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SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom, and welcome to via after yisrayl 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 Zerah 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 at love Israel dot o RG That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

Baruch Korman 00:42

God was at work 2000 years ago, in bringing about supernaturally the conception of John the Baptists. And then as we know, through a virgin birth, we see how Messiah entered into this world to bring about salvation. And when we look at the Scripture concerning the birth of these two men, we see something we see that prophecy surrounds their birth. And why is that? Well, when we look at prophecy in the Old Testament, and for that matter, prophecy in the New Testament, we see that there is something that is dominant. And what is that? Repentance? Whenever there is prophecy, there is always the call to repentance. And let me say something to you at this time. And that is, as I listen to many Bible teachers, I see that there is a hesitancy to speak of repentance. In fact, many of the most popular Bible teachers do not speak about repentance for some reason. And when you rip out repentance from the gospel message, you no longer have a saving gospel. Remember what John the Baptist said, he spoke to some of the leaders of Jerusalem who were coming out to his baptism, and he spoke harshly to them and he said, bear fruit worthy of repentance. Now, many people are simply confused about what repentance is. Remember, we just mentioned about the fruit of repentance. That's the outcome, having repented properly, repentance foundationally is a change of one's mind how to agree with the Word of God. So when someone repents, they agree with God, they accept God's standards, God's laws, God's instructions, and they put their will aside, again. They agree with God. And it's only after that repentance agree with God accepting His Word, then and only then are you able to bear fruit worthy of repentance? See, Repentance involves a change in the mind, we can say it a different way, a change in one's heart in the Scripture, there's a relationship between the heart and the mind. What does the Bible say, As a man thinketh in his heart, so we change our heart we agree with God. And the outcome of that is going to be fruit that is deeds behavior, which is in line with the agreement of God, what God

says, is a proper way to live. First you repent, you receive that gospel, you become a new creation, and then only after becoming that new creation, by faith through the grace of God, then and only then, are you going to bear fruit worthy of repentance? Well take out your Bible and look with me to the book of Luke and verse 67, the book of Luke chapter one and verse 67. Here, we're going to see that that Zaharia that is the father of John, the Baptists, that he is going to speak and he is going to speak prophetically look with me to that verse, verse 67. And Zaharia, his father, what happened? He was full of the Holy Spirit. And he prophesied saying, Now do you see something? That relationship between the Holy Spirit and prophecy, there's a reason why we see both prophecy and the whole least spirit mentioned in this verse, one of the purposes of the Holy Spirit is to bring God's order into a believers life. So realize this, if you're not interested in God's order for your life, we can say it a different way. If you're not interested in God's purposes, then the anointing of the Holy Spirit is not going to be upon you. If you are a believer, you are going to be grieving and quenching the Holy Spirit. But for a faithful believer that desires God's order in their life, what's going to happen, they're going to receive the anointing that empowerment, that provision of God, in order that they can do what is pleasing to God. Let me say that another way, that they glorify God with not just their words, but also with their actions, and one that was very pleasing to God is John, the Baptists. We'll talk more about him and the weeks to come, but Zaharia his father, being filled with the Holy Spirit, He prophesied, saying, again, we see how the Holy Spirit leads us to prophetic truth. There's an agreement with the Holy Spirit, and the purpose of prophecy, to bring about a change where that person reflects God's order, verse 68, this is what Zaharia said, bless it be the Lord, the God of Israel. Now, Israel is a kingdom word. And the fact that it mentions the blessing of God, who is and notice what he says, Blessed is the Lord, the God of Israel. This tells us that term Israel brings a kingdom context to this passage. And we note that the kingdom is foundational, both in the work of John what did John say? He says, Repent, for the kingdom of heaven, is at hand. Messiah, when he began his ministry, he said the same thing, Repent, for the kingdom of heaven is at hand. So it's through prophetic truth, that we understand Kingdom purpose, and how not only to enter into the kingdom, but how to behave according to Kingdom truth. And this age, at this time, while we are here in this body, in this world, so again, verse 68, bless it be the Lord, the God of Israel. And notice this next word, this is a word, it's Greek, but it's similar in meaning to a word we find in Hebrew, which means that God has visited and that term to visit has to do with God getting involved in his people's lives, to bring about a change. Now, sometime this word is used for punishment. Other times it's used, as in this case, for redemption, God bringing about a wonderful change, when it's punishment. It has the same purpose to bring about a change, a repentant change, but notice what it says he has visited and he has made redemption for his people. Very important. Some will simply say He has redeemed his people doesn't say that. The words are very important. He has made redemption for his people. What's the difference? There's an emphasis, this term puts it in the emphatic which emphasizes that God has made redemption, not just that the people were redeemed, but they were redeemed by Gods visiting them, and how is he going to visit them in the person of his only begotten Son, Messiah issue. So once more, he has made redemption for his people. Verse 69.

