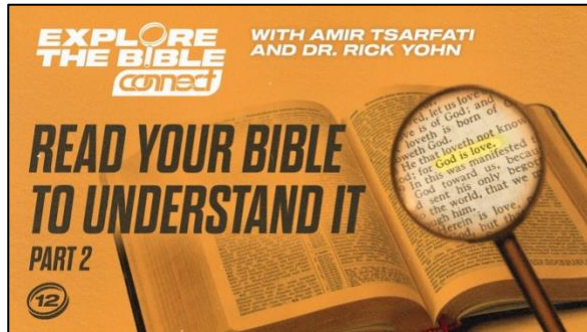




**Amir Tsarfati**  
**Dr. Rick Yohn, Pastor**  
**Explore the Bible: Read Your Bible to Understand It**  
**Part II**

[https://youtu.be/GEzCXQ\\_8rU4?si=bmYch0b-DbAMI3Hh](https://youtu.be/GEzCXQ_8rU4?si=bmYch0b-DbAMI3Hh)

**AMIR:** Hey, Shalom everyone, I'm Amir Tsarfati and we are back with Dr. Rick Yohn for another



*Explore the Bible* episode. I am so excited. A few weeks ago, we studied the book of Acts, chapter 1, verse 8 in our effort to teach people how to read and understand the Bible. And of course, the first thing that you, Dr. Rick, raise is observations.

Learn to read a verse and make observations and see the why, what, where, who and what-then. And I mean, probably there's more. Anyway, but before we go to our next effort to flex that muscle of gleaning observations from reading a verse, why don't you, Pastor Rick, Dr. Rick. Why don't you start with a prayer? Because I think that's anyway the first thing we need to do when we approach the Bible. And so, you pray and then we start our next beautiful, sweet half-an-hour of looking into the Scriptures and reading in order to understand. Let's do it. We pray.

**RICK:** Lord God, we humble ourselves before You because we are so dependent upon You. You are the God who does the great and mighty things that we cannot even imagine, things that we don't even ask for. You are so gracious in giving to us. We see this in the history of the nation of Israel. And we see this in our own lives. And we pray that today You will open our eyes to be able to observe, to find out what is this book telling us, what do I see when I open up the Scriptures? So I pray that Your spirit will enlighten us and that we will respond guided by the one and only, the Lord Jesus Christ. And in His name we pray. Amen.

**AMIR:** Amen, Amen. So folks, once again, our aim is to, of course, help everyone read and understand the Bible. And as we just did, I think, as we also mentioned last time, the first thing we want to do when we approach the Bible in order to read it is to pray. Pray that the Holy Spirit will guide us, show us, teach us and open our eyes to see the heart of God and in the Word of God as well.

So, Pastor Rick, last time, a few weeks ago, we looked into Acts chapter 1 verse 8. And I think, I mean, we spent 30 something minutes on that verse, but we could probably spend three more hours if we had the time. But I think if people did not get to see it, I'm urging everyone to watch that episode because it's phenomenal how, you know, even one word for one verse could completely enlighten the way you read the rest of that chapter and rest of that portion. Today, we're going to go to the Gospel according to **John**, to **chapter 1**, very famous verse, **verse 12**. And we're going to do the same thing, read and glean observations from it. So I'm going to read and you're going to start helping us with the observations. Is that okay with you?

**RICK:** That sounds great.

**AMIR:** Yeah. **"<sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:"** I think we are once again starting a verse with a very word, "but." But just so you know, the graphic designer that did the Behold Israel logo, her family name was "But." So I guess there is a chance that you start a sentence with "but" if you call her by her family name. But of course, that's not the case in the Bible. And what is this word doing here, Dr. Rick?

**RICK:** Well, again, we're looking at a contrast, because you never really start with "but" unless you said something before. And so when you see a "but" and—And by the way, I looked up how many times the word "but" is used in the Bible, and it's used over 2,400 times.

**AMIR:** Wow.

**RICK:** So you have a wonderful opportunity of finding more “but’s” in the Bible, and they are contrasting the words that came before. So my question is: Who’s speaking? To whom is he speaking? **“<sup>12</sup> But as many as received Him,...”** received who? Now we take for granted, we know who this is talking about, but someone who knows nothing about the Bible would have no idea what you’re talking about. **“<sup>12</sup> But as many as received Him, to them He gave the right to become children of God,...”**

**AMIR:** If I quote John 1, verse 12 in the streets of Haifa right now or Tel Aviv, I don’t think anyone would understand who I’m talking about. So you’re right. I mean, we have to look into that.

