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SUMMARY KEYWORDS

Messiah's crucifixion, innocent Messiah, blaspheming criminal, faith and repentance, eternal life, kingdom promises, redemption, darkness and grace, tearing of veil, centurion's faith, beating breasts, remote understanding, women's faith, righteous judgment, divine sonship

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 our Lord and Savior was hung upon that tree, many things happened that had great significance, and that's why it's so important that you and I understand what took place when Messiah was crucified. Take out your Bible and look with me to the book of Luke and chapter 23 the book of Luke and chapter 23 now I want us to begin with verse 39 where we left off last week. And there we're going to see that something significant took place. We're going to see that he was crucified, not just alone, but with two others. And we talked about how these two others were different than him, and why was this? Because Messiah was innocent. He had never sinned. He had never transgressed the law. He was perfect, always obedient to his father's will. But these two other individuals, they were indeed criminals, and we're going to see that once more, these two criminals, one was very different than the other. One came to faith. One believed in who Messiah is, and what was taking place that day, Passover day when Messiah was laying down his life. So look with me, as I said to Luke's Gospel chapter 23 and we're going to begin in verse 39 where it says but one of the criminals that had been hung meaning hung on the tree being crucified with Messiah. Notice that one of them, what was he doing? One of these criminals, he was blaspheming Messiah. Now that is a significant word. We talked about that word earlier, because blasphemy is only able to be committed against God. And again, this points to the truth that Messiah is divine, that he truly is the only begotten Son of God. Now many translations don't render this word properly. It is the Greek word where we get the English word blasphemy from. So it's a very significant statement, again, but one of the criminals that was being hung, meaning hung on the cross. He was blaspheming him, saying, if you are the Messiah, save yourself. And here's what's emphasized and us now, when he spoke about saving, he wasn't interested in a saving relationship

with God. He wasn't talking about forgiveness of sins. What he was speaking of this one who was blaspheming Messiah. He only wanted to come down from that tree. He didn't want to be crucified and died. He was more interested in his physical life, but Messiah came that we might have eternal life. And eternal life is a spiritual condition, and it is the outcome from redemption, and it's only possible if we are first forgiven, and thereby having been forgiven of all of our sins, we then can be reconciled to God. And here's the good news, we are reconciled to Him forever and ever and ever. This was not the intent of this one who blasphemed Yeshua. He simply wanted not to die that day. He didn't want to suffer the consequences of his sins. Look on to verse 40, but the other. And again, it is that very significant word. It is another of A. Different type. And the use of this word says something to the reader. It shows that this criminal, yes, he is guilty. He understands that. We'll see that in a moment, but he is different than the one who was blaspheming Yeshua. We're going to see that this one truly came to faith, and therefore notice that this other one answered and rebuked him. He is rebuking this other one that was blaspheming Yeshua, and he was saying, Do you not fear God, and I think that's so significant. What was important to him, what had changed? Well, how Messiah was behaving, and what was about to take place on that day, caused this one criminal. He was guilty, he was sinful, but Messiah was sent into this world to save sinners. That means to save you and me, to reconcile us to God whereby we can receive eternal life. Let me say that differently, that we can receive kingdom life, life eternal in the kingdom of God, with God in His presence and experiencing His glory, His blessing, and taking hold of the promises of God, nothing, and I mean just that nothing is better than that. And this second criminal, he was different. That's why we see this word *eteros* being used to describe him. He is different than that blasphemer, and he is rebuking that other criminal saying, Do you not fear God, because in the same judgment, are you now? What's he saying? You're suffering the same thing, and notice he's going to point out a difference. He's saying we're suffering the same thing, but we notice we have a word righteous. Now, what it's saying is this, this second criminal saying it is righteous, meaning it's proper, it is correct. It is just, in other words, that we are being punished. Why? Because for worthy being done. We have done meaning we have done an act. We have behaved in a way that is worthy. That's why this is being brought upon us. This is why we're being crucified. We're guilty. It's proper. It is a righteous thing that we are being crucified. But notice he says, but this one nothing wrong he has done now. NOTICE This one is agreeing with the judgment that is being placed upon him, and this other one, because they acknowledge, or at least one does, that they are guilty, but he also understands that Yeshua, Jesus of Nazareth, that he has done what the Scripture says, and it's correct. He has done nothing wrong. So Messiah is innocent, but yet he's suffering, and why? Because he's taking the punishment that rightly belongs to you and me and to every human being. This is why he was being crucified, and not just crucified on any day, but upon Passover. Now notice the next verse, verse 42 and he was saying to Yeshua and again, what is the tense of that verb, the imperfect and I've shared with you many times, when the imperfect tense is used, we should expect a change, and that's what's happening to this one criminal. Yes, he's guilty. He is deserving crucifixion, but there's a change that has taken place upon him, and therefore, notice what he was saying. Look again at verse 42

