

# luke\_chapter\_24\_part\_1 (1080p)

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## SUMMARY KEYWORDS

resurrection significance, first day of week, biblical context, first fruits offering, victory symbolism, empty tomb, angelic appearance, fearful women, resurrection power, kingdom implications, Peter's visit, linen garments, divine acceptance, Passover connection, eternal victory

## SPEAKERS

Baruch Korman, Intro Voice

### Intro Voice 00:03

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 00:42

It is quite clear that the most important event that ever took place in human history is the resurrection of Messiah, Yeshua, that is Jesus, Christ. It has the greatest significance of anything, and it is tragic that many believers who know and believe that He rose from the dead do not understand what day He rose from the dead upon. Now we all know the Bible is very clear. It was on the first day of the week. Now, many times when we talk about our organization, we talk about teaching from the Jewish context, and what simply is meant by that is the biblical context. It's very important that we understand the biblical backgrounds so that we can grasp what is being said in the Holy Scriptures. And this is going to become clear in a moment when we look, for example, at first Corinthians, chapter 15, which is a great chapter about the resurrection. It calls Messiah our first fruits. Now in Hebrew, that is the word Rashid, and it's means something specifically we find in the scripture that we go to the day of Passover. The next day is a Shabbat. Now, when I say Shabbat, I'm speaking of a Sabbath day, but it's not necessarily on the seventh day of the week on a traditional Sabbath. It's because that first day of Unleavened Bread is called a Shabbat. It's treated as the Sabbath day regardless of what day of the week it falls upon. And therefore we go to that first day of Unleavened Bread, and then we go to the first day of the week. And that first day of the week after the first day of Unleavened Bread is called Rashid and that's most significant, because on that day, we see that people would make a special offering. That offering is known as the first fruit offering, and there was a specific prayer that was made on that day. As the people would offer up this grain offering that they would bake, they would make a prayer that the rest of the harvest would be like the first fruit. Do you see the significance we as believers and followers of Messiah Yeshua? We are the rest of the harvest, and when he rose from the dead, we see

that we are going to be like him. Now we don't become divine. That would be heresy, but we come like him, in purpose, in thought, in deed, in commitment, we become fully obedient to the purposes of God. The will of God becomes our new nature. This is what a true believer is called to be. And it's that resurrection, and let's be more specific, it is resurrection power that gives us that ability to live, not as the world lives, but lives. And do the ministry continue in the ministry of Messiah. So that's why it's so important that we see when Messiah rose from the dead. We look at, for example, Leviticus, chapter 23 and we see that in that discussion for the Feast of Unleavened Bread, we find that special holiday that's called Rashid in Hebrew, which is the day that Messiah rose from the dead. And all the significance of that day, and that day is understood in Judaism as a day of victory. This is why this offering that is given the priest would wave it above his head as a wave offering, which does indeed symbolize victory. Well, take out your Bible and look with me to the Gospel of Luke and chapter 24 the Gospel of Luke and chapter 24

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now we have been following the events of Passover. And now we're going to move into an event that took place not on Passover. The crucifixion happened on Passover. And we see that the next day after Passover, begins this day of Unleavened Bread, which is a festival of seven days. And within this festival, on the first day of the week after the first day of Unleavened Bread, we have this holiday known as Rashid or first fruits. And notice what the scripture says in Luke chapter 24 and verse one, where it says, but for the sake of the first and this would be the first day of the week, so we're clearly talking about a Sunday. Now realize something, when does Sunday begin? Well with the conclusion of Shabbat, that seventh day of the week when it gets dark, it's a new day. So Sunday doesn't begin Sunday morning. Sunday begins when it becomes dark at the conclusion of Shabbat, meaning when Saturday is over and it becomes dark in Judaism, and let's be very biblical according to the biblical account. Now, why do I say that? Because when you look at creation account, in Genesis, chapter one, it would say this an evening and a morning the first day. Now that's important, because the day begins in the evening, not in the morning, not at midnight, as as many people follow, but it begins with darkness. And therefore that first day of the week, the Day of Resurrection, would begin at the conclusion of Shabbat. That's when the first day of the week begins. Look again at verse one, but for the sake of the first day of the week. Now, why is that important? Well, according to what we've studied, he died, was crucified on Passover. He was put into the tomb as as the high Shabbat, according to John 19 verse 31 was beginning. This means what? It means that on the beginning of the festival, first day of Unleavened Bread, he was in the tomb. And it wasn't until the conclusion of that first Shabbat, that normal seventh day of the week when that was over, then the first day of the week begins, and that is a special day when there's a special observance that must be done. We call that the observance of Rashid or the festival of First Fruits. It's one day, and it speaks of a specific commandment that had to be done this, this offering to the priests that became a wave, offering that signifies victory with the prayer of the people, which was May the rest of the harvest, meaning you and me, all believers, may we be like the first fruit, meaning like Messiah. And it says here that that it was very early in the morning when they and we're talking about the women, but also it says, and there were certain ones with them, and them is in the feminine. So we're talking about that there were a group of women that came together to the tomb very early. And this word, which means early, has to do as the light was beginning, but it was still far away. It was distant to them. So it was very early on that first day of the week, not at the conclusion of Shabbat, but later on. So we find that typically, on that time of year, the first day of

