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SUMMARY KEYWORDS

john, messiah, baptize, verse, god, stance, speaks, scripture, israel, stand, anointing, word, baruch, passover, threshing, gospel, people, redemption, individuals, threshing floor

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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.

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Wouldn't it had been wonderful to live 2000 years ago, and witness the events surrounding the person and the work of Messiah, you're sure all those miracles, hearing those teachings and seeing how the people responded to John, the Baptists, we read in the scripture that all of Jerusalem, Judea, the area around the Jordan, all of these individuals came out to John's baptism. What an excitement. What an unusual time. And what do you think the people were thinking to themselves? Why know? Why? Because it tells us in the Scripture, they to realize that something unique, something special, something of God was going on. Look with me if you would to the book of Luke, chapter three. And we're gonna pick up where we left off last week, and verse 15, Luke's gospel, chapter three, and verse 15, where it says the people were expecting, they had an expectation that something was going to happen and not just expecting. It also says here they were. And this is a word to give consideration in a very thorough manner. So they were expecting, and they were pondering thoroughly these things. The word here is where we get the word logic from. They were thinking logically based upon these spiritual things that were taking place. What does this all mean? So they had expectation, they were thinking thoroughly, and we find that all of these things they were pondering in their heart concerning John, and what specifically were they thinking? It says here, that they were saying, among themselves, whether he is the Messiah. Now, John had such a mighty presence. There was an anointing upon him, as I said, all these individuals from around Jerusalem, Judea, around the Jordan, they were all going out to be baptized by him. And they knew that he was preaching about the Kingdom. What did he say? Repent, for the kingdom of heaven, is at hand, kingdom, King, Messiah, but notice his response, as these people were expecting and thinking thoroughly about these things, whether he was the Messiah. Look at verse 16. John answered, all saying,

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I with water baptize you. So I with just water is the implication I with water, and baptizing you. Now he's going to show a difference. In other words, he wants to make a distinction between himself

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and the true Redeemer, the real Messiah, the One who has the power and the authority. So he says here with water, I am baptizing you, but and this is an important conjunction. We've talked about it before. It shows something in contrasting nature, something different. We have an idea and then something that is very different to that idea is something which

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contrasts. And what does he say? He was speaking and response to himself, the one who baptizes with water. But then he says, The one who is mightier, this is a word for strength, the one who is stronger than me is coming, whom I am not worthy to loosen the straps of his sandals. So John is doing something. First of all, he's denying clearly, in a very strong language, he is not the Messiah. And then secondly, he's saying something else, the true Messiah, the one who's coming after me, this one is much mightier than me. He that is John was baptizing with water. But notice what he says here, I am not worthy even to loosen the straps of his sandals. He, and then what's emphatic you speaking to these people who were thanking, and had a messianic expectation, he says, he you will baptize. And notice this, John, just with water, but this one who is mightier, this one who is stronger, He will baptize you. And that's the emphasis, with the Holy Spirit, and with fire. So water and fire very different. Fire speaks about purification. And that is one of the aspects of the person of Messiah, He cleanses us, he purifies us and notice something else, not with water, but with the Holy Spirit. Now, when you hear that term, Holy Spirit, what comes into your mind? Well, if you come from an observant Jewish background, you will remember this verse of scripture that's read every day in the synagogue. It's a biblical verse from Isaiah chapter 59. And verse 20. Words, speaks about a redeemer coming out of Zion, to turn away that transgression of of Israel. There it says, Jacob, meaning the Jewish people, and that it speaks about a covenant that's going to be made. And this covenant is going to bring about the Spirit of God, we can say it like it does here, the Holy Spirit upon those who enter into that covenant, who experienced the work of redemption through this Savior, this Redeemer. So when the Holy Spirit is mentioned in the Scripture, it brings that scripture into a specific context. And that context is that of redemption. John is preparing the way, John is proclaiming the truth. John is pointing to the one who is stronger, my dear, and has a very different work that he does. John prepares the people, but it is your show a hammer shift, that is Jesus Christ, who does the work of redemption. And it shouldn't surprise us that he does that work of redemption. We'll find out much later in our study of this gospel of Luke, that he does it specifically on Passover, the day of redemption. Look now to verse 17.

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Whom and John is still speaking about Yeshua, obviously, whom and then he uses a specific word.

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It can be thought of as a shovel, or a pitchfork, that which is used for the purpose of wheeling or threshing. Now, those two things whether we're talking about wheeling or threshing involves a separation. There very important. Let me ask you a question. We've all heard of the term, a threshing floor and we're going to speak about that in a moment. What is the most famous threshing floor in all

the world? You know what it is? The Temple Mount, the Temple Mount, where that temple stood and will stand again, was purchased by David as a

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threshing floor. That's what it was. And there's significance in that. Because the Temple Mount is the location of worship. It relates to the presence of God, the house of God.

