

-Dr. Baruch Korman_ John Chapter 1 Part 2

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one of the important truths concerning the book of john is provision, we're going to see over and over in the Word of God, that God makes his provision available, it talks about that he made it available to the world, but the world would not respond. Now there's a very important truth that is being made in this gospel of john and chapter one where we left off last week, we see that there's a unique relationship between all of creation and the Creator, that shouldn't surprise us. There's always a relationship between creation and the Creator. But here's the problem. The world that which was created, did not know him. What is that to tell us? It's a tell us that if we understand the context of what we learned last week, is that the world would not respond to the revelation of God, the illumination of God. So here's a very important biblical truth before we do anything else today, and that is that this, we need to ask ourselves, and when we share biblical truth with others, you know, one of our responsibilities is to be like john, remember, john was sent by God, for the purpose of being a witness to testify of the things of God. And when we also take seriously that call upon our life, to go and to share the good news of the kingdom of God, we need to ask people, if you are convicted by these words, are you willing to respond? If God is willing to make known to you His revelation, his illumination for your life? Are you willing to respond? Because here's the biblical truth. More often than not, when someone is unwilling to turn to God when God reveals himself, if they're unwilling god's not good to provide the revelation. But when we make ourselves available for God's illumination, when we begin to seek him and say, God, you know, I may be in spiritual darkness, I may have a problem with doubt, I tend to just reject these things that I hear other people say. But if they're true, if you make them known to me, if you convict my soul of the reality of these things, I'm willing to respond, let me tell you, when we respond in this way, oftentimes, God moves in a mighty way. Well, once more, take out your Bible, look to me, Look with me to where we left off last week, john chapter one, and drop down to verse leaven. We talked about how the world rejected him. And there's always this this dichotomy in the Bible, between the world and the kingdom. See, the world's not going to inherit the promises of God, but rather those who believe. So God is always pulling out a remnant pulling out, although he wants the whole world to be safe. And His provision makes possible it's a potential for worldwide salvation, the redemption of all of his creation. We know in reality, that's not going to be the case, there's going to be only those who are willing to take that that hard road, that narrow path, those who go against the ways of the world, and respond to the truth of Scripture. So he says, Here, the world knew or not, but look at what it says in verse 11. So he came to his own, but his own did not receive him. But to those keep reading. But to those who received Him, He gave to them power, what type of power and awesome power to become the children of God. Now, let me tell you, more often than not, what I would expect from this verse is for to say, the sons of

