

vindication. Yeshua the Messiah, in His position as King of Israel, necessarily appeals to these concepts for what is about to occur to Him, as what happened to David in the past would be somewhat repeated in the Messiah's own experience:

"But at my stumbling they rejoiced and gathered themselves together; the smiters whom I did not know gathered together against me, they slandered me without ceasing. Like godless jesters at a feast, they gnashed at me with their teeth. Lord, how long will You look on? Rescue my soul from their ravages, my only *life* from the lions. I will give You thanks in the great congregation; I will praise You among a mighty throng. **Do not let those who are wrongfully my enemies rejoice over me; nor let those who hate me without cause wink maliciously.** For they do not speak peace, but they devise deceitful words against those who are quiet in the land. They opened their mouth wide against me; they said, 'Aha, aha, our eyes have seen it!' You have seen it, O LORD, do not keep silent; O Lord, do not be far from me. Stir up Yourself, and awake to my right And to my cause, my God and my Lord. Judge me, O LORD my God, according to Your righteousness, and do not let them rejoice over me. Do not let them say in their heart, 'Aha, our desire!' Do not let them say, 'We have swallowed him up!' Let those be ashamed and humiliated altogether who rejoice at my distress; let those be clothed with shame and dishonor who magnify themselves over me. Let them shout for joy and rejoice, who favor my vindication; and let them say continually, 'The LORD be magnified, who delights in the prosperity of His servant.' And my tongue shall declare Your righteousness *and* Your praise all day long" (Psalm 35:15-28).

"For the choir director; according to Shoshannim. A *Psalm* of David. Save me, O God, For the waters have threatened my life. I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. I am weary with my crying; my throat is parched; My eyes fail while I wait for my God. **Those who hate me without a cause are more than the hairs of my head; those who would destroy me are powerful, being wrongfully my enemies;** what I did not steal, I then have to restore" (Psalm 69:1-4).

Even though Yeshua would be brutally executed, the Heavenly Father would be seen to vindicate Him, just as He did King David centuries earlier. However, even though Yeshua the Messiah would be resurrected from the dead, He was still leaving His Disciples and returning to Heaven. Yeshua promised that the Helper (or Counselor, Advocate), the Holy Spirit, would be sent to them in His stead:

"When the Counselor comes, whom I will send you from the Father—the Spirit of Truth, who keeps going out from the Father—he will testify on my behalf. And you testify too, because you have been with me from the outset" (John 15:26-27, CJB/CJSB).

Obviously, the sending of the Holy Spirit would be most imperative for the work that the Disciples would perform in Yeshua's absence. But it cannot be overlooked from a passage like John 15:26-27, how readers unambiguously encounter the Father, the Son, and the Spirit all functioning together in the supernatural experience of the Disciples. While there is likely more to the composition of *Elohim* than just Father, Son, and Spirit—to claim that a revealed tri-unity of the Godhead is "pagan," is simply unsustainable from a textual standpoint. Examiners who have tried to evaluate the nature of God, in any capacity, have had to catalogue John 15:26-27 into their deliberations—and to be true to the Biblical record, we have to do the same as well.

JOHN 16:1-15

"These things I have spoken to you so that you may be kept from stumbling. They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God. These things they will do because they have not known the Father or Me. But these things I have spoken to you, so that when their hour comes, you may remember that I told you of them. These things I did not say to you at the beginning,

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because I was with you. But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged. I have many more things to say to you, but you cannot bear *them* now. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose *it* to you. All things that the Father has are Mine; therefore I said that He takes of Mine and will disclose *it* to you."

While Yeshua's teaching to His Disciples at the Last Supper or Last Seder do include some strong words, particularly as they involve the coming persecution of His Disciples, they are specifically intended to offer them with key points of solace and comfort. Yeshua directs, "All this I have told you so that you will not go astray" (John 16:1, NIV). There is going to be some anticipated hostility issued against the Disciples, by the Jewish Synagogue, because of the Disciples' belief in Yeshua as the Messiah (John 16:2). Yeshua informs them, "They will do these things because they have never known the Father or Me" (John 16:4, TLV). Of course, it would be inappropriate to apply this statement to the whole of the First Century Jewish community, as many of Yeshua's fellow Jews did acknowledge Him, and surely also knew the Heavenly Father. This is mainly a Messianic indictment against the religious leadership. What cannot go overlooked, though, is how the knowing in view applies equally to the Father and the Son (*ton patera oude eme, τον πατέρα οὐδὲ ἐμε*).

