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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

The most important event in all of human history is the resurrection, the resurrection of Messiah shuaa, that is Jesus Christ from the dead. And the next most significant event is tied to the resurrection. And I'm speaking about the birth of Messiah, the resurrection could only happen, because Messiah entered in to this world. And another way that we could talk about the birth is with that theological term, the incarnation. And that is when God who is Spirit took on human flesh, that he might dwell among us, and that he might do that work of redemption. Let me say that differently, that he might save us from sin, that we could enter into His presence for eternity. And that's why the birth of Messiah is good news. Not just that God has visited his people, but he's done so for a kingdom purpose. You see, the kingdom is foundational to our faith. What was the first message that John the Baptist proclaimed? Repent, why the kingdom of heaven is at hand. And likewise, when you show when he began his ministry, he said the same thing, Repent, for the kingdom of heaven is at hand. And the Kingdom of Heaven speaks of the kingdom of God, but at a distance, but when we speak about the Kingdom of God, and the Bible testifies to and about the Kingdom of God, there is a nearness, there is a present day benefit, there is a kingdom benefit for his people. Well, in this scripture, we're going to see how this all began. This message of hope being fulfilled through the Incarnation, that is the birth of Messiah, take out your Bible and look with me to Luke's Gospel. And chapter two, the gospel of Luke and chapter two. One of the things that stands out in Luke's presentation of his gospel is a very broad message to the world. It is inclusive for all people, not just to Israel, not just to the religious, but to all people. And we're going to see that being emphasize in whom this first proclamation of the birth of Messiah was made to and of course, I'm speaking about shepherds. So look with me to this verse, verse eight of chapter two words us and shepherds were in that same country. Now, the word here doesn't mean country as in a nation,

but a region or area. In other words, in that same general location, there were shepherds. And we're going to see that shepherds are emphasized here, which is most surprising. See many in the West, we might have a very fun place for shepherds in our heart. But but in this culture, in the biblical culture, shepherds were were seen as as outcasts. They were frequently rejected. And let me give you an example of this. Think about King David for a moment. When Samuel the Prophet came to the house of Jesse, in order to anoint the next king. David was out in the fields. David wasn't there and they didn't eat even bothered to get him why. Samuel said, one of your sons, and it turned out to be David, we all know this. But they ignored David why? Because he was a shepherd. A shepherds work was not what most people wanted to do. It was demanding. It was time consuming. It was risky. And for the most part, it was very low in regard to pay. Now anyone could be a shepherd, but it took a very special person to be a good shepherd, a faithful Shepherd. So look again at this first verse, verse eight. And there were shepherds in that same country. And what were they doing? Lodging, that means they would sleep out in the fields, they didn't have money, nor could even if they did, could date go and sleep in a hotel. There were not the ability to do that. Because if they left the sheep, they would be at risk. So the shepherds as it says here, they were lodging that is that they were residing in the filth at nighttime. Why? Because they were watching the flock by night. Now I would underline that phrase by night. Why? In the Scripture night has a very special significance. Let me give you an example of this. You look some time in the chapter dealing with Passover Exodus, chapter 12. And verse 29. And there it says, When God does that work of redemption. Now we know that there were nine plagues, and the children of Israel were still in Egypt. It was that final plague that plague upon the firstborn. That brought a change that brought redemption to the children of Israel. And that play came about again, Exodus 12, verse 29, it came about at night. In fact, we see many places in the Scripture, where God works mightily and uniquely at night in order to bring about a God pleasing change. I'm reminded of what it says in Psalm 30 Where it says, we go to sleep at night with weeping, but we rise up in the morning, rejoicing. Now what brought about the change not us, God did ye are God neither slumbers or sleeps? So we might be at rest. We might be sleeping and have unconsciousness, but God can move. God neither slumbers are asleep. He does great things at night. And therefore this is emphasize what's going to happen. This proclamation is going to take place at night. Second part of verse eight. At their sheep, meaning they were by night, guarding their flocks, who were the shepherds. And then we see in verse nine, and behold,