Baruch Korman 09:32

and he was saying to Yeshua, remember me. And we've talked about the fact that this word remember is a covenant word. When one remembers it is related to remembering the covenantal promises of God. And therefore this is what he was interested in God's covenantal promises. And he understood

that Yeshua. Was connected to those covenantal promises. What covenantal promises, new covenant promises, that forgiveness and that forgetfulness of God, that he no longer remembers any of our sins, and therefore he says to Yeshua, remember me. And what stands out here is how he addressed Yeshua. He called them what Lord. He says, Remember me, Lord, whenever you should come into your kingdom. What does that tell us? It tells us that this one criminal was indeed different. He wasn't the one that was blaspheming. Why he understood that he was the king, and we're speaking of King Messiah, the King of kings and the Lord of lords. That's why he called them Lord and he believed in those Kingdom promises that we read about and learn about, where in the covenant of God, look now to verse 43 And Yeshua said to him, Truly, it's the word Amen, truly, I say to you today, and notice this next phrase with me now again I've shared with with you many times that that simple word with is very, very important with is a redemptive word. Why do I say that? Because it's only through redemption that you and I can be with God, only those who are redeemed by the blood of the Lamb. And I'm speaking about the Lamb of God Messiah. That's why he's being crucified. And being crucified on that day Passover, in order that we can experience redemption. And this one understands it, and therefore notice what is said here in this scripture, verse 43 And Yeshua said to him, today, with me, you will be in paradise. Now paradise is not heaven. The paradise that Messiah was speaking about in this context is also known as Chech Avraham, or Abraham's bosom. Now when we say Abraham's bosom, we're talking about the chest cavity. And what's the main, main organ in that chest cavity, obviously the heart. And what do we do with the heart? We think as a man thinketh in his heart, the Scripture says, and what we find here is that Abraham's bosom are for those who thought like Abraham. How did Abraham think? Well, hopefully you remember that verse of scripture from the book of Genesis, chapter 15 and verse six, that Abraham believed in God. That's how he thought faithfully, and therefore it was credited to him for righteousness. And therefore Abraham's bosom is a place for the righteous. And because this criminal agreed with God, this is related to repentance, agreeing with God's standards, he acknowledged he was guilty, that he had violated the law of God, and it was proper for him to be punished. But he had hope, and that hope was connected to Messiah, and therefore he says, remember me when you come into your kingdom, and remember that response. What did Yeshua say to him? Truly? I say to you today, that's what's emphatic with me. You will be in paradise, verse 44 now in order to understand verse 44 we need to have a proper Torah perspective, because when we read the Torah, I'm speaking specifically about the second book of the law, the book of Exodus. We read in Exodus, chapter 12 and verse 29 when that redemption happened, when God struck the Egyptians. He did so in the midst of the night. In other words, that this redemption happened with darkness, and therefore in Judaism, we see that there is a connection between darkness and redemption. Now what's going on here? Well, the context is simple. We see that Messiah's hung on that tree. He's being crucified, and also these two other criminals with him. And what do we know? Messiah was crucified, not just on any day, but on Passover, on the first 14th day of the first month. Faith that's Passover. And what is Passover significant for blood, you have to deal with the blood. And Messiah shed his blood, and that blood brings about redemption, redemption for the world. Remember what we talked about last week, what John the Baptist said, Behold the Lamb of God that takes away the sins of the world, not just Jewish sin, but all of sin, all of humanity's sin. And therefore, look at verse 44 but it was about the sixth hour. Now, six is related to grace, and why was Messiah crucified so that we could experience the grace of God. But notice what it says. Look again in verse 44 but it was about the sixth hour, and what happened and darkness came about upon all of the earth until the ninth hour. Now the number nine relates to action, deed, a work, and Messiah was being crucified. That act, that work, that deed of him

being crucified was for the purpose of the grace of God to be made available, and that grace, the grace of God, is inherently tied to redemption. Only through redemption can we receive God's grace. And what is the primary purpose of God's grace? Well, Grace saves we see that, for example, in Titus, chapter two and verse 11, but grace also teaches us to deny ungodliness and to live soberly and righteously in this present age. So we see that the grace of God that saves us also works in our life in order to bring us into the will of God, that we might do the will of God, that we might become his faithful servant. You can only be a faithful servant through redemption, and that's why we see that the children of Israel, along with that mixed multitude, they were redeemed when on Passover, they came out of Egypt, and God gave them his instructions. What do I mean? He gave him or gave them his commandments in order that they might serve, that they might obey. So redemption leads to obedience. Redemption leads to one serving God, and this one criminal. He wanted that. He wanted to serve God now. He wanted to be different. Do you? Are you interested in serving God, following Him, obeying Him, implementing his word into your life? So Look again at verse, verse 44

