

## The Nature of Yeshua in the Gospel of John

surely does involve a recognition—when Yeshua is betrayed, humiliated, executed, and later resurrected—of Him being the prophesied Messiah of Israel. However, the clause *hoti egō eimi*—when particularly read in concert with other uses of *egō eimi* within the Gospel of John—should definitely be considered a statement of there being more involved: **the complete recognition on the part of the Disciples of not only Yeshua’s Messiahship, but also Yeshua’s integration into the Divine Identity.**

### John 13:31-35

#### “The Son of Man Will Be Glorified”

“Therefore when he had gone out, Yeshua said, ‘Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately. Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, “Where I am going, you cannot come.” A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another.’”

Following the departure of Judas Iscariot from the Last Supper meal (John 13:21-30), his betrayal of the Lord, and the process leading up to His arrest, began. Yeshua spoke to His remaining Disciples, “Now the Son of Man is glorified, and God is glorified in Him” (John 13:31, HCSB). Yeshua invokes the Daniel 7:13-14 title of the exalted Son of Man, to whom all Creation must serve and worship—most significant to employ, per Yeshua’s supernatural origins. But while many of us may believe that Yeshua is this Son of Man, and integrated into the Divine Identity of the LORD or YHWH, it is also witnessed here that Yeshua is entirely reliant upon the Heavenly Father. The actions that are about to take place, with Yeshua being led to an unjust execution, are those which will bring glory to Him as the Son of Man, and will see the God of Israel glorified. As it is further witnessed, “Father, the hour has come; glorify Your Son, that the Son may glorify You...I glorified You on the earth, having accomplished the work which You have given Me to do” (John 17:1, 4).

While the actions of Yeshua’s sacrifice would bring glory to the God the Heavenly Father, that further glory is anticipated, is seen in the Messiah’s further word, “If God is glorified in Him, God will glorify Him in Himself, and will glorify Him at once” (John 13:32, TLV). This is widely and correctly taken to be the glory present in Yeshua’s resurrection from the dead, and subsequent ascension into Heaven (cf. Philippians 2:9).

Yeshua’s words were likely confusing for the Disciples who heard them—as they were participating in the events, unlike us, who read them with the knowledge that Yeshua would indeed be resurrected from the dead and ascend into Heaven. Yeshua’s time with His Disciples is limited, as He is going back to the Father in Heaven (John 13:33). What is imperative for Yeshua’s followers is to follow the Torah commandment to neighbor (Leviticus 19:18), something which would definitely take on new qualities with His institution of the prophesied New Covenant (Luke 22:20; cf. Jeremiah 31:32; Ezekiel 36:26; 37:14).<sup>214</sup>

### John 14:1-14

#### “Believe in Yeshua, the Same as God”

“Do not let your heart be troubled; believe in God, believe also in Me. In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place

---

<sup>214</sup> Cf. *The Complete Jewish Study Bible*, 1545.

Consult the author’s article “What is the New Covenant?”, appearing in *The New Testament Validates Torah*.

for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going.’ Thomas said to Him, ‘Lord, we do not know where You are going, how do we know the way?’ Yeshua said to him, ‘I am the way, and the truth, and the life; no one comes to the Father but through Me. If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him.’ Philip said to Him, ‘Lord, show us the Father, and it is enough for us.’ Yeshua said to him, ‘Have I been so long with you, and *yet* you have not come to know Me, Philip? He who has seen Me has seen the Father; how *can* you say, “Show us the Father”? Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works. Believe Me that I am in the Father and the Father is in Me; otherwise believe because of the works themselves. Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater *works* than these he will do; because I go to the Father. Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.”

The discussions recorded between Yeshua and His Disciples at the Last Supper or Last Seder, prior to Yeshua’s betrayal, arrest, sentencing, and execution—are profoundly important for Bible readers approaching His relationship to the Heavenly Father, as well as His nature. That Yeshua has a very significant association with God the Father, is certainly realized in His statement, “Do not let your hearts be troubled. Believe in God, believe also in me” (John 14:1, NRSV), which can also be rendered with, “Trust in God; trust also in Me” (TLV). Here, when encountering *pisteuete eis ton Theon kai eis eme pisteuete* (πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ πιστεύετε), “you believe in – God, also in me believe” (Brown and Comfort),<sup>215</sup> Yeshua has definitely asked His immediate followers to express the same degree of confidence and surety in Himself, as they would the God of Israel. How would any of us be viewed, as mortal humans, if we were to ask those we were closely associated with to believe us or trust us, *to the same extent as the God of the Bible?* Many people would indeed consider us to be certifiably insane!