God. Why? Because the term son in the Scripture, Ben also can be understood as a rash an air so we might think he gave us the power to become something of God that his heirs heirs of the kingdom. Now that's a true principle. But that's not what's being emphasized here, a nother truth is being emphasized. And what is that? Well, he uses the word for children in a very generic sense. And why does he do that? Well, this word for children, it has a very important use. And what is that? It shows a connection between the offspring, the children, and what their parents, the one who gave birth to them. And this is what God is trying to tell us here. Those who want those who believe upon him, God gave them power, that power to become the children of God. So when someone says to you, you know, we're all the children of God, don't believe that deception. That is a lie. That is what the enemy wants us to think that because we are part of humanity. You know, we're all God's children, I hear that over and over. But such a terminology such a theology is not a biblical theology, it is not based upon the revelation of this word of God. So it's only those who have walked only those who have believed him, believed in His provision, who responded to his illumination, only then it says that he is given the power to what the power to become the children of God, and He uses this term for a birth to be born as the children of God, it's a new birth. And we'll talk more about that, when we get into chapter three. Well, let's press on, it says as well to those who believed in his name. Now, this word both in Hebrew and Greek, the term for name is such an important concept, biblically speaking, name has to do with identity, first and foremost. So it's important that we believe in the identity of this one, this one who is right now call the light of the world, we need to know the identity of the one who gives us revelation, that is the Son of God, Who is he, he is the eternal Son of God. And that's what we're going to move on to in a few minutes. That is what the gospel of John is going to begin to teach. It says here, he gave us the power to become the sons of God, the children of God, to those who believed in his name. Now, not only his name, synonymous with with identity, but name is also related to character. So this power that He has given us to become shorter of God, remember that we're child, it is to show a relationship, a connection between the parent and the one who is born. So we're supposed to have a connection, there is a connection between the believer, the one who is a disciple of Messiah shoe, the one who has been saved by this grace of God, there's a connection between that person and God, not just that God acknowledges us, but something else, that we through this power, this authority that God is giving, that we're going to behave according to his character, that is this God, His children, he wants to use as a vessel, in order to what to manifest His glory. Now let's let's put something together in what we've learned thus far. And that is the first thing that is mentioned in the book of Genesis, speaking about God moving in his creation, to bring order and purpose. So as creation, we'll do something What is that? Well, the first thing in May, the first thing that is mentioned is light. And biblically speaking, and the rabbi's get this, right, there is a relationship relationship between all light and glory. So what are we supposed to do? We're supposed to live in a way that manifests the people, our identity as people who belong to God. And through that, and one of the ways that we manifest that reality is through our behavior, that is say this, when we begin to demonstrate his character through our life, and what's the outcome of that? Well, the outcome of this, we begin to manifest His glory. Now it's not our glory. But we begin to live in such a way to behave, doing the things in obedience to His word, that his glory is manifested through us, we become a vessel of glory. That's the purpose that God has saved us. That's why we're still in this world and not fully in the kingdom of God, because he wants to use us for his purpose, his plan in establishing the kingdom. And his desire is what? Well, his desire is that no one might perish, but all repent and receive life. And we have the privilege of participating now, in that plan. So he says here, those who have believed on or in his name, move on to verse, verse 13. How did this

come about? Well, it didn't come about through human effort or initiative. Why do I say that? Well look on it says, not by what those that were not born by blood, nor by the will of the flesh, nor by the will of man. Now, what he's doing here, is saying the same truth, but in three different ways. He's speaking about those who had been born, born and become children of living God. And what he's saying here is that this, this didn't happen, because of what this didn't happen because of blood. Now, why does he use blood? Well, what's the next thing he's going to speak about? flesh, flesh and blood human being. So he's simply doing a very, very common

behavior. For Jewish authors. When they want to testify of something, they'll say the same thing, three different ways to emphasize a truth. So this ability, this blessing, this outcome of a human being, becoming a child of God, it didn't come about by what didn't come about by blood didn't come about by flesh, meaning it did come about by the will of man, humanity had no part in this whatsoever. It is a sole outcome of God, his work, his salvation, His grace, being extended God making this known that is God, illuminate illuminating these truths. So if we're going to walk, be a child of God, it came about look at what the scripture says, it came about from God, he did it, verse 14, and the Word became flesh. What's he doing here? Well, he's talking about how a human being natural can become supernatural, the very child of God, a new identity. So we should ask ourselves, what is it going to take for that to happen? What did God have to do to make that a possibility for you and me? What tells us it says in verse 14, and the Word became flesh. But here's the problem. It says, The Word became flesh. he dwelt among us. And we saw his very what we saw his very glory. Now, what did we learn, we learned that there's a connection between glory and light. So once again, John is using here, the the basis of His revelation to us is the book of Genesis. He wants to talk about light. Why? Because like began that change in the creation. Remember what we talked about last week, God looked at creation, and he saw that it was empty, void, formless, meaning what? It did not reflect His glory. So what happens it says, rock elokim, mirror half an hour up, and they are mine, which means and the Spirit of God was hovering above the waters. Now, from a Jewish perspective, Rashi is probably the first one that taught this hates teaches that there's a relationship between the Spirit of God and Messiah. So what do we see here? Well, what we're seeing is this, in the same way that God because of the Spirit of God, there became revelation illumination, and the world was brought into a change in its original state. Genesis, chapter one, verse one, the world was not able to do what reflect God's glory, because it was out of order. But now through the Spirit of God, going back to Genesis, this one brought about what change and what I want you to see is this. It is only when we understand that this one who has light, this one who is the Savior, our Messiah, that he did something, it tells us in verse 14, that the word what does it use that phrase, because the word has to do with the plans and the purposes of God? It is always related in the Jewish sages, ma To the kingdom of God. So in order for the kingdom of God to become a reality, what happened, what had to happen, the word had to become flesh and dwelt among us. And therefore we could perceive His glory, the glory of who will now we get really, really specific, the glory of the only big gotten of the Father. Now he's the only big god, he's unique. So even though we talk about Messiah, as the Son of God, understand a very important truth. Although we become children of God, we becomes heirs of the kingdom, we could say, sons of God, but but our

