded that He would be crucified, and their voices prevailed. And it says also the high priest. There we have it. It was the high priest that influenced, that caused the people to cry out, in this way, it was they that wanted Yeshua to be crucified. Why they were corrupt. They were a lot like Pontius Pilate, doing what they thought was best for them and not wanting the truth to destroy their government. Now that sounds odd. The truth destroys their government. Their government wasn't based upon truth. It was thoroughly corrupt. They didn't want truth and righteousness and justice to be to be made in Jerusalem because they wanted the benefits in the short term of sinfulness. They were committed to the things of God. They weren't interested in the will of God, and that's why they they conspired with the people in order that they would cry out, as it says here, for Yeshua to be crucified. And we find that their voices look at the end of verse

23 and their voices prevailed also the high priests. This tells us who was influencing them. Look now to verse 24 But Pilate judge to do according to their demand. And here again, there's two words. We have a word request, but this is a different word that's more strong, and therefore, because it's stronger, we should translate it demand. So again, look at verse 24 and Pilate judged to do according to their demand. Verse 25

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and he released to them the one on account of insurrection and murder. Here's the second time being cast into prison. That is to emphasize, we had that sentence twice that this one who was guilty of insurrection and murder, he was cast into prison. Why? Because who he murdered was not a Roman official who he did insurrection against was not the Roman Empire, but the fact that he was guilty of these things, and he was and he was cast into prison, tells us that he was a rebel against the Sanhedrin, that he did not want this corruption that the high priests, The Sanhedrin, the scribes, the Pharisees that they were bringing into the nation, and this is why he was in prison. And this was the one that Pontius Pilate chose, because he thought, according to his own way of thinking, that certainly they would rather have Jesus of Nazareth being released, that one who was so violent and rebellious against the Jewish leadership, but the People, they were blinded. And when I say people, I'm talking about the leadership, those who are part of the Sanhedrin, they were blinded by their corruption. They were blinded by the fact that they rejected truth. And that's what happens when we reject truth, we are not going to be able to see things correctly, and when we reject the truth of God, it is going to put us in a spiritual condition whereby we are easily manipulated by the enemy for his purposes, rather than the purposes of God. So let's see how this scripture concludes. Look again at verse 20. Five, but he released to them, the one on account of insurrection and murder, having been cast into prison again, being cast is in the passive. It tells us why he was in prison. What was the cause? What was the reason, insurrection and murder, whom they demanded. But in contrast to that, but Yeshua, he delivered over to their will and notice that it was their will. What was that, that an innocent man would be put to death for being who he is, being the very Son of God when we look at the trial, first the trial that took place in the Sanhedrin on on Passover Eve and into Passover day, And then the trial that took place before Pontius Pilate and before Herod and then back again to Pilate, when we look at this, we see that there was nothing unique about the Sanhedrin. Both trials were administered by those who were thoroughly corrupt and thoroughly committed to selfish reasons, and whenever we behave selfishly, we're going to be legally deceived by the enemy, manipulated by him, and we're going to make horrible, tragic decisions. I'm sure that Pontius Pilate, if he could have it to do over, he would do things differently. He would have listened better to his wife, who said, don't have anything to do with this righteous man. Now, a wife is a helpmate, and she sent that word to him in order to help him. But he rejected the one his wife a helpmate. This is all rooted in the scripture to share with us that he rejected God, rejected God's order, reject, rejected God's truth, and then whenever we do that, it's not going to end well with us. And Pilate has eternal regret, and nothing can change that because he acted without faith. Don't be someone who acts faithlessly, but but depend upon this book. Make your life and found your life on the truth of Scripture. If your life is established by and founded on the Word of God, you won't have regrets, but you are going to be brought into the kingdom of God, whereby you will be a recipient forever of the promises and the blessings of God.

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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.