Unleavened Bread would begin around six, 630 in the evening. That would mean that that Shabbat, that that seventh day Shabbat would be over around an hour later, so maybe seven, 730 in the evening. But the women did not come immediately at the conclusion of Shabbat. But rather they came. 15, when it was very early in the morning. And notice what it says here that they did so, and they brought spices which had been prepared, which they had prepared. Look now to verse two, but they found the rock having been removed. Now this is important because this gives the reader some insight. When we look at that grammatical construction for that rock, that stone that sealed the tomb, we are told that it had been removed. What do we know about that it is in the perfect tense, which speaks about an event that began in the past. It is still true now, and it has significance into the future. Doesn't that describe well, that empty tomb. The tomb was emptied in the past, meaning we know that the angels rolled away that that stone, according to one gospel, there was that earthquake, signifying the significance of this event. It was true at the time that the women came and again, because it speaks about a past event that's still true in the present and goes into the future. Its implications. It tells us that the resurrection has significant implications, forever and ever, ever and ever, relates to the kingdom, that it has Kingdom implications, and it's within a context of victory, eternal victory, we have because of the fact that Messiah was raised from the dead. So they found that the stone or the rock had been removed from the tomb. Verse two, and after they entered, they did not find the body of the Lord Yeshua, so he was not there. We're going to find out why he wasn't there. Look now to the next verse, verse four, where it says and it came about in their confusion, meaning they were perplexed. They knew that he had died on the cross. He was buried. He was put into that tomb, but when they came there, the stone had been removed, and they did not find his body. And it says that they became perplexed concerning this, and behold, it says two men. Now sometimes in the Scripture, men are literally angels, and that's what we would believe here, that these two men were angels, and it says that they stood with them, meaning they were with these women. And notice what it says we are told here that they are standing with these women, but their garments were light or shiny or brilliant. They were full of light. That's not normal. And again, it tells us that these individuals, they were angels. And what happens? Look now at Verse five,

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but having become fearful, who became fearful? They these women who were at the tomb, having become fearful, they bowed their face to the ground. Now that's also significant, because normally, when a human being comes in contact with something that is holy or something that is divine or one that God has sent like an angel, we are to show humility, and this is what we see here. This also confirms the angelic nature of these two men. So they bowed their face to the ground. They said to them, Why and who's speaking now? The angel said to these women, why are you seeking the living with the dead? Now that's important, because what this is foreshadowing is that they were seeking the corpse of Yeshua. They knew that he died upon the cross, and they still believed that he was dead. What were they there for? Well, we don't have to speculate. The Scripture tells us they had come with spices in order to better prepare his body for burial. They came out of love and adoration and a commitment. Meant to him. But here's the problem, he had said to them over and over and over that he was going to go to Jerusalem because of Passover. When we talk about Passover, what should come into our mind? Death Passover comes death visits every house. There's two possibilities, either the death of the lamb or the death of the firstborn. But Passover announces death. They knew that he died, but what else did he say? Not only that he was going to die on Passover, but on the third day he was

going to be raised from the dead. We'll talk more about that in a moment. But no one heard that. No one expected him to be alive. No one expected him to be resurrected. The resurrection relates to the kingdom. No one was really believing his kingdom message, and that is so sad. Look on. These angels were saying to them, to the women, why are you seeking the living with the dead? Verse six, he is not here, but and again, why don't translators pay attention to the grammar, because if we don't, we are confused. We do not understand what has happened. Because most translations will say this because he has risen, doesn't say that. It is in the passive voice, meaning he had been raised. He didn't raise himself. Now, I know the Scripture. Messiah says, for example, in John chapter 10, he says, I have the authority to lay down my life. He did, and I have the authority to take it up again. He did, but he didn't take up his life. What did he do? He submitted. He waited. And what we find, theologically in the Scripture is that God the Father raised Him from the dead. Why is that so important? Because the resurrection, the fact that God the Father raised Him from the dead. It was God who was that power that brought about the resurrection shows God the Father accepting his offering. Him being that Passover lamb. What's the purpose of Passover redemption? The resurrection confirms that Messiah's resurrection was approved by God, that His work of redemption was certified by God. That's the message of the resurrection. So it says he is not here, but he has been raised. You remember, as he has spoken to you when he was still in the Galilee. Now, again, we've learned a biblical truth every time that the term Galilee appears in the Bible, it is for the purpose of revealing something. The term Galilee is derived from the Hebrew verb, which means to roll or to uncover or to reveal. So he spoke to them about exactly what was going to happen. He did so in the Galilee saying, notice verse seven, saying that it is necessary, what an important word. This word for necessary means something that is absolutely necessary in regard to the will of God, it must happen in order to fulfill the purposes of God. Look again at verse seven, saying that it is necessary that the Son of Man be delivered into the hands of sinful men and to be crucified and for the sake of the third day. Now, why is that important? Doesn't say on the third day. That's how most Bibles translate it, but it's in the dative case, this reveals purpose for the sake of that. There's a reason and why. Well, again, the number three relates to revealing something, proving something, documenting something, and also victory. Now we see something when we go back to the Abrahamic covenant and Abraham's obedience and faith, he was willing to offer up his son. You read in Genesis 22 all of that took place on the third day. This is what proves to us that Messiah is the seed of Abraham. He's the one that that Abrahamic covenant is based upon. I. So he was going to be delivered over into the hands of sinful men and be crucified, and for the sake of the third day to rise verse eight and and this is also in the passive and being caused to remember his words. So the purpose of what these angels were saying was to cause the women and to cause the reader, you and me, to remember what he has said, his words, verse verse nine, Word says. And after they returned from the tomb. They proclaim these things, all of these things, to the 11 and to all the others, other ones who had faith, other ones who were his disciples. And we're going to learn who they were. Look now to verse 10, and they were Mary Magdalene and Iwana and Mary, and it says Mary of ya COVID, meaning Mary of Jacob. Now we're speaking here many times. Jacob is called James in English. Why? I don't know it's simply the name Jacob, but this is referring to the Mary of Yaakov, of Jacob. And the implication is, this is the mother of Jacob, or James, and to the remaining ones who were with them, with these women, and they were saying to the apostles, these things, verse 11, and

