

-Dr. Baruch Korman_ John Chapter 1 Part 3

Wed, 10/20 9:32PM • 28:32

SUMMARY KEYWORDS

messiah, people, john, speaking, god, understand, verse, kingdom, israel, term, sins, called, important, new testament, scripture, wilderness, word, unique, baptism, baptizing

When we look at the gospel of John, we see the John speaks about the uniqueness of the savior of Messiah. Sure. And why is he so unique because many other religions, they have saviors many other religions are looking for a messiah type figure. But what makes our faith a biblical faith, a faith that's rooted in both the Old and the New Testaments unique? Why is it the pure faith, the true faith, because of the identity of Messiah show, notice what the scripture says where we left off last week, please take out your Bibles and look with me to the book of John chapter one. And now we're ready for verse 18. It speaks about the uniqueness of Messiah. Notice how it begins, it says, and no one has ever seen God ever. Now that's a fact. But what is unique about our faith? What is unique about our Savior, was we keep reading it says, and the implication is, there's one exception, who is that? The only begotten son who was in the bosom of the Father, this one, he says, He proclaims, and that's an very important truth. What we find here is this, when Messiah is spoken to or spoken about, he has spoken about the only big garden there's that term that speaks of uniqueness, he is the only begotten Son. And what is the concept son here in this this context, son is synonymous with servant, that is that Messiah, he has a purpose, and that is to serve his father in bringing about what well, how was he talked about earlier, as the word we spoke about how the word is inherited related to the purposes and plans of God, ultimately, the kingdom. So its Messiah showed this only begun one of the Father. Notice what it says, notice the location, it's mentioned in the very bosom of the Father. Now that term, biblically speaking, is called HEC. And it speaks about intimacy and love. So we see a connection between Messiah and the love of God, what is John trying to reveal to us, he's trying to tell us that the only way to receive the love of the Father, the only way to have that same intimate relationship with God is through this only begotten Son, what son servant, it is, through the work of Messiah, that we can have that same type of intimacy with God the Father, no one previously has ever seen him. But you know what it talks about in the end of the New Testament, that God is going to dwell with us, and we are going to see him we're going to hold the very God. And all of that is the outcome of the work of Messiah. All of that is going to be revealed through the covenantal promises that are going to have their reality where one place in the kingdom of God. So move on to verse 19, it says, and this is the witness of John, who's John, this one who was testified. But notice what it says concerning it says when the Judeans now it's very important that we understand something, because this term Judeans, or Jews, as is oftentimes refers to, we're going to see John uses this term in a very unique way. When he talks about the Judeans, or the Jews. He's not speaking about the sons of Jacob, the Jewish people, in a general sense, no, he has a very different purpose on hand. What's his purpose? Well, when he speaks about the Judeans, he's talking about those individuals who have received and submit to what's called massart has skinnin which is the