fact that we're children, is very, very different than the Son of God, the only begotten one of the Father. So John here is giving us revelation to tell us more and more about this one who is light, this one who is His truth, this one who brings about the purposes and plans of God into this world. So he says, we

behold the glory of His glory, what was his glory, the glory of the only big garden of the Father, this one who is full of grace, and truth. Now, we see that so often in the Scripture, we see grace and truth coming together. In fact, we see that oftentimes in how Paul either begins in a pistol, or ends, an epistle, grace and truth. And almost without exception, that order is always just that grace and truth. Why is that? Because it's only when we are recipients of the grace of God, that we now can live according to the truth of God. And there's an inherent relationship between the truth and the will of God. So what he wants to begin teaching us is this, you and I must be recipients of the grace of God, if the purpose of the will of the truth of God is going to be manifested in our life. See, we need to get away from the idea that that grace, and many people simply associate grace with salvation. Obviously, it's by grace that you've been saved, not of works that any man mag boasts, but grace, just as the have the purpose of salvation, if we limit the definition of salvation to when I die, I'm going to go to heaven. That is a biblical truth. I'm not in any way doubting or lessening that wonderful truth, but understand that in and of itself is inadequate, it is insufficient. It is not capturing what God wants us to understand about his salvation. When we talk about salvation, we need to understand it's rooted by means of God's grace, but for the purpose of truth, what's truth related to the will of God, so the Dodd's will might be manifested in my life. That's the purpose that we have grace, not just for forgiveness of sins, that's a big truth. It is factual, but it's not limited to the forgiveness of my sins. So now I can spend eternity with God, when I die. There is a present day purpose for the grace of God. What is that? Just what Jon's revealing here, that God's glory might be manifested in and through his creation? What does that mean, in your life in my life? So once again, this one speaking about Messiah, he is full of grace and truth. Move on to verse 15. And john, he testifies concerning him. And he called out saying, this is the one whom I said, after me comes one. Now john is going to use this, this expression with a couple more to reveal an important biblical truth. That is that john, he came on to the scene, and let me tell you, john did nothing in and of himself to call this great following to him that was an outcome of the moving of the Holy Spirit. But john, let's just say in very clear terms, that he's not the one that he's not the light that he and we'll see this in the next few verses, that he's not the Messiah, for the one coming after him and he uses that over and over it says, this one is preferred. And there's another phrase now most of the time, English Bibles miss out on this. Now, obviously, what you I'm just talking about his Messiah, the one who's going to come after him. Now, john, he was born before Messiah, but Messiah is eternal. Remember what we learned last week, there was never time that Messiah did not exist. And there's going to be a word, a word that john uses over and over and over in this first chapter, in in describing Messiah. And it's the word to be, but it's used in the third person plural. So he was, but here's the problem. It is used in a unique construction. What is that construction, it is the Greek perfect tense. Now I realize that most people, you study the Bible, and all this, this grammar, and all these laws of, of the great language, they might not be of interest to you. But there was for a reason that the Holy Spirit cause God, to to confuse me, it was a reason why the Holy Spirit caused the authors of this book, to choose Greek to be the language of the New Testament. And what was that purpose? Because Greek is such a specific, you can reveal things like no other language in Greek. And the word here get going is an important word. Why? Because it talks about to be, but when it's in the perfect tense, and that's what we're speaking about. When it's in the perfect tense, it sparks about something that was, is and will be, so there's any kernel aspect. So what john is saying, is this, this one who's coming after me, he is preferred to me. And there we have that word, get going. And why is that so important? Because he's trying to say why it's so important that we submit to Him, why he's so unique, and that is because he is eternal. That's the point that he's trying to make, he is preferred to me. Why? Because