**RICK:** So, let’s go back to verse 1 to find out who’s he talking about. So in verse 1, **“<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through Him, and without Him nothing was made that was made. <sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.”** So who is this that was in the beginning with God? Who is this that is actually God? And of course, it can be no one other than the Lord Jesus Christ. He is the Word, the *Logos*. And to understand even more, if you go after the “but” down to verse 14, it says, **“<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”** And so this, of course, is referring to the Lord Jesus Christ. Now, we still have to understand this “but.”

**AMIR:** The word “but,” exactly. And let’s go back to the verse before.

**RICK:** Okay. **“<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own,...”** meaning His own people, **“and His own did not receive Him. <sup>12</sup> But...”**

**AMIR:** Yes.

**RICK:** **“<sup>12</sup> But as many...”** whosoever will, may come, **“... as many as received Him, to them He gave the right to become children of God,...”** Those **“<sup>13</sup> ...who were born,...”** not **“... of the will of the flesh, ... but the will of God.”** The will of God, He wanted them to be born of God. It was God’s will for them to be born of God. What a precious passage of Scripture. And those of you who are watching, who know that you have Christ in your life, it was God’s will for you to be born of God, not merely born of the flesh, but to be born a second time, to be born spiritually, to be born again. What a truth. God wanted that for you.

**AMIR:** Yeah, amazing. Amazing. And you know, Dr. Rick, you know, we’re looking at this and as a Jew of the tribe of Judah, I am one of those who are called His own, and I used to be those who received Him not. In fact, I actually, by accepting Him, I moved camps from the “received Him not” to the ones that are now, have the right to be called sons of God and believing in His name and being born of the Spirit. And the reason why I’m saying that is a lot of Gentiles think that they need to be Jews, to be sons of God and to be His own. And I think what you just read is the ultimate proof that He came to the world, the world did not know Him. He came to His own, His own did not receive Him. And then, *but*, and now anyone, whether Gentile or Jew, anyone but of the world and all His own, but **“<sup>12</sup> ...to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”** **“<sup>12</sup> ... to them He...”** of course, **“<sup>12</sup> ...to them He gave the right to become children of God,...”**

**RICK:** The other thing I really love about this; it defines what it means to believe. A lot of people say, “Oh, I believe in God. I believe in Jesus.” What does that mean? Well, it tells you what believe means. “<sup>12</sup>...as many as received Him, ...to those who believe in His name:...” So to believe is to receive, not just mentally to believe that Jesus existed or that God exists, but to actually receive, to invite Him into your life. And when you invite Jesus to come into your life, that’s when you were born of God, born again, born a second time.

**AMIR:** In other words, you cannot be born in that state already. You need to receive Him in order to be born [again]. So to believe is to receive, and that’s an active part on your side, and it’s not something you were born with it. No one has ever been born born-again.

**RICK:** Right. You can be born a Jew, you can be born a Gentile, but you cannot be born a Christian. You have to be born *again* a Christian.

**AMIR:** Exactly, and that’s why I love the fact that it starts with the fact that the world did not know Him. First, he talks about the whole world, and then he moves on to be more—and then His own received Him not. So, both the Gentiles and the Jews were both guilty for not receiving Him and not believing in Him. *But* anyone from among those in the world and of His own that did receive Him and believed, to him He gave the right to be a son of God. In other words—It’s unbelievable. I mean, in Him, there’s no Jew, there’s no Greek, no slave, no free, no female, no male. It’s unbelievable. All you need is to receive and believe, and that’s what it’s called to be born again, to believe, and then you receive. And it’s all in one verse.

**RICK:** Something else that comes to my mind, yeah, just as you’re talking, something else comes to my mind, and that is John 1:12 comes out of Acts 1:8.

**AMIR:** Correct.

**RICK:** Because Acts 1:8 says, “<sup>8</sup> ‘But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.’” John is one of those witnesses. He was one of those disciples who heard that message. And so he writes the Gospel of John as a witness to the resurrection and the ascension of the Lord Jesus Christ. [AMIR: “Yep”] And he comes to recognize that this One that he lived with for three years is truly the Son of God. He is the Word who is in the beginning with God. He is the Word who is God. He is the Word who became flesh and made His dwelling among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. So as many as receive Him, to them He gave the right to become children of God, even those who believe on His name. Believe means to receive. And so the Gospel of John is a fulfillment of Acts 1:8, one of the witnesses. There are many other witnesses in the Scriptures, but he is one of those witnesses.

**AMIR:** Yeah, unbelievable. I mean, I’m thinking about how John was a faithful disciple and apostle and then eventually at the age of 90, Jesus visits and gives him the most unbelievable revelation of all times. And that is, of course, the entire book of Revelation. Because He wants us to know His plans. And we are to share Him and to give the good news. But the good news is that He’s also going to save us from the very bad news of the world, bad news to the world. And so, thankfully, the word “but” appears here.

