

John 7:14-24

<p>10. But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.</p>	<p>Yeshua has not gone up to the Festival with His brothers because he did not want them to “announce” His coming or make a public display, “My time has not fully come.” He did go to Jerusalem but remained somewhat “hidden.”</p>
<p>11. So the Jews were seeking Him at the feast and were saying, “Where is He?”</p>	<p>When John writes of “the Jews,” this includes the whole of the people, including rulers, etc. Yeshua had already distinguished Himself as a teacher, so they were wondering what He might be teaching at the festival.</p>
<p>12. There was much grumbling among the crowds concerning Him; some were saying, “He is a good man”; others were saying, “No, on the contrary, He leads the people astray.”</p>	<p>Here we see that some considered His teaching to be in error, i.e., that of a false teacher. These were no doubt those who felt He had no “community authority,” i.e., He had not been set forward as a teacher by the leading Jewish authorities. Others had recognized that His acts of kindness to the poor and needy, proved Him to be “good man” and worthy to be followed. Here we no doubt have the tension between the common people and the Pharisees who put themselves in the place of authoritative teachers and leaders.</p>
<p>13. Yet no one was speaking openly of Him for fear of the Jews.</p>	<p>This pertains to the common population of Jews as opposed to the Pharisaic rulers, teachers, etc. The common people feared speaking openly about Yeshua because they did not want to be persecuted by the Pharisaic leaders, who, in this case, John refers to them simply as “the Jews.” That is, those who considered themselves to be the only true representation of authentic “Jewishness.” (cf. Paul, “as to the Torah, a Pharisee,” Phil 3:5).</p>
<p>14. But when it was now the midst of the feast Jesus went up into the temple, and began to teach. 15. The Jews then were astonished, saying, “How has this man become learned, having never been educated?”</p>	<p>Here, then, is the beginning of the crisis, the crisis [time] appointed by the Father. It may have been the Sabbath day which occurred in the midst of the festival, for this would have been a “double Sabbath” (as it were) and thus the largest number of people coming to the Temple for sacrifices, etc.</p> <p>“...having never been educated?” - Literally “how does this one know letters never having been educated?” To “know letters” means “to be educated in the Tanach.” For the Jews, the foundation for all learning was the Tanach and especially for how one was to live in obedience to God (1Tim 3:15, “...how you ought to conduct yourself...”). Here they speak of Yeshua as never sitting at the feet of one the major Pharisaic leaders.</p>
<p>16. So Yeshua answered them and said, “My teaching is not Mine, but His who sent Me.</p>	<p>Here Yeshua makes a bold and clear statement: He has come from the Father and knows the will of the Father Who has sent Him. He comes with the divine message from God Himself. Consider the boldness of this statement! It puts even the “leading teachers” in a subordinate position.</p>

<p>17. 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.</p> <p>18. 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.</p>	<p>Yeshua is the Prophet <i>par excellence</i>. Note Deut 18:18 – “I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.”</p> <p>Clearly, according to v. 15, that which Yeshua was teaching was immediately received as a revelation of the truth in its full splendor. They were astonished that such brilliant and substantial teaching was being given by Yeshua! Clearly, those who received the words of Yeshua did so by the work of the Ruach Himself. To them, the words of Yeshua had the mark of genuine truth as clearly revealed in the Tanach itself, to those upon whom the Ruach had opened the eyes of their heart. To others, Yeshua’s teaching only hardened them against Him.</p>
<p>19. Did not Moses give you the Torah, and yet none of you carries out the Torah? Why do you seek to kill Me?” Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι;</p>	<p>Here Yeshua clearly teaches that anyone who sets himself against the Torah given to Moses likewise sets himself against God. The Pharisees had charged Yeshua with breaking the Shabbat by healing the man on the Shabbat:</p> <p>John 5:10 So the Jews were saying to the man who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.”</p> <p>John 5:16 For this reason the Jews were persecuting Yeshua, because He was doing these things on the Sabbath.</p> <p>John 5:18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.</p> <p>In this way were not Yeshua and His followers “carrying out the Torah?” The whole Torah is summed up in this, as Yeshua teaches in Matt 22:36–40)</p> <p>“Teacher, which is the great commandment in the Law?” And He said to him, “YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ “This is the great and foremost commandment. “The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ “On these two commandments depend the whole Law and the Prophets.” (Matt 22:36–40)</p>
<p>20. The crowd answered, “You have a demon! Who seeks to kill You?”</p>	<p>Some were unaware that the leaders of the Pharisees were planning a way to take Yeshua’s life.</p> <p>“But the Pharisees went out and conspired against Him, as to how they might destroy Him.” (Matt 12:14)</p> <p>Now the Passover and the Feast of Unleavened Bread were two days away, and the chief priests and scribes were looking for a covert way to arrest Jesus and kill Him. (Mk 14:1)</p>

<p>21–23. Yeshua answered them, “I did one deed, and you all marvel.</p> <p>22 “For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.</p> <p>23 “If a man receives circumcision on the Sabbath so that the Torah of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath?</p>	<p>The rebuttal of Yeshua is clear and to the point: the Pharisees were not actually striving to please God by “keeping the Torah” but were setting upon their own agenda of “how to keep the Torah” and by doing this, were putting themselves in a place of authority over the Torah rather than submitting to it. By their own “man-made” <i>halachah</i>, they had denied the very heart of the Torah, i.e., to lovingly submit to God by obeying Him, and thus loving one’s neighbor as oneself.”</p> <p>Circumcision is explicitly commanded in the Torah, but it was given to Abraham well before the time of Moses.</p> <p>This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. (Gen 17:10–11)</p>
<p>24. “Do not judge according to appearance, but judge with righteous judgment.”</p>	<p>You shall do no injustice in judgment; you shall not be partial to the poor nor defer to the great, but you are to judge your neighbor fairly. (Lev 19:15)</p> <p>You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God’s. The case that is too hard for you, you shall bring to me, and I will hear it.’ (Deut 1:17)</p> <p>Thus has the LORD of hosts said, ‘Dispense true justice and practice kindness and compassion each to his brother; (Zech 7:9)</p> <p>Here, once again, we see our Savior, Yeshua, teaching the truth of <i>sola scriptura</i>, i.e., that the Scriptures must form the absolute basis for our faith and how we live out our faith in Yeshua. All too often the rabbinic authorities twist the Scriptures in order to develop their own “legal standards,” each sect to distinguish themselves from the other sects.</p>