tradition of the elders. And they were based in Jerusalem. We'll see this in a moment. And they were known in another way as the Pharisees. So one of the problems when we study the book of John, is that many times, and this is brought about anti-Semitism, this has caused people to have the wrong view of the Jewish people. Because people understand this term to mean the Jewish people when it's only referring to the Jewish leadership, and not all the Jewish leadership. But one aspect, and that is the Pharisees. And we'll see that in no uncertain terms. Now, what's the scripture telling us? It's telling us that the Judeans this, this group, said, individuals from Jerusalem, look again at verse 19. They set to John, individuals from Jerusalem, who were priests and Levites, and order the day, you might ask John, something, what was that? Well understand the context. At this time, people were coming out hundreds 1000s, from Jerusalem, and Judea, and the regions around about they were coming before John, because John was proclaiming something that the people hadn't heard much about, for many, many years. And that was the kingdom of God. Sadly, today, many people are not emphasizing the kingdom of God. And remember what we learned last week, there is a connection between the concept of Kingdom and righteousness, you cannot be Kingdom minded, and not be concerned about righteousness. Now, what defines righteousness? Well, there's two answers to that question. You can say righteousness is Messiah himself. Everything that he said everything that he did all of his actions, manifested righteousness, that's true. And what was Messiah? He was obedient, obedient, the scripture says, even to death, death on a cross. So what did Messiah never do? He never sin. Let me put that a different way. See a sin in the most general definition of that term is a violation of the law. Now, many times people will talk about sin as missing the mark, that's fine. What Mark? How do we know what the mark is? As I say, well, the will of God, fine. How do we know the will of God, we find it in his word, in His commandments, those things that he says to do, and those things that he says not to do, when we violate the law, we are a sinner. So Messiah never violated the law. He was perfect. So what we see in this passage is this, we see individuals coming out to John because he was speaking a kingdom message. And part of that was be prepared for the kingdom. And that involves repentance. And people they were responding. And therefore the leadership, they were semi, are very uncomfortable about this. They saw people leaving them going into the wilderness, in order to be immersed by John, that they were preparing for the kingdom. So they set a group of people, priests, Levites, those with authority. And they asked him a question, they say, Who are you? Verse 20. And he confess, and he did not deny, but he confess that I am not the Messiah. Now, John, just like he said earlier, there's one coming after me, this one is preferred. remember why he is preferred? We'll talk about that again. He says, This is the Messiah, not me. This is the light. This is the one who is going to bring about Kingdom truth in this world and in your individual life. So John confess that he was not the Messiah. But here again, why does it term Christos Messiah appear here? Because the emphasis is the kingdom. We're talking about grace and truth. People are responding, they are turning to God, there is a revival going on. And therefore people are what people are thinking about, and responding to the reality of this coming kingdom. So they wanted to know, Are You the Messiah? He says, not. Therefore, verse 21. They asked them, therefore Who? They said, Are you Eliyahu that is Elijah. They say, Are you and he responded, I am not. It says, Are you the Prophet? And he answer's no. Therefore they said to him, Who are you give us an answer that we might give back to the ones who sent us. And what do you say? Look at verse 22. He says, What say you concern yourself and he responded, I am the one crying in the wilderness, Prepare straight the way of the Lord. Now, this is important, because as we see, so often is the case, when someone under the authority of God speaks, what does he do? He bases his remarks, not on his mindset. But he bases them on scripture. One of the unique things about

the new the New Testament is how everything that the New Testament teaches, reveals, commends to the person, it is always rooted in the Old Testament. So I want you to see there's not this dichotomy between the old and the new, so much so that people think well, the the old is is outdated, it's of the past. And it's only the new that we should really study, oh, we find good stories in the Old Testament, but it's the only illustrate New Testament truth. No. What we find here is that the New Testament authors, they supported everything that they talked about, from the Old Testament. And what they were saying is this, you won't understand New Testament revelation, unless you understand Old Testament truth. It's the same message. Here's what I like to say, the same truth that was paramount. Important, was foundational. In the Old Testament, that same truth entered into the New Testament where it became foundational Paramount, the very importance of the New Testament is found in those same things. Now, the New Testament, they're clear, they're illustrated, easier for us to understand, but there's not a change. See, oftentimes, we hear the expression. And this is true in the Gospel of Matthew, when you show us says, You have heard it said this, but I say, Now there's a right way and a wrong way to understand this. See, many people say you have heard it, say this way. But that's not the way it is any longer. It's now this that's not what this expression means when he says you have heard this, but I say he's adding on to it. And usually he makes it more restrictive. In order to understand if you check this out in those sayings, you'll see it to be reality, he is not getting rid of it, but he's making it more restriction. He is giving us a fuller understanding of that, if you get rid of what he says you have heard, you won't understand what he is speaking and revealing and is going to do through his ministry in this world. And when he returns again. So in the same way, there's this connection between the old and the new testament. Well, let's go back to where we were. He says here, are you Elijah? Are you one of the prophets? And he says, No. So they say, Who are you? And he responds, quoting Isaiah, where he says, I am the voice crying in the wilderness. Now why do you think he chose that piece of Scripture? Because the term wilderness demands dependence at the band's trust allegiance. If the people that spent those 40 years the children of Israel, if they did not learn to trust God, depend upon him were in the wilderness, they would have died. And those who were faithless, that generation that came out of Egypt, they did die out in the wilderness. Only those who learn to trust God, depend upon him, rely upon him, only they made it into the nation of Israel, the promised land. So why is that to teach us a principle, it's only through Penance and trust, that we can become a recipient of the promises of God. So he says, I'm the one crying in the wilderness makes great the way of the Lord, just as, as Isaiah the prophet has said, verse 2024, and the ones who set him they were the Pharisees. So here again, we see very clearly if we missed the first time, those Jews who sent him wasn't speaking about the Jewish people in general, but the leadership and not all the leadership, but this Scripture says, but the ones who sent him they were what they were the Pharisees verse 25. And and they asked him and they said to him, therefore Why are you baptizing if you're not the Messiah, now we need to talk a little bit about baptism, immersion and what it means. Baptism, if we just look at it from a generic sense, baptism, by the way, not just people were baptized. But if you look, for example, in Matthew 15, we see that utensils, plates and, and other vessels, were immerse Why? It speaks about a change, a change of status from that which was not usable by God to that which is usable by God. Baptism is preparation. It's a change that prepares us for new reality. So baptism was understood to be a message of change for a new reality. And what was that new reality? The coming, the establishment of the kingdom of God. And who would bring that Well, everyone is in agreement with this, it would be Messiah. So when there was baptism taking place in the wilderness, what the people thought the leadership is Messiah should do that. And John, say, No, I was given this task in order to prepare the people to make straight the way

