

investigate more into the nature of this Yeshua, and what His relationship with the Heavenly Father actually is. When more and more information is tabulated, it becomes much clearer that Yeshua is indeed integrated into the Divine Identity as God.

JOHN 7:14-18

“But when it was now the midst of the feast Yeshua went up into the temple, and began to teach. The Jews then were astonished, saying, ‘How has this man become learned, having never been educated?’ So Yeshua answered them and said, ‘My teaching is not Mine, but His who sent Me. If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.’”

In a scene which took place during *Sukkot* or the Feast of Tabernacles (John 7:2), Yeshua is witnessed teaching in the Temple complex. Yeshua is a controversial figure (John 7:12), doubtlessly because His messages challenged much of the status quo, as well as the character and motives of the Jewish religious leaders (John 7:13). The teaching style and motives of Yeshua do not only speak to His uniqueness as the Messiah of Israel, but the uniqueness of His service, bearing some importance on Christology.

Those encountering Yeshua are astounded, and so they ask, “How does this man know so much without having studied?” (John 7:15, CJB/CJSB), as many of the Jerusalemites had to have considered Yeshua to be an uneducated simpleton from Galilee. Yet, they recognize that Yeshua’s teachings and words have a significant dimension to them. Obviously making reference to His Heavenly Father, Yeshua replies, “My teaching is not from Me, but from Him who sent Me” (John 7:16, TLV). Yeshua raises the further, critical point, “If anyone wants to do His will, he will know whether My teaching comes from God or it is Myself speaking” (John 7:17, TLV). What is important to recognize here, is that Yeshua is not some free, independent agent, only out for some self-serving interest or self-promotion. *What Yeshua does has greater importance than just teaching an important series of messages to those in the Temple.* As Yeshua stated in John 7:18,

“He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is true, and in him there is no falsehood” (John 7:18, RSV).

Yeshua is not just a teacher in the Temple complex, only out to fulfill His own selfish ambition; Yeshua is out to fulfill the purposes and interests for which He was sent by God the Father. Kruse makes the point how Yeshua’s line of argumentation was similar to various Rabbinical contemporaries, remarking,

*“His opponents would have agreed with this statement. In their own teaching they cited the authority of others—rabbi so-and-so says this; rabbi so-and-so says that. Not to do so would be arrogant and evidence of seeking honour for oneself. Jesus did not appeal to the rabbis for his authority; nor was he arrogant....Jesus claimed he worked for the Father’s honour alone, and therefore he was a ‘man of truth’ and there was ‘nothing false about him.’”*¹²⁹

Weighing the statement of John 7:18b, “He is true, and there is no unrighteousness in Him” (*alēthēs estin kai adikia en autō ouk estin, ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν*), Morris makes the astute point,

“Notice that Jesus does not say that He speaks the truth, but that He is true (cf. 14:6). And of Him that is true He further says that there is no unrighteousness in Him. The negative way

¹²⁹ Kruse, *John*, 185.

of putting it may be meant to point to a contrast with the Jews [present] in whom there certainly was unrighteousness."¹³⁰

Yeshua, even though fully righteous in His entire being, did not choose to use His righteousness as a means to act inappropriately superior to others—but instead as a means to perform the ultimate service. The *Carmen Christi* of Philippians 2:6-8 directs us how “though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death” (NRSV). As much as these realities cannot easily be processed by those who encounter them in the Holy Scriptures, many cannot even handle how Yeshua in His human Incarnation only taught what the Father told Him to teach (John 7:16)—something obviously representative of wider and further reaching salvation historical factors.

JOHN 7:28-30

“Then Yeshua cried out in the temple, teaching and saying, ‘You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me.’ So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.”

From time to time, supporters of a low Christology of Yeshua being a supernaturally exalted human, may quote the Messiah’s words of John 7:28a to make their point: “Yes, you know me, and you know where I am from” (NIV). This is to imply that the Jewish people encountering Yeshua knew that He was a Galilean, and that perhaps they could never perceive of the Messiah as having anything other than terrestrial origins. As it is previously narrated,

“So some of the people of Jerusalem were saying, ‘Is this not the man whom they are seeking to kill? Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Messiah, do they? However, we know where this man is from; but whenever the Messiah may come, no one knows where He is from” (John 7:25-27).

From these statements, it can be gathered that there were some Jewish people present who regarded Yeshua to be the Messiah, there were some who thought His teachings and words to be compelling, and then there were those who were hostile to Him. Yeshua had previously pointed out how many were evaluating Him inappropriately, by saying, “Do not judge according to appearance, but judge with righteous judgment” (John 7:24). Something more than mere human or mortal reasoning would be required in order to properly determine who Yeshua truly was.

The key statement of John 7:28, appearing in the source text is *kame oidate kai oidate pothen eimi* (καὶ ἐ οἴδατε καὶ οἴδατε πόθεν εἰμί), “both me you know and you know from where I am” (Brown and Comfort),¹³¹ which a version like HCSB has as, “You know Me and you know where I am from.” However, it has to be recognized that examiners have approached Yeshua’s statement from a variety of different angles, based on how some English versions have punctuated this statement:

- “You know me, and you know where I come from?” (RSV/ESV).
- “You know me? you know where I come from?” (Moffat New Testament).
- “So you know me and know where I have come from?” (Phillips New Testament).

¹³⁰ Morris, *John*, 406.

¹³¹ Brown and Comfort, 348.