

-Dr. Baruch Korman_ John Chapter 1 Part 4

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Now we know that John the Baptist and Messiah show was from the same family, perhaps they would meet at holidays, they knew one another in one sense. But when we look at the Scripture, we see John making a very important statement. And this statement is once again to tell us the identity of Messiah. We have seen in our study of John chapter one, how important is for a person to have a right understanding of the identity of Messiah. We've seen that John has said that this you're sure this one who comes after him that he is preferred to him. We've talked about how he uses a word that is usually ignored three times. He says this is the one who was and is and forever will be. This is the one who is what, who is before me, and then dropped down to where we left off last week. Look with me if you would to verse 31. John chapter one and verse 31. JOHN says here, for I did not know him, but I was only sent what I was sent in order to baptize with water. He says, this is the one who said to me, Go upon the one who seen the Spirit descending in the midst, it says this one will baptize with the Holy Spirit. So what does this verse talk about? Well, this verse speaks about one who was coming into the world, one who John was sent to baptize. And he says, When you see something taking place, what is that? The Spirit of God descending as a dove upon him, and lighting upon him? He says, this one will baptize, how will baptize with the Holy Spirit? Now, this term Holy Spirit is so important. Why? Well, when we think of the term spirit, we should also think of a concept. Biblically speaking, there's a concept in the Old Testament, known as redemption. We've talked about that extensively in our studies together, it is one of the most important terms in all the Bible. And when it speaks about Messiah, one of the ways that the Bible speaks about the Messiah is that he is the Redeemer. And then there's a passage of scripture that we read every day in the synagogue. We read it during the morning prayer Sunday through Friday, but on Shabbat, we read it again in the afternoon prayer time. And what is this prayer from Isaiah chapter 59, and verse 20. It says, a redeemer will come forth from Zion, what is this Redeemer going to do? He is going to deal with the sins of Jacob, what is that word deal? It's literally turn them away. And what is he going to do make a covenant? And what is the outcome of that covenant? Well, it is the giving of the Holy Spirit. So I want you to see that there's a biblical connection between redemption and the Holy Spirit is St. JOHN says I was sent to baptize, and my baptism was a baptism of repentance. It was to prepare people for the one who was coming after me, who I am not worthy of that is he is preferred to me, because he is eternal. And John was said, when I look upon the one whom the Spirit of God is descending upon him, like a dove, it says, this one is the one who's going to baptize with the Holy Spirit. Look at verse 34. He says, and when I saw, I have testified that this one is the Son of God. Now once again, this term son has a couple different meanings and in this case, there all relevant son has to do with servant. That is that this one whom the Holy Spirit came