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And when God comes into your life, there's going to be a change, there is going to be a separation. And this is exactly what John is speaking about. In this first, Look again at verse 17, whom the threshing fork we might say, in his hand, and what is he going to do? Well, this next word, your Bible may say, clear, but it's a word for cleansing. It's a word for purity, he is going to bring about a separation, he is going to work in your life and my life if we receive Him, to get rid of those things that are displeasing to God, there's going to be a separation of those things that are unholy, ungodly, unspiritual, those things that are rooted in evil, what's evil, that which is against the will of God. So he's going to separate us from those things and bring us into holiness, purity, righteousness, we could say this way into the will of God. And then he goes on to say, not just that he's going to cleanse the threshing floor that is His threshing floor, messiahs threshing floor. But also, what is he going to do? He has gathered the wheat into His barn. And if you study this, this barn is a reference to what? Well, the barn is a location of storage. And here's talking about a reference to the kingdom, he is good to gather the wheat. Not all that is produce the wheat, he's gonna gather it into the barn. And then he says,

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but the chef, what is that? Well, when you Thresh, you get rid of the chef, you separate that from the grain, and you keep the grain you bring it into the silo, the bar to keep it why it has value. And here's the message for us. It is only and don't

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forget this, it is only when you are in that new covenant relationship with Messiah Shu. And through that new covenant relationship with Him, you enter into an eternal relationship with God.

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And we find that that is going to produce purity, and it is going to make you valuable, that is God is going to see in you, this person that has been redeemed by the blood of Messiah, he is good to see you as valuable for Kingdom work. And what's the implication of that? I love this next part, he is going to allow us make it personal. He is going to allow me and allow you to participate in what God is doing. And when we participate with God, you know what, we have fellowship with Him. And there is nothing, nothing better than being in fellowship with the one true living God, the God of Israel. And we're going to see in a moment how that comes about according to this text, but he says, but the chef, he will burn with unquenchable fire. Now that word for a fire that never is extinguished, never goes out can never be quenched. What is that? Where we get the English word asbestos. And that fire is going to go on and on and on. Let me tell you that there are denominations that are cultic. They are not rooted in the Scripture. And they teach that the judgment of God will come to an end, that that punishment is not eternal. That's not what the Word of God says. Those who teach about the annihilation of the soul that

one day the evil once those who have rejected the Gospel will just cease to be. The Bible doesn't say that. No, hear this. And this is a sobering thought.

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Those who reject the gospel will experience

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It's eternal torment, eternal sorrow, and eternal fear in that outer place of darkness, it will never end. And I assure you, you don't want to experience those things never, but certainly not for eternity. And there's only one way, only one way to avoid that. And that is through the gospel message, inviting Messiah to save you, confessing your sins, trusting in what he did, in laying down His life on Passover, on that cross, and the confirmation that what he did is all sufficient for all times, is the fact that God the Father, raised Him from the dead. That's the biblical truth. You have to believe that and receive Him into your life, enter into that new covenant by faith, and then you will be eternally secure because of what he has done. We just receive it. And therefore we can approach him with thanksgiving, with praise, wanting to glorify Him. And all of that causes us to become a new creation in Messiah. Look at verse 18.

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Therefore, many, and the implication is other things in addition to this, many other things, he this is John was encouraging, and not just encouraging, but also was preaching the good news to the people. First 90. Now, verse 19, very important verse, because John preached the gospel, but he was a man that spoke conviction, he did not mind standing up to authority and telling that authority. What you are doing is wrong. It is against the standards of God. And we have an example of that. Look at this next verse, verse 19, Word says, But and this means in contrast to John, and contrast to the one whom he was preparing the way for Messiah, in contrast to them, is this one, King Herod, it says here, Herod the tetrarch, and what was John doing, he was reproving him that is speaking conviction.

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He was reproved, by him by John concerning her Rhodius. And this is the wife of Philip his brother. Now you know the story.