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the word Behold, and I say this so frequently, because this word Behold, appears so frequently in the scripture, and whenever it does, it should capture your attention. It should, you should be reminded that what is going to be said right after that word Behold, is of special significance. And you need to recognize this significance if you're going to interpret this passage properly. So behold, the angel of the Lord, not just a Angel, but the angel of the Lord. And if you do a good study of Scripture, where that angel Lord appears in the Bible, and he appears frequently and what he does, it is always within a context of deliverance within a framework of salvation. And this is exactly what we're going to see in this passage as well. Once more verse, verse nine, and be a whole Hold the angel of the Lord stood to them meaning before them, these shepherds, and the glory of the Lord, will the scripture has a word for shining around that word shining, is actually the word lamp in a verbal construction. So our lamp was shining around them around who? These shepherds. Now what we know is this humanity, we are guilty before God. What does the Scripture say? No one is righteous, no, not one. So every human

being born in a natural way, and conceived in an unnatural way, is unrighteous, but the Son of God conceived supernaturally by the Holy Spirit, without male seat, we know that he is perfect, that he never sinned. And therefore what the scripture is telling us in this passage of Scripture, when the glory of God shined around the shepherds, they were convicted by their sinfulness. How do we know that? Well, what does it say immediately thereafter? We read that they were made to fear, a great fear. Now if your Bible says they feared a great fear, it's incorrect. Now, you may say, Well, this is rather trivial. No, it is not. What's emphasize in the original language, is that it was the glory of God appearing around them that caused them that made them to fear. And they feared a great fear of meaning, not a natural one, not simply being scared of something, being fearful of some human or physical happening. No, they were made to fear, a great fear because they were in the presence of God's glory. Now this has significance, because it is only because Messiah was born only because he died upon that cross only because he raised from the dead, that you and I, when we receive this one who was born, we'll find out more about who he is and his identity in a moment. It's only when we receive Him by faith, that we are going to receive grace that safes we are going to be justified that is reconciled to God. And we are going to be placed in a state before God of righteousness. Well, these shepherds, they were convicted by their unworthiness, and they were made to fear, a great fear. And it says here, first 10. And that angel said to them, that same angel said to them, Do not fear why God's not coming now to destroy you because of your sinfulness. But rather, do not fear for behold, and this is that second time that word behold is mentioned. Now we see the connection between the angel of the Lord, and why he came, he came to proclaim something and what is that? Well, we just need to read it. For behold, I bring good news for you. Now again, if your Bible says, bring good news to you, just not to you, but it is for you. This is telling us that God is working for us for what for our redemption, for us, who are unholy, who are sinful, who are separated from God, so that we can be in the glory of God. What does that mean? That we can be in the presence of God, and man in the presence of God only comes about because of redemption and ultimately, it is a kingdom event. That's what this angel of the Lord is proclaiming. For behold, I bring for you good news. Of a great joy. Again, that word great means not normal, not of this world but supernatural. I bring you a great joy that is a heavenly Joy far beyond what anyone can know naturally in this world. And he goes on to say which will be for all people. Now, I like this because it's not just for one people, not just for the Jewish people, not just for the religious people, not just for those people that appear a holy and good and righteous, but what does it say? It is for all people. And this simply shows the broadness, how broad let me set another way, how inclusive. This gospel message is. Now it's inclusive, but it is unique. Because he is not one of many saviors he is the only Savior. Now, I've shared this before, I don't want to share it again. If you say you're sure he is my Savior, the world's not gonna have a problem with that. But when you say he is the only Savior, there is no other name. No other one, no one has done the work necessary to bring about redemption, only him. See, it's just like we hear that expression. Well, this is my truth. There's no such thing as my truth and your truth. But there's only the truth of God. And we either accept His truth, or we reject His truth. But it's not my truth, your truth, her truth, his truth. All of that is false. Now, the world likes it. When you say, Well, this is my truth. This is what works for me. This is how I see things. And this is the part that I follow. No. What we need to say is, this is truth, there is only one savior. And his name is you're sure that is Jesus of Nazareth. And if we reject Him, we reject any expectation of being in the kingdom of God, and all other promises of salvation are false. Now we're coming up upon a time and getting nearer and nearer. One such speech is going to be branded as hate speech. It's putting down others is going to make others feel unsafe, unsecure. They're going to say that, that the uniqueness of of Messiah as the only Savior,

that's that's toxic, so what, speak truth, and lead the consequences to God, such wise advice, and I learned it verse from Dr. Charles Stanley, follow God obey God, and lead the consequences to him. It's so simple, but it is so very profound. We read, for behold, I brain for you, good news, of a great joy. That will be to all people. Verse 11. Now he's going to tell us how this good news came about what was done that there would be this good news. And when we speak about good news, we're not just speaking about anything that sounds good, anything that makes us happy. We're not just talking about good news in a general sense. But this term means specifically, good news about the final redemption. That is a kingdom redemption, that good news of the final redemption, redemption focuses upon one, and that is the Messiah. And this is exactly where this passage is going. Again.