upon, and the one who's going to baptize with the Holy Spirit. This one is going to be the God's servant. What is that the purpose for fulfilling the will of the Father, and what's that will ultimately the father, that the kingdom of God might be established? Also, this term son is synonymous, as we've talked about previously with air, that Messiah, this one, the Son of God is going to inherit all things. Why is that important? Well, if we are in a covenant relationship with him, that we are going to be a recipient as well. So it also tells us about the preferred role that Messiah has, that he is the Son of God, the heir of God. And ultimately, as, as Daniel speaks of in Daniel chapter seven, that he wouldn't hear it all things, including worship, that all the people, every tongue, every language, every tribe, every people show, worship Him. So this is what is being revealed of the identity of this man. Well, let's move on to verse 35. Here we see again, on the next day, John was standing, and it says, with two of his disciples, and he looked at him he looked upon your short walk in and he says, once more, Behold, the Lamb of God. Now, why is that repeated? Well, one important reason, whenever we come across, and we've talked about this, this term for lamb, it is a lamb that is used for Passover, that is a redemptive lamb. If we missed out the first time, when it talks about the Holy Spirit, and we missed out upon the connection between the Spirit of God and the work of redemption. Now we have it, reminding us now when he says, Behold, the Lamb of God, we find that that there were two of his disciples, John's disciples that heard him speaking, and they followed after your shoe, that is they get the revelation that this one is Messiah. And what did they do they followed after that is important term. The term to follow after also relates to submissiveness or obedience. So what are we supposed to do? Well, right here it reveals it, one who believes in Messiah, our call to submit to Messiah, to obey Messiah, to be part of his purposes in his plans. So these individuals, they followed after your shoe, and your shoe stood, verse 38, and seen them following after him, he says to them, what do you seek? Now, every time that you sure, ask the question, what was an important question? It was for the purpose of revelation? That is, the answer would be most informing. It would be enlightening to us to understand why we should follow him. So let me ask you a question. What would you see yourself as a follower of Messiah? What do you seek from him? Now many people, they have had beliefs and false teaching. And that is Messiah is kind of my, my helper, he helps me out when I'm in trouble. He gives me the things that I pray for. So I bring to him my requests, and he answers them if I have faith, or that's not biblical at all. See, we're not supposed to be simply telling him what we want. Because usually, what we want is what our flesh wants, say he is not in this world, to give us our will. He is here to make us part of his will. And notice this great answer to this question. Look, again, verse, verse 38. He speaks literally, it says, He turns and he asked these two disciples, what do you seek that is, what has motivated you to follow after me? And they said to him, middle, verse 38, Rabbi, now I, to myself, never used that term, Rabbi. See, the Bible says that we all should think of ourselves as brothers, fellow servants of God, not using all of these titles, but the term rabbi, which it says here is translated teacher. That's true. That's what it means. But notice here in most Bibles, in fact, in the Greek texts, it has parentheses Usually when parentheses are put into the New Testament, it is to help the person understand it. It is not original. So I'm going to be very strong and dogmatic. When we look at the best text, we don't find this term, which is translated teacher, that is to help out someone. And it was a common belief in that day that Rabbi means teacher. But if we know Hebrew, we know something else. See, the term Rabbi comes from the word rough. The word rough means abundant or great. So the term Rabbi means my great one. So what they were saying here, and they get it right, when he says, What are you seeking, he was challenging them. He wanted to cause them to think, why they were following him. And when they said, simply, Rabbi, see doesn't even make sense to us. Unless we understand the original language. They

were saying, we want to submit to who you are, we are acknowledging you as the authority of our life. We want to serve, we want to obey you. And they ask them a question, Where do you stay? That is where they want to be with him. And he says to them, come and see. Now here's the biblical truth. When we acknowledged messiahs, just not our helper, someone to solve our problems to give us what we want. That's a very immature and misguided faith. When we come to him to say, I want to submit to you, I am wise enough to understand that my plans, my purposes, my desires, my my thinking, is that best years are. So I want my will, my thoughts, my dreams, to be crucified, to be nailed to that cross, because usually those things are rooted in sin. And I want to submit to you, that's what these two disciples were saying, when they said, Rabbi, we want to submit to you, we want to draw close to you. So they say, Where do you remain? He says, Come and see. When we draw closer to Him for the purpose of obedience, why does it say come and see, you come to him, and you're going to find revelation, you're going to find illumination. So we read here, and they came, and they saw where he, Stace, and they stayed with him. It says, On that day, and the hour was what? The 10th. Now, why is that there? Now, some Bibles, they want to say, well, the 10th hour is four o'clock. Well, that's, that's pretty much true. The day begins approximately at six in the morning, when we're telling time, and therefore, the 10th hour would be for, but we need to be very concerned about revelation, saying we ought not interpret things, but we need to receive them in the way that God gives to us. And the 10th hour is important because of why its completion. What it's saying here is this, when we come before him, acknowledging Him as our authority over our life, when we come to submit, and we come to obey, what are we going to have, we're going to have complete revelation, God will reveal to us everything that we need to know. We'll move on to verse 40. Remember, there was two disciples who responded to disciples following after him, two disciples that saw Him as their rabbi, but now we're going to focus upon one of them. For it says, an Andrew, the brother of Simon Peter, he was one of the two who were following literally it says, who listened to John and followed after him followed after you sure. Verse 41. And this one found first his brother, his own brother, Simon, and he says to him, we have found Messiah. Now what is the scripture trying to do? It is to try to make a connection between a connection between this term Rabbi and who Messiah. See Messiah is the only Rabbi He is the only great one. He's the only authority in your life, if you submit to men that we can learn from one another. But when we're talking about our absolute allegiance to it's always Messiah shoe, so they say here, we have Round the Messiah, the one who is translated Christ. Well, here again, that's put for the reader. That's also in parentheses, the people who would be reading this and writing this in the original audience, naturally, they would know that the term mashiya, or Messiah means Christos, or Christ, the anointed one. And what did he do? It says, and he brought him to your shoe. And he looked at as your shoe it looked upon him, and he did something. What did he do? He says, You are Simon, the son of Jonah. But you shall be called kaphis. And here again, which means what means the rock? Now, that's going to be important on later on. Why? Because later on, we're going to see that it's Shimon or Simon Peter, that he's going to be the one when asked the question, who do people say that I am? They're gonna respond well, some say your alijah son say that you're one of the prophets. But when you show us as But who do you say that I am, is going to be Peter that says, You are the Son of God, you are the Messiah. And it's on that truth. He says, on that rock, I'm going to build what? my congregation, my kingdom people. So he's foreshadowing that by saying, Peter, you are a rock, you're the one that is going to be the leader. And what are you going to lead people in the truth of the identity of Messiah? Well, verse 43, on the next day, we see that you're sure he desired, and it's that strong word for desire. And once again, we need to pay very close attention to the Word of God, how the Holy Spirit caused