of the Lord. So look, again, they say, why are you baptizing if you're not the Messiah, and verse 26, he says, and then that you're not Elijah, or the Prophet. And he answered them, that is John, he answered them saying, I baptize with what water. Now here's the key, there's going to be an important change. JOHN baptized with water, but the one who's coming after him, and this is what we're going to see is going to do so differently. And what is good to be used is so informing to us to help us to perceive the purpose, the work of Messiah. Sure. So he says, look, again, he says, I baptize with water. But but in the midst of you stands, one that you do not know, meaning you're not sensitive to the time, this is the time for Messiah, he is among you, but you don't know him. What's he trying to say is this. They don't understand what the role and the purpose is of Messiah is Judaism in that time, and sadly, not much has changed over the last 2000 years, that Judaism is not in a position based upon their teachings. Because there's been a change going back 2000 years ago, there was a movement away from the Torah. Two, as I said, mishor has skinnin the traditions of the elders. And those traditions were written down in a six volume set called the missioner. And those those teachings were were elaborated on in a multi multi volume set called the Gomorrah and put that together the missioner. And the Gomorrah, were talking about the town mood. And today, the town mode, and the authoritative writings that come out of the tois mode come like the showcar are, those are the basis of Judaism. And one of the underlying truths concerning the Talmud is a rejection of the possibility that Messiah is your shoe. So was written with a preconceived purpose, and that is Messiah short, he is not the true Messiah. So whenever we move away from Scripture, we're going to find a problem. So he's saying, Messiah is here. And you shouldn't be thinking that I'm the Messiah. But what's his truth? John's truth is this. If you would be knowing what the revelation is, Scripture says, you would know that Messiah, he's the one in your mitts, but you do not know him. Look on. He says in verse 27, he says, this is the one who is coming after me. And then he says, who has performed preferred to me, and then once again, this is the second time he uses that word, get going, then why is that important? Here again, most English translations, just ignore it. Because as I said, it's awkward. It's hard to understand how to put it into the verse. But this is what John is saying. That this one is preferred to me. Why? Here's the biblical truth, because he is the one who was before and now is and will be an eternal. So why is he preferred because he's eternal. So once again, that That word get going in us in this this context of the first chapter, John is emphasizing over and over the uniqueness of Messiah, sure, his fact that he's eternal, and therefore it relates to his divinity. So over and over, John is trying to show us the identity of Messiah shoe. He says, For I am not worthy to loosen the strap that is the laces of the shoes. He says that this all took place in where a place called bet of R. Now what's that? Well, that term, it's a Hebrew phrase bet means house, or location. And the term here are VA simply means on the other side. Why is that so important? Well, before the children of Israel were called B'nai Israel, the children of Israel, they were called the Hebrews. What does that mean? It means those that crossed over those that came from another place, but came into the land of Canaan. So what he's talking about here, and it's very, very perceptive, he's saying any position, all of his work this immersion, and calling people repentance, and speaking about the kingdom of God, this all took place were at a place called bet avara, which means the place of crossing over. And most New Testament scholars that understand the Hebrew language is speaking about Messiah being the means for crossing what crossing into the kingdom of God. So I want you to understand how important what John is teaching how important is theologically for us, understanding the revelation of God, and the purposes of God, which is to create a kingdom people for him self. So he says, These things were done. And in bet avara. It all happened on the other side of the Jordan, where John was baptizing, baptizing verse 29. Now in verse 29, we're going to see a little bit