It could be conceded that “believe in God, believe also in Me” (John 14:1b), could be stated by a supernatural, yet created figure, to express significant surety regarding a number of important activities where God could authorize a highly exalted member of the Heavenly host to oversee or superintend something limited happening on Planet Earth. However, when Yeshua speaks of returning to His Father’s House and preparing a place for His own (John 14:2-4)—whether that place or *topos* (τόπος) is viewed as some kind of dwelling, or as a future position of authority—that there are future, eschatological factors in view, nudges one in the direction of Yeshua being more than a supernatural, yet ultimately created entity. When questioned by Thomas, “Lord, we do not know where you are going; how can we know the way?” (John 14:5, RSV), Yeshua responded with something possessing extreme soteriological importance: “I am the way, and the truth, and the life. No one comes to the Father except through me” (John 14:6, ESV.)

Yeshua’s statement of John 14:6 is correctly taken—while inclusive in the sense that all people are welcomed by the Lord into His care—as **an exclusive claim of salvation only originating from Yeshua of Nazareth**. The only way that any human being can experience reconciliation with God the Father, is through the atoning work of Yeshua the Messiah. The later statement of Hebrews 10:20 may be thought to parallel John 14:6, as there is “a new and living way which He inaugurated for us through the veil, that is, His flesh.” The severe error of

---

<sup>215</sup> Brown and Comfort, 379.

## The Nature of Yeshua in the Gospel of John

the ecumenical movement tends to be a gross allowance for believing that reconciliation with the Creator, can take place today among those of other religions which do not recognize the God of Israel or His Messiah as supreme—advocating an “all paths lead to God” schema.

John 14:6, when reviewed from the source text, does convey something much more than just being an exclusive claim of salvation originating from Yeshua. It unavoidably says *egō eimi hē hodos kai hē alētheia kai hē zōē* (ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή). As noted by Kruse, “This statement contains the sixth of seven ‘I am’ sayings with predicates in the Fourth Gospel (6:35, 48, 51; 8:12; 10:7, 9; 10:11, 14; 11:25; 14:6; 15:1, 5).”<sup>216</sup> While there are doubtlessly aspects to be further explored regarding “the way, the truth, and the life”—all of which involve the reconciliation of mortals to their Creator—the source text of John 14:6 employs the *egō eimi* or “I am” formula of the burning bush theophany of Exodus 3:14. The fact that Yeshua bid His Disciples to believe in Him, the same as God proper—and now He can forthrightly tell Thomas, “I AM the way, and the truth, and the life; no one comes to the Father, but through Me” (John 14:6, PME)—serves together as strong evidence of Yeshua’s integration into the Divine Identity.

To be sure, Yeshua does not act as an independent agent, all alone and on His own. Yeshua informs the Disciples how “If you have come to know Me, you will know My Father also. From now on, you do know Him and have seen Him” (John 14:7, TLV). Yeshua is perplexed, particularly at Philip, as He has been present with the Disciples for a number of years, and they have not yet realized that if they have seen Him, then they have seen the Father: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father?’” (John 14:9, NIV). Yeshua further specifies how He and the Heavenly Father are interconnected, mainly highlighting how the words He speaks are those of His Father: “Do you not believe that I am in the Father, and the Father in Me? The words that I say to you I do not speak from Myself, but the Father abiding in Me does His works” (John 14:10, PME). It is fair to recognize that the Son is the Father’s Agent on Planet Earth; but it also has to be recognized “that I [am] in the Father and the Father in me is” (Brown and Comfort),<sup>217</sup> *hoti egō en tō patri kai ho patēr en emoi estin* (ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστίν).

Yeshua directs His Disciples, in that they must “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves” (John 14:11, NIV). Remember, the Disciples did not have the knowledge of having witnessed Yeshua’s resurrection and triumph over death at this point, so Yeshua highlighting the great works He had performed, was imperative for them to maintain some level of trust and belief in Him, with traumatic events just about to transpire. And, Yeshua further says that as He goes back to the Father in Heaven, there will be greater works witnessed—which they will perform—in His name (John 14:12-13). The fact that Yeshua does say, “If in my name you ask me for anything, I will do it” (John 14:14, NRSV)—when He could just as easily have directed the Disciples to ask for anything in the name or authority of the Heavenly Father, Adonai or YHWH—serves as an indicator of how closely intertwined and inseparable the Father and Son indeed are. Here, the One who has not come on His own (John 14:10), nevertheless does tell His Disciples to ask Him, in His own name, for miracles to take place (John 14:14). And, such will bring glory to the Father via the Son (John 14:13).

---

<sup>216</sup> Kruse, *John*, 297.

<sup>217</sup> Brown and Comfort, 380.