

## The Red-Letter Words of Yeshua ~ Part 19

### Yeshua Discusses His Authority

We pick up our study where we left of in our last post. **Yeshua** continues to defend Himself against the false accusations of **Judeans** for healing on the **Shabbat**. Recall some eighteen years earlier when **Yeshua** stayed behind in **Yerushalayim** to listen to the **Rabbis**, *everyone who heard him was astonished at His insight and responses* ~ Luke 2:47.

***<sup>30</sup> I can't do a thing on my own. As I hear, I judge; and my judgment is right; because I don't seek my own desire, but the desire of the one who sent me. <sup>31</sup> "If I testify on my own behalf, my testimony is not valid.***

**Yeshua** cites the **Tanakh** principle, central to later **Jewish** law (both that of the rabbis and that of the Dead Sea Scrolls), that two witnesses are necessary to prove a (capital) case ~ Deuteronomy 17:6; 19:15.

After discounting His own witness (v. 31), **Yeshua** names five witnesses to who He is: **Yochanan the Immerser** (vv. 32–35), **Yeshua's works** (v. 36), the **Father** (vv. 37–38), the **Tanakh** (v. 39) and **Moshe** (vv. 45–47).

***<sup>32</sup> But there is someone else testifying on my behalf, and I know that the testimony he is making is valid—<sup>33</sup> you have sent to Yochanan, and he has testified to the truth. <sup>34</sup> Not that I collect human testimony; rather, I say these things so that you might be saved. <sup>35</sup> He was a lamp burning and shining, and for a little while, you were willing to bask in his light.***

The hand-held oil lamps of the **Herodian** period were too small to give forth much light (they typically produced as much as a candle), and thus one would symbolize only a small reflection of *his light*.

***<sup>36</sup> "But I have a testimony that is greater than Yochanan's. For the things the Father has given me to do, the very things I am doing now, testify on my behalf that the Father has sent me.***

***<sup>37</sup> "In addition, the Father who sent Me has Himself testified on my behalf. But you have never heard His voice or seen His shape; <sup>38</sup> moreover, His Word does not stay in you because you don't trust the One He sent.***

***The Father who sent Me has Himself testified on My behalf.** Compare Jeremiah 29:23, "**For I am the one who knows, and I am witness,**' says Adonai." But these **Judeans** cannot receive the **Father's** witness because *His Word does not stay in* them. This is due to their hard hearts that do not believe in **God**. The witness of the **Father** should be all that is necessary. **Isra'el** at **Sinai** supposedly saw His form and heard His voice and accepted His Word through His agent **Moshe**; **Yeshua** says that His own generation rejects the fuller revelation of **God** sent to them. **Yeshua** invites those who do not have the Word staying in them to search the Scriptures, just as the **Jews** of **Berea** later did (see Acts 17:11).*

***<sup>39</sup> You keep examining the Tanakh because you think that in it, you have eternal life. Those very Scriptures bear witness to Me, <sup>40</sup> but you won't come to Me in order to have life!***

**Scripture** said, "**Do this, and you will live,**" which **Jewish** teachers read as: "**Do this, and you will have life in the world to come.**" Thus, they believed that one had eternal life through the **Scriptures**; but **Yeshua** says that the **Scriptures** witness about Him. Hence, to reject Him is to disobey the **Scriptures**.

***<sup>41</sup> "I don't collect praise from men, <sup>42</sup> but I do know you people - I know that you have no love for God in you! <sup>43</sup> I have come in my Father's name, and you don't accept Me; if someone else comes in his own name, him you will accept. <sup>44</sup> How can you trust? You're busy collecting praise from each other instead of seeking praise from God only.***

On the strength of what **Yeshua** has said, He now argues: (1) You do not have God's love in you. (2) Instead, you seek honor from men and each other. (3) You refuse to come to Me (**Yeshua**) to have life because you prefer honor from each other and because you want to honor those who come in their own name, not in **God's** name.

***<sup>45</sup> "But don't think that it is I who will be your accuser before the Father. Do you know who will accuse you? Moshe, the very one you have counted on! <sup>46</sup> For if you really believed Moshe, you would believe me; because it was about me that he wrote. <sup>47</sup> But if you don't believe what he wrote, how are you going to believe what I say?" ~ Yochanan 5:30-47.***

**Yeshua** saves for last the argument which would be the most meaningful to his hearers: **Moshe** wrote of **Yeshua** (see Lk 16:31, 24:44; Messianic Jews 11:26). Traditional **Judaism** denies this, but the early **Messianic Jews** often based their case for **Yeshua's Messiahship** on Scripture passages, including those **Moshe** wrote, such as Genesis 49:10, Numbers 24:17, and Deuteronomy 18:15–18. Even within non-Messianic Judaism, all three refer to the **Messiah**. Therefore, says **Yeshua**, I don't need to make a notable accusation because **Moshe** has done it already: if you don't believe him, why would you believe me? (Compare Luke 16:31.)

Our next post will continue to examine the mounting opposition of the **Jewish** authorities when **He Continues to Heal on the Shabbat**.