Yeshua is returning to the Heavenly Father who sent Him, but He is perplexed as to why none of the Disciples have asked Him about it: "But now I am going to the One who sent me. 'Not one of you is asking me, "Where are you going?"'" (John 16:5, CJB/CJSB). The Disciples were apparently saddened by their Master's soon departure, as He indicates, "Because I have said these things, you are filled with grief" (John 16:6, NIV). One of the key reasons, as explained by Yeshua to His Disciples, that He must leave is so that the Holy Spirit can finally come on the scene. The Holy Spirit is attested to have some significant powers involving conviction, righteousness, and judgment—which will seemingly be manifested in the activity that the Disciples perform as they go out and proclaim the message of Yeshua. Of course, the Disciples could not fully comprehend it during the discussion that was taking place at the meal:

"But I tell you the truth, it is to your advantage that I go away; for if I don't go away, the comforting Counselor will not come to you. However, if I do go, I will send him to you. When he comes, he will show that the world is wrong about sin, about righteousness and about judgment—about sin, in that people don't put their trust in me; about righteousness, in that I am going to the Father and you will no longer see me; about judgment, in that the ruler of this world has been judged. I still have many things to tell you, but you can't bear them now'" (John 16:7-12, CJB/CJSB).

Within Yeshua's statements, we see some of the concentrated beginnings of recognizing that the Holy Spirit will have a substantial role to play in the work of Messiah followers. The Holy Spirit, by indwelling Messiah followers, is very much to be the presence of the Messiah within them. While much of the dynamic presence of the Holy Spirit is to supernaturally

change the character of human hearts and minds, it is also something which is to convey messages to Messiah followers—namely as the Holy Spirit is not an independent actor or agent, but conveys what the Father and Son direct. Yeshua describes some of this interconnectivity:

“But when the Spirit of truth comes, He will guide you into all the truth. He will not speak on His own; but whatever He hears, He will tell you. And He will declare to you the things that are to come. He will glorify Me, because He will take from what is Mine and declare it to you. Everything that the Father has is Mine. For this reason I said the Ruach will take from what is Mine and declare it to you” (John 16:13-15, TLV).

The statements of John 16:13-15 hardly give us a comprehensive picture of supernatural phenomena in Heaven, nor do they give us a full scope of data on the Spirit, the Son, and the Father. But, what the statements of John 16:13-15 do for certain is that they depict a relationship present between the Spirit, the Son, and the Father. Even though it may be observed that there are many limitations to the traditional Christian doctrine of the Trinity, a revealed tri-unity of *Elohim* is something detectable in passages like John 16:13-15.

JOHN 16:23-33

“In that day you will not question Me about anything. Truly, truly, I say to you, if you ask the Father for anything in My name, He will give it to you. Until now you have asked for nothing in My name; ask and you will receive, so that your joy may be made full. These things I have spoken to you in figurative language; an hour is coming when I will no longer speak to you in figurative language, but will tell you plainly of the Father. In that day you will ask in My name, and I do not say to you that I will request of the Father on your behalf; for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. I came forth from the Father and have come into the world; I am leaving the world again and going to the Father.’ His disciples said, ‘Lo, now You are speaking plainly and are not using a figure of speech. Now we know that You know all things, and have no need for anyone to question You; by this we believe that You came from God.’ Yeshua answered them, ‘Do you now believe? Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone; and *yet* I am not alone, because the Father is with Me. These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.’”

Hints and clues about the identity of Yeshua the Messiah are dropped within His conversation with the Disciples at the Last Supper or Last Seder. That Yeshua has a very unique and significant relationship, with God the Heavenly Father, cannot be denied. He informs His Disciples, “In that day, you will ask Me nothing. Amen, amen I tell you, whatever you ask the Father in My name, He will give you” (John 16:23, TLV). Here, this is rightly taken as meaning that a time is coming when the Disciples will not need to inquire or probe Yeshua about things beyond; the Disciples will instead have the knowledge that they need, and they will have the confidence to ask the Heavenly Father for provision, and He will give it. What needs to be recognized, in order for the Heavenly Father to give such provision, is that it needs to be requested via the name or authority of Yeshua, and cannot be asked directly without Yeshua’s work or activity in redeeming humans not being invoked. This is a new ability accessible to the Disciples, who are observed up to that time as not having asked the Heavenly Father for anything (John 16:24).