the author of the gospel of John, to select his words. So he says, and on the next day, you're sure he had this strong desire to go out into the Galilee. Now that almost sounds odd to us, right? To go out into the Galilee? Well, the reason for this awkwardness is that John wanted to put into the text, this word to go out. Why? Because this word to go out, let's set in Hebrew, it is always tied to redemption. Why? Because this word, let's set or get out. It means the Exodus, they going out of Egypt. So what I want you to see is that this term, now that we're in chapter one, and verse 43, is going to emphasize once again, this concept of redemption. So we read, and on the next day, you should have had this strong desire to go out into the Galilee. Now Galilee, if we know our Bible, well, we're going to see Galilee mentioned in the book of Isaiah, at the end of chapter eight in the Hebrew Bible, the beginning of chapter nine, in the English Bible, same words, just different numbering of the verses. And what we find here is Galilee, is the place of redemption. So what we're going to find here is that excuse me, Galilee is the place of Revelation. See this word Galilee relates as well to revealing so it's going to be a place that God's going to reveal his biblical truth. And what's that biblical truth? Well, because of that word, let's set it has to do with redemption. So this section, as we begin to conclude chapter one, we're going to see that there's an emphasis upon the concept of redemption, he wants to reveal something about the redemptive work of God. So look again, on the next day, you should desire to go out into the Galilee and we find here that it says, And Philip found him here and said to him, follow me, and he says, he has found the one that you seek. And he says, Tim, we follow me. And Philip was from Bethsaida, which was the city of Andrew and Peter. So what's taking place here is on the next day, you should find Philip? And he says to him follow after me. And this one was from the city of Bethsaida, which in Galilee, not very far from Capernaum, and this was from the place where Andrew and Peter was well, we find here that Peter Excuse me, we find that Philip, he went and found Andrew, excuse me, he found the thing manna. And he says to him, we have found the one. Moses wrote in the law and the prophets. Now, this is so important. Why? Because we read this chapter, that that Philip is saying to Nathaniel, we have found the one who Moses when he says, Moses, the law of Moses revealed, and the prophets when we talk about the law and the prophets, what are we speaking to the Word of God? Now, this is the biblical truth. When we look at scripture, we find that that central message of Scripture is about redemption in the Redeemer. When we talk about redemption, what should come into our mind, the kingdom. So when we look at this passage of Scripture, it's talking about the reality of the kingdom of God being made possible, because the Redeemer has come, that is Messiah. And we read here that this one is the Redeemer, the Messiah, is Yeshua, the son of Joseph. Now, this concept, the son of Joseph is important because historically, within Judaism, they speak about two distinct roles of Messiah. Now, many times people know about Mashiach Ben David, that he's going to be from the lineage of King David, that's true. But when we talk about Mashiach Ben David, the Son of David, we're talking about Messiah as the ruling King. That's one of his distinct works. He is going to rule over a kingdom. But also we need to understand there's the concept relating to the work of Messiah, Messiah, Ben, Yosef, and Yosef. We're talking about the Joseph that was in Egypt that suffered, but through that suffering, it positioned him where he could be Savior. So we're talking about Messiah, Ben Yosef, here, the one who was going to suffer, what do we talk about here, redemption. And there's two aspects of redemption. There's the payment of redemption, that is that suffering the blood of Messiah, when we talk about the Lamb of God, but there's also that final outcome of Messiah. And that is what the final outcome of OSI is when he establishes that kingdom. So here the emphasis is on your show at the son of Joseph, who is from Nazareth. And the Daniel says, Is it possible that some good things that can come from Nazareth, and those that Philip says, Come and see why is that so