**RICK:** And as I said, over 2,400 times. But if you think that is enlightening, why don’t we look at another passage of Scripture that begins with another word, the word “for.” It’s another one of those verses that we quote and we often don’t even use the word for, and we sort of pass over it. And that is that very familiar passage of Scripture, **John 3:16**.

**AMIR:** ...16, yeah, for God so...

**RICK:** “<sup>16</sup> **‘For God so love the world...’**” So just turn in your Bibles over a page. And I love this passage of Scripture because it is a most quoted verse of Scripture. “<sup>16</sup> **‘For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.’**” Now, Amir, if I came up to you and started a conversation in, I would say, “for,” you’d wonder, what are you talking about? No one begins with a “for.” And “for” basically is clarifying something that went before that.

**AMIR:** Yeah.

**RICK:** And the question, what comes before the “for”? Well, there are 15 verses that come before the “for.” And so my question is: What’s the situation? Who’s doing the talking? What are they talking about? These are observation questions that we [ask] when we go to a passage of Scripture. So you ask questions, and you look for a specific word. So our specific word is “for.” And my first question is, “What is the setting here?” And if you go back to verse 1 it’s a conversation. It’s a conversation between two individuals. “<sup>1</sup> **There was a man of the Pharisees named Nicodemus, a ruler of the Jews.** <sup>2</sup> **This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.’**” Now, I don’t know if Nicodemus expected: “Wow, you have some good insights.” “Wow, it’s obvious that you are a ruler of the Jews.” But notice how Jesus responds immediately. “<sup>3</sup> **Jesus answered and said to him,...**” Nicodemus, “**.... ‘Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.’**” Boy, what a response. “<sup>4</sup> **Nicodemus said to Him, ‘How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?’** <sup>5</sup> **Jesus answered, ‘Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.** <sup>6</sup> **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.** <sup>7</sup> **Do not marvel that I said to**

you, **“You must be born again.”** <sup>8</sup> **The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.’** <sup>9</sup> **Nicodemus answered and said to Him, ‘How can these things be?’** <sup>10</sup> **Jesus answered and said to him, ‘Are you the teacher of Israel, and do not know these things?**  <sup>11</sup> **Most assuredly, I say to you, We speak what We know and testify what We have seen, and you do not receive Our witness.’”**

In other words, you and the whole Sanhedrin, the whole gang up there who is supposed to be the religious rulers, you do not receive what we’re talking about. Now, **“<sup>12</sup> ‘If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?’”** And then He goes on to say, **“<sup>13</sup> ‘No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.’** Now, here’s the answer to the “for.” **“<sup>14</sup> ‘And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,**  <sup>15</sup> **that whoever believes in Him should not perish but have eternal life.**  <sup>16</sup> **For...”** What are you talking about Moses in the wilderness? What’s that all about? And that’s one of the wonderful things that you find in Scripture is Scripture can be compared with Scripture. And if you look at the book of Numbers, this is part of the Torah. And Nicodemus knew that. Nicodemus taught the Torah. And so Jesus goes to where Nicodemus is very comfortable. And He quotes from the Torah. So why don’t you read that passage for us? Numbers 21 verses 4 through 9.

**AMIR:** Yes, **Numbers 21:4- [10]**. Here it is. I’m reading... **“<sup>4</sup> Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.**  <sup>5</sup> **And the people spoke against God and against Moses: ‘Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread.’**  <sup>6</sup> **So the LORD sent fiery serpents among**



the people, and they bit the people; and many of the people of Israel died. <sup>7</sup> Therefore the people came to Moses, and said, ‘We have sinned, for we have spoken against the LORD and against you; pray to the LORD that He take away the serpents from us.’ So Moses prayed for the people. <sup>8</sup> Then the LORD said to Moses, ‘Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.’ <sup>9</sup> So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.” <sup>10</sup> Now the children of Israel moved on and camped in Oboth.”

So basically, that’s the story.

**RICK:** That’s the story. And John 3:16 explains that passage of Scripture. Because they were complaining, and God sends these serpents to bite them, and so they were dying physically, left and right. And so they asked Moses, “Pray to God that He removes the serpents.” But when Moses prayed, God did not remove the serpents, but He provided a remedy for the poison of the serpents. And the remedy was...

**AMIR:** ...There was already in the people.

**RICK:** Already in the people. And the remedy was to by faith believe what God told Moses: “Look at that serpent and you will not die physically.” Those who thought, “What a stupid idea that is to look at a dumb bronze snake. I’m not going to...” And they died. “I will not...” [Rick acts out dying] Yeah. And those who did look at the serpent, the poison did not affect them at all. <sup>16</sup> **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.”** Whoever looks up to Him will not perish but have eternal life. It takes one’s faith to look and say, ‘I believe, I receive.’ Because God loved me so much, He allowed His Son to be nailed on the cross. And as I look and believe that He on the cross was dying for my sins, I am born again, born of God.