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they manifested before them as folly when They spoke these things, these things were manifested to them as what as folly. Their words, which were given to them, spoken to them, revealed to them, seemed to them as folly. Now that's a strong word. What it means is they were not receiving their testimony, the fact that he was raised from the dead, that he was alive, that the tomb was empty. None of these people understood the significance of this. So these words were manifested to them in a way that they thought were were folly. And it says, look at the end of verse 11. And they did not believe then. So it was the women who were the first ones to proclaim the fact that he's not dead, but that he was raised from the tomb. They heard that from who these two angels, these two who wore clothes that were illuminated, that were shiny, that were bright, and they nevertheless did not believe the testimony. Now, here's a biblical truth. When you doubt the resurrection, you're also doubting the kingdom promises. You don't believe in Messiah's resurrection. You don't have a kingdom hope. You don't have a faith that's pleasing to God. You don't have the belief that is going to justify you, save you. What does the Apostle Paul say? And in Romans, chapter 10, he talks about how faith comes through hearing and hearing the Word of God. That's what we're looking at. That's what we're studying. And it says that you must confess with your mouth, believe in your heart, not only that he died, but that God raised Him from the dead again, you reject the resurrection. You reject salvation. No one can be saved without believing that Messiah not only died for our sins, but that God raised Him from the dead. That's the message. And through that resurrection, we find something. He is the Rashid. He is the first fruit. What does that mean? We are going to be like him, that we are going to be committed to Him. We are going to carry on the work of Messiah, that we are going to submit to God's plan and His purposes, that we are going to be brought into his family as the servants of the living God. Last verse, look at verse 12. But Peter rose up and he ran to the tomb. Now, what is this conveying to us? Peter? It's. He had heard the same things. Remember when Messiah rebuked Peter with those strong words, Get behind me Satan. And what was Peter's problem? Well, Messiah says it. We don't have to guess. He says, Peter, you are thinking like a man. Don't think as a human being. Think according to the revelation of God, what the Word of God reveals, Peter had changed. He knew that he had failed Messiah when He scattered and now and when he denied him those three times. But now, Peter got up, he ran to the tomb, and he bowed down. He looks and what does he see? He sees the linen garments lying alone. Now he knew something. Those linen garments were burial garments, and they were separated. They were by themselves. We find in John's Gospel that the the Talit, the prayer shawl that is wrapped around the head of a man who has died, was folded up and and separated from the burial garments. Who would do that? A Jew? What Jew did it, a believing Jew, believing in the work of God. Who was that Messiah? He took that, that that garment, that prayer shawl, wasn't a handkerchief, it wasn't a face cloth, it wasn't anything like that, or a napkin. It was a prayer show. That's the tradition, and we teach that. We treat that with respect. So he folded it up as one is taught to do, and he laid it not with the impure burial garments, but he gives life. So he separated. And it says here that Peter saw the linen garments, those burial garments, lying by themselves, and he went away. How did he go away, marveling to himself on what that which had happened now again, that phrase, he was marveling within himself, because what had happened, it's a very special construction. Once again, it tells us that what happened was not something just then, but it was the will of God. It was the plan of God, because the perfect tense is used to speak about something that began in the past. It has relevance now, and it will continue to have relevance. That is the gospel message, and it can have relevance for you if you believe it, believe in the resurrection, there is no hope in the kingdom. If you reject the resurrection,

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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 loveisrael.org again, to find out more about us, please visit our website, love israel.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.