



Covenant Branch

Shabbat Shalom

Saturday, January 21, 2023

A Journey Through Yoḥanan (John) – Part 4

Today, we will primarily be reading from Yoḥanan chapter 5.

Focus for today is “Do we listen to hear?” Or “Do we listen to respond?”

Again, this book has a special place in my heart.

Unique features of Yoḥanan’s Gospel:

Generally speaking, the synoptic gospels tell us what Messiah Yeshua said and did, whereas Yoḥanan tells us who Messiah Yeshua is.

The synoptic gospels focus on the signs and sayings of Messiah Yeshua, whereas Yoḥanan emphasizes the identity of Messiah Yeshua.

Yoḥanan, I find is a much more intimate book. Whereas I believe the synoptic gospels are addressed to the outer rings i.e., the 120, the 70 and even to Rome, what I mean by that is to the rest of the unbelieving world.

Whereas Yoḥanan operates more at the 12, that discipleship ring that is more intimate, and that level of discipleship that Yeshua demonstrated and walked out with His 12 disciples including His inner three as well as the one, the one whom Yeshua loved.

Yoḥanan records very detailed conversations Messiah Yeshua had with several individuals:

With Naḳdimon (Nicodemus)

With The Shomeronim (Samaritan) Woman

With Martha

With Miryam from Maḡdala (Mary Magdalene)

With Shim’on Kēpha (Peter)

There are only eight miracles recorded in Yoḥanan and six are peculiar to the book Yoḥanan and not found elsewhere in Scripture.

There are no parables in Yoḥanan.

Only the gospel of Yoḥanan records the giving of the Comforter/Helper

Yoḥanan 14:16, 26, 15:26, 16:7

Over one-third of Yoḥanan’s Gospel (chapters 12–19) covers the last week of Messiah Yeshua’s life.

And I discovered this week that only the book of Yoḥanan, mentions the Festival of Sukkot.
Yoḥanan 7:2

Yoḥanan's gospel records events from Yeshua's ministry lasting three years where as the synoptic gospels only show events from maybe a little over one year.

Yoḥanan's gospel points to three different Pěsaḥ during His ministry.

If you take your reading of the crucifixion week from the book of Yoḥanan it will be less confusing.

The synoptic gospels tend to take a Roman idea of time and the calendar where as John tends to give a more Hebraic form of time and the calendar.

Last week, I tried to show that much of scripture, much of Yeshua's ministry, show us where people get stuck in the shadow picture and struggle to see the spiritual of what the shadow picture points too.

The Physical Shadow Picture is very important in our learning but we can get stuck and tripped up there by not being able to see what it points too. The weightier matter.
We need to stop trying to pick fruit from the shadow.

My focus today is around the verse found in Yoḥanan 5:44

Yoḥanan 5:44

“How are you able to believe, when you are receiving esteem from one another, and the esteem that is from the red Elohim you do not seek?”

Our Motivation concerning all things is a Matter of the Heart and it goes toward our heart circumcision.

Yoḥanan 5

¹ After this there was a **festival** of the **Yehudim**, and יהושע went up to **Yerushalayim**.

² And in Yerushalayim at the Sheep Gate there is a pool, which is called in Hebrew, Běyth Zatha, having five porches.

³ In these were lying a great number of those who were sick, blind, crippled, paralyzed, waiting for the stirring of the water.

⁴ For a messenger was going down at a certain time into the pool and was stirring the water. Whoever stepped in first, then, after the stirring of the water, became well of whatever disease he had.

⁵ And a certain man was there who had a sickness thirty-eight years.

⁶ When יהושע saw him lying there, and knowing that he already had been a long time, He said to him, “Do you wish to become well?”

⁷ The sick man answered Him, “Master, I have no man to put me into the pool when the water is stirred, but while I am coming, another steps down before me.”

Again, we see an example of being stuck in the shadow picture. He is only able to see his natural circumstances so much so, that he is unable to answer Yeshua’s one simple question: “Do you wish to become well?”

⁸ יהושע said to him, “Rise, take up your bed and walk.”

