

"A Shepherd who Saves"

Luke 2:1-21

Introduction: Israel, shepherds, shepherding and the Good Shepherd

Luke 2:1-3 - Luke's historical moment, Caesar Augustus, Pax Romana & Taxation (Micah 5:2)

Luke 2:4-5 - Bethlehem means "House of Bread"; Jewish hospitality, Inn

Luke 2:6-10 - "keeping watch", Migdal-Elder, burnt & peace offering, Pascal Sacrifice

Luke 2:9-14 - Angels in the Old Testament; groups of angels (Genesis 19, 28, 32); Angels in the New Testament - The Birth of Jesus.

First, always on assignment from God, perfectly obey, frightening and curious (1 Peter 1:10-12)

Second, they come with the very words of God and the assurance that comes with God's word.

Third, no power regarding salvation (Romans 8:38); we will judge fallen angels (1 Corinthians 6:3).

Fourth, is myriad, they will never know the joy of salvation, because, once they have sinned, they cannot be redeemed.

Luke 2:11-20 - Angels have a habit of bringing the glory of the Lord with them (Isaiah 6:1-6).

The angels declared, "For unto you is born this day in the city of David a Savior, who is Christ the Lord." What do we know about this word "Savior"? (Isaiah 53; 1 Peter 2:24)

Luke 2:21 - Jesus' parents bring him to the Temple according to the Law (Genesis 17:11-12; Leviticus 12:3; Luke 1:59).

Lessons from the Shepherds

A small part of worship is an act of the will. A second part of worship is a longing heart. The most important part of worship is humble obedience to the call to come and worship.

The shepherds get the news first and that reminds me that God is open to the least of all, their simple faith is the foundation of their true strength.

Motifs and metaphors from shepherding point to the Good Shepherd.

The birth narrative of Jesus has three parts: The Family (2:1-7); the Shepherds (2:8-20) and the Temple (2:21). This story has no real meaning without Jesus at its center. From heaven and God's throne to a stable, un-expectant parents and local and foreign visitors all arrive to meet the Shepherd who Saves.