more concerning the work of John. So look at that it says, On the next day, John saw your shoe coming to him, and he says, Behold, the Lamb of God. Now, don't miss that term, the Lamb of God, because it's the unique word for lamb. This word always speaks of a Passover lamb in the biblical language. So we're not just speaking about a lamb as a sacrifice, just any sacrifice. But we're talking about a Passover sacrifice. Why is that so important? Because Passover, and you've heard me say this a million times. Passover is related to redemption, and redemption. Is God calling a people choosing the people, purchasing a people for himself. And what is he doing this for? Ultimately, he's purchasing a kingdom people. And what John is trying to tell us is the basis for this how this all comes about is through a work of the land. So once again, verse 29.

And on the next day, John was looking, and he saw Yeshua, coming to him, and he says, Behold, the Lamb of God. And what does the Lamb of God do? Well, redemption is all about removing the sins of the world, but it uses the word, most Bible say, take that he takes the sins of the world, and that's fine. But literally, it's not the word taking. But it's the word lifting up. Why is that so important? Because this word for lifting up is also related to Messiah. Why? Well, if you look some time, for example, in the prophecy of Ezekiel, one of the ways that Messiah is spoken of is a Nazi. Today, the term Nazi is in Hebrew, we would say Nazi means president. It means one that is lifted, lifted up. Now most people understand that this is related to how he took away sin that he was lifted up on that cross. Another way to understand this as found in Psalm 32. Or David is balking at talking about the one who is blessed because his sins had been lifted from him had been removed. So over and over this word is used in the sense of redemption and uniquely related to Whoo, Messiah show. So once again, it says he takes away this sins, the sins of who, just the elect know, when we look here it says, the sins of the world. And what John and all the writers of the New Testament want us to understand is that the work of Messiah was sufficient. He did it once and for all. And it has the potential to save all people, not just some, there's not a concept biblically speaking of a limited atonement. Now, because certain people will reject this, they will not believe they will ignore God's provision, they won't be part of the kingdom. But when we look at the Word of God, we see that the work of God is rich, it is abundance, it is for the salvation of the world, not just some unique group. So when we look at this passage, says, the sins of the world, excuse me, the Lamb of God, who takes away the sins of the world, it says, this one is the one whom I am speaking for this one, he says, Is is coming after me who a man. But it says this one is preferred to me why? Well, this is the third time this word just stands out. And it's amazing to me. I mean, three times we see John saying this same price, there's one coming after me, he is preferred to me. And then this word did going in, what does it mean? The one who was and is and forever will be, so we see it relating to the divinity. And what's unique here? Well, there's a change, because when he speaks about this one, in the first part of the verse, He uses term man, there's coming after me, a man who is preferred to me. But then he tells us that this man is who the one who is eternal, who was and is, and forever will be, so it's speaking about his divinity. What is the gospel of John speaking about the fact that our Messiah, that he is fully man, and he's fully God, He is God with us. And the reason why God became man is in order to redeem man. There was no other way. What does the scripture say? God looked to see if there would be anyone to help and there wasn't. So God became Savior, and that is Messiah. Sure. Well, once again, we've come to the time of our end, and we'll continue next week when we press on into the rich revelation that is found in the Gospel of John and John chapter one.