⁹ And immediately the man became well, and he took up his bed and was walking. Now it was **Sabbath** on that day.

¹⁰ The Yehudim therefore said to him who had been healed, “It is the **Sabbath**, it is not right for you to take up the bed.”

¹¹ He answered them, “He who made me well said to me, ‘Take up your bed and walk.’ ”

¹² Therefore they asked him, “Who is the Man who said to you, ‘Take up your bed and walk?’ ”

¹³ But the one who was healed did not know who it was, for יהושע had moved away, a crowd being in that place.

¹⁴ Afterward יהושע found him in the Set-apart Place, and said to him, “See, you have been made well. Sin no more, so that no worse matter befalls you.”

¹⁵ The man went away, and told the Yehudim that it was יהושע who made him well.

¹⁶ And because of this the Yehudim persecuted יהושע, and were seeking to kill Him, **because He was doing these healings on the Sabbath.**

I can not be for certain, but I believe this may have not been the weekly Sabbath, but this was actually a High Sabbath and maybe that of Shavuot.

¹⁷ But יהושע answered them, “My Father works until now, and I work.”

¹⁸ Because of this, then, the Yehudim were seeking all the more to kill Him, ‘because not only was He breaking the **Sabbath**, but He also called Elohim His own Father, making Himself equal with Elohim.’

¹⁹ Therefore יהושע responded and said to them, “**Truly, truly**, I say to you, the Son is able to do none at all by Himself, but only that which He sees the Father doing, because whatever He does, the Son also likewise does.

He only looks for the esteem of His Father.

²⁰ “For the Father loves the Son, and shows Him all that He Himself does. And greater works than these He is going to show Him, in order that you marvel.

²¹ “For as the Father raises the dead and makes alive, even so the Son makes alive whom He wishes.

²² “For the Father judges no one, but has given all the judgment to the Son,

This is the authority originally given to Adam back in the garden prior to the fall.

²³ that all should value the Son even as they value the Father. He who does not value the Son does not value the Father who sent Him.

²⁴ “Truly, truly, I say to you, he who hears My word and believes in Him who sent Me possesses everlasting life, and does not come into judgment, but has passed from death into life.

²⁵ “Truly, truly, I say to you, the hour is coming, and now is, when the dead shall hear the voice of the Son of Elohim. And those having heard shall live.

²⁶ “For as the Father possesses life in Himself, so He gave also to the Son to possess life in Himself,

²⁷ and He has given Him authority also to do judgment, because He is the Son of Adam.

Again, when I hear this term, this speech, it reminds me of the Torah of the Kinsmen Redeemer.

²⁸ “Do not marvel at this, because the hour is coming in which all those in the tombs shall hear His voice,

²⁹ and shall come forth – those who have done good, to the resurrection of life, and those who have practiced evil matters, to a resurrection of judgment.

³⁰ “Of Myself I am unable to do any matter. As I hear, I judge, and My judgment is righteous, because I do not seek My own desire, but the desire of the Father who sent Me.

He is only seeking the Esteem of His Father and no one else.

³¹ “If I bear witness of Myself, My witness is not true.

He is only seeking the Esteem of His Father and no one else.

³² “There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true.

³³ “You have sent to Yoḥanan, and he bore witness to the truth.

³⁴ “But I do not receive witness from man, but I say this in order that you might be saved.

He does not even receive esteem from Yoḥanan the immerser.

³⁵ “He was the burning and shining lamp, and for a while you wished to rejoice in his light.

³⁶ “But I have a greater witness than that of Yoḥanan, for the works that the Father gave Me to accomplish, the works that I do, bear witness of Me, that the Father has sent Me.

³⁷ “And the Father who sent Me, He bore witness of Me. You have neither heard His voice at any time, nor seen His form.

³⁸ “And you do not have His Word staying in you, because you do not believe Him whom He sent.

³⁹ “You search the Scriptures, because you think you possess everlasting life in them. And these are the ones that bear witness of Me.

⁴⁰ “But you do not desire to come to Me in order to possess life.

⁴¹ “I do not receive esteem from men,

Again, I remind us that “Our Motivation” concerning all things is a “Matter of the Heart”. It goes toward our own heart circumcision.