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And he raised and this means to raise up the horn of our salvation in the house of David, his servant. Now all of this is prophetic. We know from that house of David, there's going to be one the son of David, that's a term meeting the Messiah that is going to raise up and this one is going to bring

salvation. Now we have the term horn of salvation, I would encourage you to do a study of this term, the horn of salvation. It's a messianic term, it speaks about power. It speaks about authority. It speaks about one who is going to do the work of salvation. And that horn of salvation speaks of his exultation, that he is going to be glorified, that he is going to be well pleasing to God. So once more, speaks about the horn of salvation for us, in the house of David, his servant, verse 70, just as an here again, all of this is the fulfillment of prophecy. That's what God's doing. And that's what God is always doing. He's moving in accordance with His Word. And that's why it's so important that you and I value his word. And when we look at this verse, once more verse, verse 70, just as He has spoken through the mouth, of His holy prophets, of old. Now, when he says, of old realize, when this is happening, we're talking about an event 2000 years ago. And when he speaks about his holy prophets of old, he's talking about something 500 years or more before this. And what we find is that there's a uniqueness. And that time, God is moving in a unique way to fulfill his prophetic promises concerning and we've seen two things. We've seen that he has made salvation, and also the horn of salvation. And that term salvation is also related to what we've already spoken of. When it says that he has made redemption, there is that inherent relationship between redemption and salvation, it is redemption, and that involves a payment, a payment of, of blood through life, giving of a life to shutting the blood, and only by means of the shedding of blood is there redemption, and the outcome of that work of redemption, that payment of redemption is indeed, salvation. And salvation involves victory, and more precisely, a kingdom victory. And we need to understand that in two ways, Kingdom victory, I will enter into the kingdom, but not just that, I will also behave in this body at this time, in this present age, according to Kingdom truth. So all too often, what happens is this. When we think of the gospel, we only think about entering into the kingdom of God, when we die going into heaven. That's true. That's wonderful. But the gospel is more than that. The gospel has power for today, that we might live according to Kingdom truth. And that's how we do two things. We have a powerful testimony and we glorify God, not just in word that's important to do, but also in deed. Verse 71, salvation from our enemies, that's another benefit. When you experience redemption, and there's only one Redeemer, Messiah, Yeshua, Jesus Christ. It is only when you experience His redemption because he made that payment. When he shed his blood upon that tree, he did so on Passover, the festival redemption, all of this is not happening by by, by coincidence, but it's happening based upon the providence of God. So salvation from our enemies, and from the hand of all the ones who are hating us. Now, if you look at the Jewish people throughout history, there's something that can easily be agreed upon. The Jewish people have suffered greatly. And we see so frequently, there is no basis for it, meaning this. There hasn't been some act, some conflict, something that was done by Jewish people to non Jewish people, that that forms a legitimacy of that. If we just go back 80 years to Europe, we see that the Jewish people were a great blessing in places like German Knee, they contributed to society, they were part of society, they valued that society, they wanted to contribute in many different ways. But what happens, we know the rest of the story, simply because in here this simply because they were of Jewish descent, what happened? Persecution, they they had their possessions taken away, they were rounded up, many were put to death. Others were sent to to death camps where many died there. And we see that was not an exception. There had been many, what's called pogroms many times prior to World War Two in the Holocaust, there were rising up against the Jewish people study the history of Europe, many times and this goes back to the medieval period. And even before there was Jewish people living there, and then suddenly, without any reason without any costs, simply anti semitism, and what happens, they were forced out of society having to leave that city couldn't hold certain jobs, and the list of persecution, and

and hatred goes on and on. Well, redemption, for the Jewish people is going to bring a change to that situation. And that's what he's speaking about here. So salvation from our enemies, and from the hand of all those who hate us. Look now to verse 72. Now, there's something that is consistent about God, God is a blessing God, he is a gracious God, he is a given God. But notice what it says. And we'll see a few examples of this, verse 72, it says, to make mercy. God is a merciful God. And that is a great source of comfort. You can be in any situation. And if you humble yourself, and you turn to God sincerely, and you seek His mercy, through faith in Messiah show up by name, whether that is in your language, ie Asus, or Asus, or however you say the term Jesus and Hebrew, you're sure, if you turn to him sincerely, by that name, God will be merciful. That's what it says here, verse 72, to make mercy with our fathers, and to remember his holy covenant. Now, that tells us and I believe that holy covenant is referring to the New Covenant. Why would you look at Jeremiah 31, where that new covenant is mentioned. It is a covenant of forgiveness. It is a covenant based upon the mercy of God. And there's a very close relationship between the Abrahamic covenant, a covenant of blessing, which is also rooted in mercy. Because the seed of Abraham, in one sense is Messiah. He's the one that's come into the world in order to release to make available to offer that invitation of the mercy of God to all all, every tribe, every language, every people, every nation, God is willing to extend to them without costs, Mercy. So God is the one look again, that makes mercy and it says with our fathers, and to remind to remind of His holy covenant, verse 73. Now it is a covenant of forgiveness. Can we trust that? Is God truly going to be merciful? Well, notice what he says in the next verse 73.

