

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).²¹⁴

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

²¹⁴ Cf. *The Complete Jewish Study Bible*, 1545.

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