important? Because Philip is taking on the likeness and the behavior of Yeshua, he realizes just come, you pursue truth, and there's going to be revelation, that's what that statement means. Come and see. And let me share with you that we need to come we need to pursue Messiah. And when we do, God is going to give us revelation. Well, we read here, you're sure Saul, Saul, Nathaniel, coming to him. And he says to him, behold, truly an Israelite, in whom there is no deceit. Now, that is a compliment. And it probably spoke to a little bit about Nathaniel's character that he was a person of integrity, and that Daniel heard this. And he says, Yes, the question to you sure. He says, From where do you know me? And you show answered and said to him,

Philip, before he called you, you were underneath the fig tree, and I saw you. So your show is saying, I saw you sitting in the fig tree prior to Philip coming. When the Daniel heard this, he knew something. He knew that there was no way physically that you sure could have saw him or knew that he was under that fig tree. And because of that, he knew that you sure was not just a mere man. But what did he say? Because of that, he says, verse, verse 49, that Daniel answered and said, Rabbi, You are the Son of God, for you are the king of Israel. Now, why is that so important? Now we unite the Son of God, the one who's going to do the work of God is who, the king of Israel, and this concept of King is related to mashiac or Messiah. Oftentimes in Hebrew, we say, Melaka Shia King, Messiah. So when he says, You are the Son of God, he is saying also that Messiah is divine, that that that Messiah is God, God's only begotten Son. Now I want to conclude this study and the first chapter by pointing out what your shoe does. When when if Daniel makes such a bold statement simply because of this, this this proclamation that you show a maid, I saw you sitting on the fig tree. Notice what you should assess. He says, I'm going to paraphrase. If this impresses you, he says, You are going to see the heavens open up. He says, if this causes you to believe, you're going to see greater things. He says him truly I say to you, that that from here on, you are going to see the heavens open up, and the angels of God going up and going down upon the Son of Man. Now why did you choose to choose that that statement? First of all, that's from the book of Genesis. Why do I say that? Well, you know that in the Old Testament, when we're dealing with the first five books of the Bible, which is the law of Moses, Judaism, breaks them up into different portions, tore portions, or partially healed. And each Torah portion has a name. One of the names is via tsay, comes from that same unique word that john chose, it means to go out. And we always talk about it as going out in the sense of a redemptive contexts going out, for example, from the land of Egypt, into the promised land. So he chose that word. And then you sure chose a verse from this Torah portion by the same word, via it's saying, in that passage, Jacob has a dream. And this dream is about a ladder that is set up. And the purpose of that ladder is to show unity. the means by which men can have fellowship with God, and the angels have, they're bringing people up, they're going down and bringing people and your show says, you're going to see that same thing. But he makes the change. Instead of saying about, you're going to see the heavens open up, and the angels of God going up and down upon the ladder, he changes it. See, the ladder was the means that connected earth to heaven. He changes it, he doesn't use a word sulam but he uses a word, then a DOM, the son of man, why he's revealing that it's the Son of Man, the Son of God, your show haMashiach the Messiah, who is the means for connecting man to God. And all of this is what the work of redemption. Well, we'll close with that until next week, and we begin chapter two.