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We find that King Herod wanted to do something, he wanted to marry the wife of his brother. And we find that John said, it is not permissible. Now would have been easy for for John to to compromise, but he did not. And ultimately, this stand for marriage purity, brought about as we'll see, in a moment, John being in prison, and we also know, ultimately, John being decapitated and losing his life. It was this stance for the commandments of God when He says, she is not permissible to you. This is torah language, this is the law of Moses language. And John, and the Scripture says, in fact, it is your shoe it that says this, of those born of women, meaning in a natural way, no one here that no one is greater than John. Now, of course, you're sure was born in a supernatural way. But But John, born of a woman, in a normal sense, with male seed, John, you show us us is the greatest. So he took that stand and notice something else in the verse 19 Word says, And concerning many other things, what things evil things that Harold King Herod had done literally just says Herod had done. And what did John do? He

didn't leave it there. But these other evil things, it says, he added also this unto all of these things. And what came about well, we mentioned earlier, this is what came about, and he was closed up who was John, he was closed in prison. So John, taking a stance for marriage. Now, we should do that today. And there

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with ample opportunity, the lie, the deceit, the perversion, the abomination of same sex marriage. As a believer, we have to stand against that. And don't be swayed by individuals who may be, as some say, have to do with Christian royalty because of a background that this one has as a Christian musical artists that condones same sex marriage, it is an abomination. This individual is so far removed from the stance and the truth that John the Baptist stood for. We are being called to take a stand and be ready to as John the Baptist was put into prison and maybe lose our life. Now, let me tell you what, what an ungodly person thinks. They think, well, you know, if I take this stance, and I'm in prison, I can't preach the gospel. I can't do these things. So I'll compromise and agree with the the earthly authority and not take a biblical stance, because I want to just be able to preach the gospel. Well, let me tell you, that will cost you the anointing to anything that you say, God won't be behind it because you have compromised truth. Do you think John considered that? No, John was faithful to the standards of God. And that's what we're called to do as well. So it says, he added also this upon many other things. And because of that, it says, And John was closed up in prison, verse 21. Now, verse 21, teaches us something. John was in prison, but his ministry continued, we see that it even grew why? Look at verse 21.

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And it came about, many people were being baptize. Notice that Johnson prison, but we're told it came about, and that means as a result of this, it came about that many people were being baptized, also, also, you're sure is baptized and was praying. And as he prayed, notice what happens. Look at the middle of verse 21.

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And the heavens were opened up, verse 22.

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And this Holy Spirit, so important that we see this, this is to show an anointing, and anointing that came upon your show, as the Son of God, to do that work, he was sent into this world to do that work of redemption, but also know, the fact that the anointing is mentioned here in this context shows us that it is John stance that brings the anointing. Now we see how the Scripture magnificently is being worked together. So we're dealing with the anointing that came upon Messiah, why because Messiah surrender to His Father's will. But notice the context, one thing leads to others to inform us, taking a stance for Truth brings on an anointing. So we read here,

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and the Holy Spirit coming down in a bodily for as a dove, meaning coming down as a dove upon him in a physical appearance. And what happens? Look at the end of verse 22, and a voice from heaven,

whose voice, God's voice, a voice from heaven came saying, and what a wonderful statement. God said to the Son of God, His only begotten Son,

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you are My beloved Son, in You. I think, well, that's literally what it says. I think well, why will understand this whole timing of messiahs baptism? He comes immediately after the Scripture speaks about John being closed up in prison. Now we know that that in other gospels that it was John that baptized you show that's factually true. But here the Scripture is being put together to teach us another truth and

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That is it was John stance that brought about the First Coming to manifestation of Messiah. And we should be individuals that learn from that. It's going to be our stance in the last place, that that perseverance that endurance, in regard to a wretched world that speaks and accepts perversions and abominations, same sex, marriage, homosexuality, all the other things, transgender, everything that we are being thrown at us. take a stance against it, and do not compromise. If you're put into prison. If you're put to death, rejoice that you were counted worthy to suffer for righteousness. It is a testimony of your faith in Yeshua. And we see here something so important.

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We read this voice from Heaven that came out and said, You are My beloved Son in you. I think, well, what's he talking about? Here? Messiah is saying something. He is saying to his father, I am beginning my ministry and I know what my ministry is. I'm going to go to Jerusalem when Passover. Now Passover relates to death, something dies at Passover, either the lamb or the firstborn. That's that principle in Egypt. So Passover relates to death. Messiah says, I'm going up to Jerusalem to die, I'm going to be buried and I'm going to rise again, I'm doing the will of my Father, and is when we do the will of our Father, then we are going to be well pleasing to Him, He is going to think well of us. And that's what the scripture is saying.

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Are you praying to be able to take that stand for righteousness? Do you for your thoughts, your decisions, your political value, based upon the word of God? Or are you being influenced by the world, make no mistake, those who are submissive to the Word of God, are going to have a strong political commitment towards the things of God, righteousness and purity. That is our calling. And when we stand, it's going to be an invitation for that anointing to come in Paris, give us the words give us that anointing so that we stand faithfully. Well close with that until next time, Shalom

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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 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.