**AMIR:** And the venom is the sin.

**RICK:** John 3:16. The sin of the serpents is, well, the sin started with the serpent through Adam and Eve. And that same spiritual poison is in every human being. And so as they looked at the serpent and did not die physically, when we look up at the cross and realize that this is the One who died for my sins, He took my place on the cross. So when I believe in Him, I look up and I receive Him as my Savior, then that spiritual poison will not cause me spiritual death.

**AMIR:** Isn't it interesting that God wants a simple faith, that's all. I mean, if you really think about it, there's nothing too deep theologically here. It's just believe. I love you so much that I am sending My only begotten Son. He will die for your sins. All you need is to believe that that's the remedy, and that's the solution for the world's sins. And I mean, just as they needed to look at this bronze serpent and simply look at it and believe, that's it. I mean, if you really think about it, there was not much that He asked them for besides *believing*. I mean, He didn't tell them, "Go to the seminary, study 15 years, come back and let's see if your sins have been forgiven." And sometimes it's, I guess, because it's so simple, because it's supposed to be so easy, it's too hard for people to comprehend. It's not religious enough. It's not hard enough of a task. And that's how hard it is for them to come to the point of just believe.

**RICK:** And it goes right along with John 1:12, because there were those in the wilderness who would not believe that if I look up, I will not die. But as many as received Him, to those who believe in His name, they're the ones who are born-again.

**AMIR:** And I love how Jesus is talking to an Orthodox-Pharisaic Jew, and He's using the Old Testament, validating the fact that it's the Word of God, and it is indeed an event that took place. And if that event took place and faith was required then to save their life, this is it. And for me, it's a story of, of course, teaching you faith, but also a great validation of the Old Testament and

of the fact that Jesus understood. And Jesus as a Jew, being born as a Jew, coming out of the tribe of Judah, He's speaking to another fellow Jew in language that he can understand.

**RICK:** And what we saw here is, there are two things: One is a contrast between those who did not receive and those who do receive. And the other is an explanation from a passage in the Old Testament. What do you mean as you look up to that serpent, you will not die? Well, here's what I'm trying to say: God loved you so much that He gave His one, His only Son, that if you look up, if you believe what I'm about, My love for you, you will not perish, but you will have everlasting life.

**AMIR:** Yeah, and I love how the Bible says, "These things I told you in order for you to know that you have eternal life." (1 John 5:13 paraphrased) I mean, we just need to know it's not a guess and it's not maybe, could be. Eternal life is a gift and a promise if we believe. And look, I don't know why, I mean, here we are in a program that aims to teach believers how to read and understand the Bible. But I have a very interesting feeling that this episode will minister to non-believers or to people who are religious, and they will finally understand their need to just believe. And that's it. There's no other thing that will save them besides that pure faith.

So, my prayer is that today as we wrap up our episode today—and I can't wait for the next one—my prayer is that anyone who listened and watched today, look into your heart and ask yourself, do I believe in the already finished work, or am I still in the mindset that my religious ceremonies and my own efforts will bring me to salvation or will save me? It never ever worked before, and it will not work in the future because it doesn't work. Just as the doctors could not even help, if they were there in the desert, anyone who was bitten by those snakes. Only pure faith that God said, "Look at that bronze serpent that has been risen up. Look at it and believe. And even though you were bitten by those poisonous snakes, your life will be spared. You're going to live."

Dr. Rick, thank you for an outstanding exposition of a couple of verses that I hope one more time help people to understand that reading the Bible is not a religious ceremony and it shouldn't be done in a manner of "Just let's get done with it." There is so much we can glean from it. And the more we glean from it, the more we're blessed, and we are able to understand how much God loves us and what He wants from us. So, thank you again and I'm looking forward to the next program. And until then, please remember, go to our website, BeholdIsrael.org. There is a whole section there of *Explore the Bible* where you can read and see the charts and read all the notes of this program as well as a section there where you can ask Dr. Rick Yohn questions related to today's program and he will gladly send you an answer. Until then, thank you, Dr. Rick Yohn. Thank you, everyone who've been watching. Shalom from Parker, Colorado and from Galilee, Israel. God bless you. Shalom.

\* Scripture is taken from the New King James Version unless noted otherwise.

For all ways to connect with Behold Israel, including media, updates, videos, and teachings: <https://linktr.ee/beholdisrael> or the QR code:



For all Behold Israel language channels: <https://beholdisrael.org/bi-global-channels/>