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The oath which he swore to Abraham, our father, so God in regard to this covenant, and as I said, there is an inherent relationship between the Abrahamic Covenant and the New Covenant. And Jeremiah, the foundation of both is indeed Messiah Chu. He is, as Paul says, In Galatians, 3:16, the seed of Abraham. Now in one sense also is Israel and not just Israel, all believers, Jew and Gentile. They're also part of the seed of Abraham, but there is the seed of Abraham Messiah, and the seed of Abraham all Those who are part of God's Kingdom people, we can say it this way, the congregation of the redeemed. That's who God has taken that oath towards those people that He has sworn look again, the oath which he swore to Abraham, our Father, and he set them. How did he set them? We'll keep reading, next verse. Next word in that next verse, verse 74, is the word without fear. Now, what's he speaking about here without fear means you can have assurance, you can have confidence, so important. When we look at the gospel, we can have confidence that if we receive it, all those promises, what type of promises covenantal promises are going to be realized God does not lie, he has taken an oath. And he is going to keep every one of those promises that he made Abraham that we can take hold of, in the same way that Abraham did by faith. So he says, without fear, from the hand of our enemies, why? Why don't we have to fear our enemies, he says, delivering delivering us for what purpose to serve Him. So here's a very important truth. You need to affirm that God has and this were delivered to also we could translate it, he has rescued me from the hands of my enemies, make it very personal, first person singular, he has rescued me from the hands of my enemies. Why? So that I can serve Him? So ask yourself a question. If you've received the gospel, and my hope is that you have, are you serving Him. That's the order that God wants to bring into your life, that your life reflects one who has been delivered from the enemy in order that we might serve Him. We see that going all the way back to the Exodus, they were servants of Pharaoh, God set them free. He brought them out of Egypt, he destroyed the Enemy destroyed. Pharaoh and his people, his soldiers in the Yom Souf, the

Red Sea, in order that they might be free, and that liberty is to serve Him. Verse 75. Now that change when we receive mercy, and the grace of God, it brings about a wonderful change. He says in verse 75, in holiness and righteousness before him. That's how we live. That's how we serve Him, and holiness and righteousness before him. He says, all the days of our lives, and that begins today. You may not be serving him yesterday, all right now that all can change. With the power of redemption comes the power to change, salvation, is living no longer for your desires, but for the desires of God. So to serve Him, every day of our life. And you and in verse 76, we see a change. Now this prophecy is going to be made, it's been about Israel, his people, and understand if you're not Jewish, this promise is also extended to you, as I said, all nations, all peoples, all tribes, all languages, it's available to you. It is a broad invitation, but very specific. It's only through the gospel, that you can receive mercy, that you can find deliverance, that rescue through redemption by faith in that one Messiah show in verse 76, it's going to focus on John the Baptist. What does it say about him? His father is the one who's prophesy and he says, and you, son, and this word son can also relate to to a child, who is a servant, one who honors his father, and you child, a prophet, being called a prophet of the most tie. And notice what it says, for us, we'll go before the face can mean the presence, the presence of the Lord, why? To prepare his ways. That's the call of John the Baptist to prepare the ways of Messiah Yeshua, who is indeed the Lord, verse 77, and to give knowledge of salvation to his people, and that knowledge of self They should notice what salvation is linked to the forgiveness of their sins, that knowledge of salvation which focuses first and foremost, on the forgiveness of sins, verse 78, again, that mercy, that compassion of God, where it says, Through the compassionate mercy of our God, in which she, what does he do? He looks he takes notice he visits, visits us who does? Well, now we have that that that goes going up. Now, it's usually in regard to the sun going up su n. But here, there's a play on words. And it's speaking about this one who's going to rise up. And it's the one who's going to rise up as the horn of salvation, the Redeemer, the Messiah, the Son of David, the king. This is who we're speaking about rising up. And it says he does so in the most highest way. Verse 79, this one is going to do what shine upon those those who are in darkness, and in the shadow of death. They're seated, he's going to shine light, and those that that are in that situation, he's going to bring a change what type of change, he is going to straighten our feet, in the way of peace. What does it mean the way of peace, he's speaking about here peace, as related to the will of God, the fulfillment of that will, he is going to guide us straight and thus he has visited visited us to bring that change whereby we walk in the right way, his way according to his will, and His purpose, His last verse, and that son, what son, this child, meaning John, the Baptists, he grew, and he became strong or mighty in the Spirit. And he was in the deserts and that wilderness areas until the day until the day of His manifestation to who, to Israel. And let me just point out that word for manifestation is only found one time in this form. And this construction here, it speaks about the uniqueness of John the Baptists, that he was conceived miraculously, from a woman who was barren in order that he might go before the only Lord and Savior Messiah show that he might prepare the way and he did so where he was in the desert, great significance in that we'll talk about that next week. Until then, Shalom from Israel.

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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 love Israel dot o RG there you will find articles and numerous other lectures by baru these teachings are in video for 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 it.
Shalom from Israel.