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Because the Savior, has been born once more for you. Very important, because the Savior has been born for you this day, who is Messiah, the Lord. Now, in reading this, there's something that is rather bothersome to those who subscribe to Judaism. Now, I'm Jewish, I love the Jewish people. And there are many wonderful things in Judaism. But there's a problem. And the problem that I want to speak to now is the idea that Messiah, although he's spiritual, although he is wise and does mighty deeds and will accomplish wonderful things from the perspective of Judaism. Judaism does not see him as divine. And that's why this next statement is so significant. Look at again, verse, verse 11. Because the Savior has been born For you this day, who is Messiah? That's fine. No problem with that. But it's the next word that is so problematic for many, not just that there's a Messiah, that he's a savior, but Messiah, the Lord. And this word Lord is not speaking as a term of politeness like the term sir, or Mr. Or a term of authority like, Master. But rather, it is speaking, in regard to the biblical term. For example, Jehovah God, what it says, Who is Messiah, the Lord, it speaks once again to his divinity. And let's just be very clear about something. If you do not accept, you're sure as the only divine Son of God, you are not saved. It is not enough to say, I believe he's a savior, I believe He died upon the cross, I believe he rose from the dead, I invite him into my life to be to be my my savior, I've done enough, you must believe in the divinity of Messiah. Now, when this is being recorded, I just returned from Indonesia, and Indonesia is the largest Muslim country. And while there I was asked a question, and that is, does not Muslim, the religion of Islam? Don't they also believe in in Jesus? No, they do not. Well, they mentioned him in the Quran. Not really. You see, the problem is this. They mentioned one, they may be referring to him in a general sense, but what they say about him is incorrect. Who they say he is, what he has done, and what he's will do all of these things, they get wrong, they have an incorrect identification for Messiah. They don't see him as the one that the scripture identifies. So when you reject who he is, what he has done, what he will do, and you speak of him differently, you have an entirely different identity for the one called your shoe or Jesus. They don't believe in Him. They don't see him as Savior. They see him very different, and therefore they reject. That's what I said, No, Islam rejects the biblical Christ. That's what we need to understand. So this one who is Savior, has been born for you this day, who is Messiah, the Lord in the city of David. And we know something that city of David is Bethlehem. Now, if you study Bethlehem, and the prophecy concerning it in Micah, chapter five, verse one, in the original language, verse two in in the English and other Bibles, you will find that it speaks about the birth of Messiah, his origin as eternal. And therefore, it's very significant that says in the city of David, they want to say he is the son of David. He has that connection to the lineage of David and that's why he can be Messiah. That's why he is the savior. And when you look at Micah chapter five, verse one and Hebrew verse two in other languages, it speaks about this one who's going forth is before the

ancient of times meaning eternal, and he goes forth of God meaning out of God, it speaks as well to his divinity. So important, verse 12. And this sign is for you, you will find a infant having been swaddled in garments, lying in a manger. Now this is important, manger. Why? Well, a manger was where animals would drink from or eat from, not made of wood and in that location and that part of the world but stone, and it speaks to and we're here to see this mansion again. It speaks to his humility, that the very Son of God, the King of kings, the Lord of lords, that he would be born Warren, take on human flesh, be rejected, and have to be born outside in a stable, where he was laid here in a manger. And this speaks about his prophetic rejection by his people, not all of his people, but but the majority, and how it would be rejected by the world, all the people the world, no but the most, and how he is humble. And then it says, verse 16. And suddenly, it came about, with the angel, a multitude of heavenly soldiers. Now this is the heavenly host. And this speaks about the power of Heaven, that accompanies that surrounds this proclamation. And it shows the connection between the proclamation of the birth of Messiah, and what that birth represents, and the very power of Heaven. And what were these heavenly hosts these these heavenly angels doing? It says, They were praising God, and they were saying, Glory, and the highest to God. Now, when you accept Messiah, that's what you're able to do. You are able to glorify God in the highest in the most supreme way. And that's what we're called to do. And the Scripture is telling us this, it is only through faith in the Gospel, and the one who fulfills the gospel Messiah, Yeshua, Jesus Christ, that we can do what a human being is supposed to do, and that is to give God glory in the highest. And what's the outcome of that? When you worship God? What can you expect? Well, what is it said, and peace upon the earth, and among men, and then we have something here? Normally it says, And and peace among men and goodwill, what it speaks of is thinking, good. And what does thinking good mean? Literally, it speaks of thinking, according to the will of God. It is only when you receive the gospel, only when you receive your shoe into your life as your Savior, as your Lord as the Messiah, the biblical Messiah, then and only then, are you going to be able to think, according to the will of God, well, what a wonderful passage of scripture that teaches us theological truth concerning the birth of Messiah and all the reasons why we need to receive by faith and take hold of that good news concerning the kingdom.

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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 Varun. 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.