Baruch Korman 18:04

it was about the sixth hour, and darkness came about upon the whole earth until the ninth hour, and the sun was darkened, made dark. And what happened? Well, notice it says, And the veil of the sanctuary was born in its midst. Now this veil is known as the paroch. It is that veil that separates the holy place to the Holy of Holies. It is that which, which gives us this, this paroch, this veil, keeps us outside in the holy place, but it does not let the priests go into the Holy of Holies. Now, the fact that now, based upon what happened in darkness. Darkness is related to the work of God to redeem His people. That's what we learned, for example, in Exodus 12 and verse 29 where it says that it was in the midst of the night, midnight in darkness, that God struck the Egyptians and brought about the freedom of his people, that that Hebrew people, and that mixed multitude that represented the nations, they came out together in darkness in order to be taken to Mount Sinai, in order that they might worship God and that they might receive God's Instructions on how we serve God. So all of this is happening, and that veil being torn in its midst signifies access to God that now we by the work of redemption, through Messiah, we have access to God. As the writer of Hebrews says in Hebrews. Four, we now have access to God through the work of the Holy Priests, and that we can find grace go before the throne of grace to find help in that time of need. That's what we have access to God through Messiah's work of redemption. Well, let's press on look, if you would, to verse 46 and after calling in a great voice who was calling Yeshua. After Yeshua called in a great voice, he said, Father, into your hands, I commit my spirit and these things. Having said he breathed his last. Now, notice what's being emphasized here, that he called out how in a great voice. Now, normally, when one is crucified and dies on the cross, that one dies of of being suffocated. Why he becomes so weak that he cannot let lift up himself and take a breath so through weakness and being exhausted, he simply doesn't have the strength to breathe. But that's not what we see here, because Messiah, after calling out in a great voice, wasn't that he died because he was crucified. He was crucified, but why did he die? Because death is related to sin and the sins of the world. That's what it says in First John, chapter two, that the sins of the world, not just our sin, the believer sin, but the sins of the world, were placed upon him, and he did the work that was sufficient to redeem the entire world. Now, does that mean everyone's going to be saved? No, only those who believe, only those who exercise faith, only those who through the gospel receive the grace of God and eternal life. So potentially, the work is sufficient, all sufficient to save everyone, but it depends upon you. Are you going to be wise enough and humble enough to trust in his work, what he did, and we see

a supernatural sign that confirms it with that that that darkness that came upon the entire world from noon until three o'clock, from the sixth hour, which is noon, until the ninth hour, which is three in the afternoon. So all of this proves who he was and what he has accomplished on that cross. So he says into your hands, Father, I commit my spirit and these things, having said he breathed his last. Now notice something else. Look at verse 47 we read here, but the Centurion seen that which has happened. Now, a centurion is not just a common soldier. He is a soldier with authority. And why would a Centurion be there? Because he was probably over crucifixion. Why would there be such a high ranking soldier there. He was the one that oversaw the crucifixion there in Jerusalem for the Roman Empire. And this one had probably seen numerous individuals die upon the cross having been crucified. But notice what happened. Something was unique. Messiah didn't die in the normal way. Why? He called out in a great voice and then he breathed his last. What does this show? He had sovereignty over his death. He was in control. And this is why notice what the Scripture says, verse 47 but, but seeing that's what's emphasized. The centurion seeing this, what had happened? What did he do? He gave glory to God. A Roman soldier giving glory to God, the One True God, the God of Israel, because he was led to believe that that this one notice what it says. He said giving glory to God. Certainly this man was righteous now because of the unique way that Messiah died on the cross, not through being suffocated, but he breathed out his last breath with a loud voice. He knew this was unique, that God was here, and he called Yeshua, Jesus of Nazareth, a righteous man. And he was, he was perfectly righteous, never having transgressed. Law. So what is going on here is unique. Look now to verse 48 and all the ones who had gathered, and this is all the crowd who had gathered, who was perceiving these things. But notice they were perceiving these things, but they they saw them in a very unique way. Why do I say that? Notice they were perceiving these things, and what did they do? They were beating their breasts, and then they turned away. Now the implication is this beating of the breast signifies repentance and and this is the change that was happening. When it says here that they were beating their breasts and they left, it shows it's in the imperfect, implying a change. And then finally, let's conclude our last verse, verse 49 but all the ones who were standing now, this is again in the pluperfect. They were there. They witnessed it, but they were far away from understanding, and that's why it says but all the ones who were standing in the pluperfect a an expression of remoteness, being far away from knowing, knowing what they had seen. It says here, having known him, but from a distance. It says also the woman who had followed after him, being with him from the Galilee, they are also seeing these things now we're going to see in our next lesson, as we conclude chapter 23 we're going to see the uniqueness between the women, those who had come with Him, those who had loved Him, those who had served Him, those who had supported them, these women, these understood what they were witnessing, and we're going to see that in the conclusion of chapter 23 but all the other ones who were standing there, they knew him, but they knew him remotely. They knew him from a distance. They didn't know the truth of who he was, like this centurion and like this one who was a criminal, who did not blaspheme him, but asked him to remember me and when you come into your kingdom, let's be like those individuals with faith, those individuals that trusted in Messiah, that were changed from what they thought they now knew the truth that he was truly a righteous one, that he was the son of God. Well,

Intro Voice 27:56

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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.