

The Red-Letter Words of Yeshua ~ Part 88

In Yerushalayim for Feast of Sukkot (Tabernacles) ~ Part 2

In our last post, we began our series on **In Yerushalayim for the Feast of Sukkot**. In this post, we learn that He goes privately to **Yerushalayim** and **Teaches in the Temple**.

Yeshua Goes Privately to Yerushalayim

¹⁰ But after His brothers had gone up to the festival, He too went up, not publicly but in secret. ¹¹ At the festival, the Judeans were looking for Him. "Where is He?" they asked. ¹² And among the crowds, there was much whispering about Him. Some said, "He's a good man," but others said, "No, He is deceiving the masses." ¹³ However, no one spoke about him openly for fear of the Judeans. ¹

In verse 12, the Greek noun used here for *whispering* refers to behind-the-scenes talk that can be either positive or negative depending on context. In private discussions, people speculated about **Yeshua** and had positive and negative opinions about Him. The accusation that *He was deceiving the masses* is intended to depict **Yeshua** as one among the false teachers and messianic pretenders of the day (compare Matt 27:63). Based on this accusation, later **Jewish** tradition condemned **Yeshua** of sorcery and leading **Isra'el** astray.

Yeshua Teaches in the Temple

¹⁴ Not until the festival was half over did Yeshua go up to the Temple courts and begin to teach. ¹⁵ The Judeans were surprised: "How does this man know so much without having studied?" they asked.

Without having studied, that is, without having attended any of the usual *yeshivot*, sitting under the Rabbis and **Torah** teachers who taught the **Pharisaic** oral tradition of **Torah**. The implication is that the speakers regarded **Yeshua** as an *'am-ha'aretz*, that is, a "hick."

¹⁶ So Yeshua gave them an answer: "My teaching is not My own; it comes from the One who sent me. ¹⁷ If anyone wants to do His will, he will know whether my teaching is from God or I speak on my own.

If anyone wants to do His will refers not merely to feelings, attitudes, or mental assent but to having decided to obey **God**. Such a person will come to know whether **Yeshua** is the **Messiah**, the **Son of God**, as He himself teaches.

¹⁸ A person who speaks on his own is trying to win praise for himself, but a person who tries to win praise for the one who sent him is honest; there is nothing false about him. ¹⁹ Didn't Moshe give you the Torah? Yet not one of you obeys the Torah! Why are you out to kill Me?"

Two quick observations: (1) the people are not obeying the **Torah Moshe** gave them, even though they suppose they are; for if they were, they would welcome **Yeshua**. (2) **Yeshua** was spiritually discerning: He spoke what they felt in their hearts (2:25) but did not want to admit (see next verse).

²⁰ "You have a demon!" the crowd answered. "Who's out to kill you?"

¹ Yochanan 7:10–13.

A godly person reacts to having his sin exposed by admitting it, being sorry for having done wrong, and resolving, with **God's** power, to change. Here we see the typical reaction of a worldly person to having his sin exposed: the accusation of the exposer and denial of the sin.

²¹ *Yeshua answered them, "I did one thing; and because of this, all of you are amazed.*

I did only **one thing**, literally, "one work," the miracle in Yochanan 5:9, *and because of* merely **this, all of you are**, in fact, **amazed** despite yourselves, even though at the same time you are out to kill Me because I did it on **Shabbat**.

²² *Moshe gave you b'rit-milah - —not that it came from Moshe but from the Patriarchs—and you do a boy's b'rit-milah on Shabbat. ²³ If a boy is circumcised on Shabbat so that the Torah of Moshe will not be broken, why are you angry with me because I made a man's whole body well on Shabbat? ²⁴ Stop judging by surface appearances and judge the right way!" ²*

Moshe gave you b'rit-milah (circumcision) in the **Torah** at Leviticus 12:3. *Not that it came from Moshe but from the Patriarchs, Avraham, Yitzchak, and Ya'akov*; for **God** gave the command of circumcision to **Avraham** in Genesis 17:1–27, and he carried it out on **Yitzchak** at Genesis 21:4, all centuries before **Moshe**. *A boy is circumcised on Shabbat so that the Torah of Moshe will not be broken.* The **Torah** states that a **Jewish** male child is to be circumcised on the eighth day of his life (Genesis 17:12, Leviticus 12:3), but it also prohibits work on **Shabbat** (Exodus 20:9–10, 23:12, 31:14–15, 34:21, 35:2; Leviticus 23:3; Deuteronomy 5:12–14). Therefore, if the eighth day of a boy's life falls on **Shabbat**, is circumcision to be put off till the ninth day, or is **Shabbat** to be broken by doing the work of tool-carrying and cutting needed for the operation? The **Judeans** (the **Jewish** religious authorities centered in **Judea**) of **Yeshua's** time had already decided the question, and their decision stands on record in the **Talmud**. The rabbis were confronted with the conflict between the law against working on **Shabbat** and the commandment that a man should circumcise his son on the eighth day of his life. The conflict arises from the fact that cutting and carrying through a public domain the tools needed to perform a **b'rit-milah** are kinds of work forbidden by the rabbis on **Shabbat**. They decided that if the eighth day falls on **Shabbat**, one does the necessary work and circumcises the boy. Still, if the circumcision must occur after the eighth day for health reasons, it may not be done on **Shabbat** in violation of the work prohibitions - one waits till a weekday.

In our next post, we continue with our new series on **Yeshua's Journey to Yerushalayim for the Feast of Sukkot**. In our next post, we will learn more about **Yeshua's Teaching in the Temple**.

² Yochanan 7:14–24.