he is the eternal Son of God. And it says he was before me. Now here again, if we don't pay attention to the Scripture, we miss out on a very important message of John, and that is that although John was born before Messiah, he says he's after me. But he also says, Now he's before me Why? Well remember what we learn in this Greek word. He chooses, it just pops in. And it's so awkward. It's almost because it's so awkward that causes many of the translators to just ignore that word altogether. But it's the key word and understanding the biblical truth. So it says here, he is the one that's coming after me, but he is preferred to me why? This word eternal. He's the one who was is and will be, and he is after me, verse 16. For this one was what full, it says, and from him is his fullness. But what it says, one that we all want received, that's what we're supposed to do. It says, and from his fullness, it says, We have received What if we receive, or here's what he's talking about another unique expression. It says, most Bibles, grace for grace. But the first time the word grace appears there, it's in the accusative. The second time, it appears there. It's in the genitive. Why is that so important? It's talking about grace, out of grace. All this is, is an expression. When someone wanted to talk about something that was genuine, something that was authoritative, something that was original or peer, they would use this idiom. So it's an idiom to say that there's a connection if we want real grace, what's his grace? Well, remember I talked about how this word is so important in Judaism. In the Hebrew, it's the word *Cassatt*. But in the Greek, it's the word *Currys* and what does it speak about? Well, here's the key. When he's saying, here's the real grace. What he's trying to say is this. It's true him that we have the opportunity to really fulfill God's purposes, what purposes? Well, this word *hasit*, or *Currys*, according to the ancient Jewish sages, it's always connected to what it is always connected to a covenant. Here's the biblical truth. God issues forth his *acid*, His grace, in order that the covenant purposes might be a reality. In our life, and what is the ultimate covenant purpose? Well, any Rabbi would be able to answer that, he would say, the kingdom. So it is the grace of God, that brings about the outcome of God's covenant, which is the establishment of his kingdom. So what he wants to say is this, that that he is full, full of what he is full of grace, he is the source of grace, authentic grace, the original grace of God, which does what it brings about the purposes of God. That's what he's trying to say here. Move on to verse 17. He says, because the law of Moses was given right, it says, the law through Moses was given, then it says, and grace and truth through Messiah, your shoe. Now, here's what I want you to understand. Most English Bibles put in an extra word, they say, the law was given through Moses, but it says, grace and truth through Messiah, see this word, but is problematic because it almost says, well, the law was, but now we have something better. But when we look at the Scripture, we see a relationship. What's that relationship, a relationship between the law of Moses and the grace and the truth? See the law of Moses works? And what's the outcome of grace and truth? It's so that the law of Moses might be fulfilled? Let me ask you a question. When you hear the term law, what comes into your mind? Now here's the problem. Many people believe, and I'm talking about Judaism in this time period, they believe that it was through the obedience of the law, that one was made righteous. That's not true. That's not what the law of Moses says. But here's the biblical truth. There is a connection between the law and righteousness. So Moses gave the righteousness of God that means he defined it, he depicted it, he said, what it was, but grace, what Grace, Grace brings out brings about an outcome. It was true grace, that the truth, what's the truth, the will of God. Remember that connection between the word truth and the will of God? So Moses outlines things, but the law of Moses has no power, it's truth, but it's not the means by which truth is fulfilled in our life. It is only through the grace of God, that this truth can become a reality in our life. And who is that truth ultimately, Messiah show so over and over we see this connection this order between what God wants to do in the life of the believer.