Esteem

G1391 δόξα doxa (dō'-xa) n.

glory (as very apparent), in a wide application (literal or figurative, objective or subjective).
[from the base of G1380]

KJV: dignity, glory(-ious), honour, praise, worship

Root(s): G1380

“It comes by,”

G1318 διδακτός didaktos (diy-dak-tos') adj.

1. (subjectively) instructed.

2. (objectively) communicated by teaching.

[from G1321]

KJV: taught, which ... teacheth

Root(s): G1321

Dictionary.com

verb (used with object)

to regard highly or favorably; regard with respect or admiration: I esteem him for his honesty.

to consider as of a certain value or of a certain type; regard: I esteem it worthless.

Obsolete. to set a value on; appraise.

noun

favorable opinion or judgment; respect or regard: to hold a person in esteem.

Archaic. opinion or judgment; estimation; valuation.

Vocabulary.com

Esteem is all about respect and admiration. If you have high self-esteem, it means you like yourself. When you say, "My esteemed colleagues," you are saying you have nothing but the highest respect for them.

Esteem derives from the same Latin word that gives us estimate, and back in the day, esteem, like estimate meant "to assess, or judge the value of something." That sense lingers today.

When you say you hold someone in high esteem, it means you give them a high value.

⁴¹ “I do not receive esteem from men,

Can we say this honestly of ourselves?

Let’s look at just a few, and I mean Few of some other scriptures that speak to this.

Jeremiah 17:5

Thus, said יהוה, “Cursed is the man who **trusts in man** and makes flesh his arm, and whose heart turns away from יהוה.

Proverbs 29:25-26

²⁵ The fear of man brings a snare, but whoever trusts in יהוה is set on high.

²⁶ Many seek the face of a ruler, but right-ruling for man comes from יהוה.

1 Samuel 16:7

But יהוה said to Shemu'el, "Do not look at his appearance or at the height of his stature, because I have refused him, for not as man sees, for man looks at the eyes, but יהוה looks at the heart."

⁴² but I know you, that you do not have the love of Elohim in you. **Why?**

⁴³ "I have come in My Father's Name and you do not receive Me, if another comes in his own name, him you would receive.

⁴⁴ "How are you able to believe, when you are receiving **esteem from one another**, and the esteem that is from the only Elohim **you do not seek?**

Yohanan 12:42-43

⁴² Still, even among the rulers many did believe in Him, but because of the Pharisees they did not confess (affirm, admit or acknowledge) Him, lest they should be put out of the congregation, ⁴³ for **they loved the praise of men more than the praise of Elohim.**

⁴⁵ "Do not think that I shall accuse you to the Father. There is one who accuses you: Mosheh, in whom you have set your expectation.

⁴⁶ "For if you believed Mosheh, you would have believed Me, since he wrote about Me.

⁴⁷ "But if you do not believe his writings, how shall you believe My words?

There is a saying that I some time ago began to really speak to me. And when I think of it today, and bring it back to my remembrance, I am still convicted by it.

"Do we listen to hear?" Or "Do we listen to respond?"

Having Eyes to See and Ears to Hear not only applies to us being able to see and hear Him but to each other as well.

What is meant by this question?

It goes to motivation.

It goes to the Heart of the Matter.

What is the motivation for hearing someone else?

What is our motivation for responding to what we hear?

This is an important place to self-examine and to ponder our own motivations.

We have just read where this is a primary topic of what we just heard Yeshua speaking about.

I witness this quite often.

Is our response in order to bring esteem to ourselves?
Or is it from a place of receiving esteem from Elohim?

Yeshua demonstrated and ONLY received esteem from His Father.
Remember we read that He didn't even receive esteem from Yoḥanan the immerser.

⁴⁴ “How are you able to believe, when you are receiving **esteem from one another**, and the esteem that is from the only Elohim **you do not seek**?

If you listen to respond, from whom are you seeking esteem from?
If we are seeking esteem from man, I believe what Yeshua is saying is that you do not believe.

We are all guilty of this?
This is just a reminder, to bring back to our remembrance.