

On the Corner Fringe: No One Is Good But One December 29, 2017

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/n7dvy7j/otcf-no-one-is-good-but-one>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Identity of Goodness: Decoding Yeshua's Riddle

In this message, Pastor Daniel Joseph of Corner Fringe Ministries explores the theological implications of Yeshua's response to being called a "Good Teacher" in the Gospel of Matthew. Although some interpret this interaction as a denial of His own **divinity**, Daniel argues that the statement is a **thought-provoking riddle** designed to reveal Yeshua's identity as **God**. By comparing this exchange to other instances where Yeshua questions His role as a **judge**, Daniel illustrates a pattern of provoking listeners to acknowledge Yeshua's **deity**. Daniel further connects this concept of **inherent goodness** to the **primordial light** of creation mentioned in **Genesis**. Ultimately, he asserts that Yeshua is the **perfect sacrifice** and the **Son of God**, sharing the same nature as the **Father**. This analysis encourages readers to look beyond the surface of **biblical mysteries** to understand the **oneness of the Godhead**.



[Introduction]

Insightful—Challenging—Cutting Edge—
Biblical

[Daniel Joseph]

Shalom, everyone. Welcome to *On The Fringe*. I'm Daniel Joseph, and today we are going to be looking at yet another passage from our Master Rabbi, from our Chief Rabbi, the Lord Yeshua.

This particular passage is a little perplexing, so let's just get right to it. We're going to look at this in Matthew 19:16-17—**Now behold, one came and said to Him, "Good Teacher, what good thing shall I do that I may have eternal life?"** Now listen to Yeshua's response. This is a young, rich man who has come and approached Yeshua, and he has called Him "Good Teacher." Look at how He responds. ¹⁷ **So He said to him, "Why do you call Me good? No one is good but One, that is, God.** Now think about that statement. Yeshua answers his question in such a peculiar way. He immediately begins with a question. I mean, how Jewish is that, right? But the question is perplexing.

Why do you call Me good? I want you to think about something. Is Yeshua saying that He's not good? It seems, you know, at the surface, you could see how some might interpret that. In fact, you will find the anti-Deists, or the Unitarians, will happily utilize this passage as an argument to show that Yeshua Himself did not view Himself as God. So how are we supposed to understand this? Well, let's peel back the layers here, and the first thing I want to mention is just as a believer in knowing the totality of the Word and knowing what Yeshua came to do, and that He was called the Lamb of God; He was without blemish. He was pure. He was holy. Can we really say that Yeshua wasn't good and yet He was a legitimate sacrifice for the sins of the world? See, obviously, that doesn't work.

For Him to be the perfect sacrifice, He had to be good. In Greek, "*agathos*" (ἀγαθός) means inherently good. This is who He had to be. Why, then, would Yeshua ask, "Why do you call Me good?" Well, the one thing I love about Yeshua's teachings is that they're very mysterious. I mean, if you've ever studied the Gospel, you know this: that Yeshua was very mysterious. His teachings came to us in parables, in riddles.

When His disciples said to Him, and this is in the Gospel of Matthew 13:10-11, "**Why do You speak to them in parables?**" Yeshua's response was, ¹¹ "**Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.**" Now that's a frightening statement, but it does help clarify why Yeshua is so riddleistic, such as He is here to a degree. There's no question. This is not a straightforward response. This is filled with mystery, and we know that's because it's only given to those whom He would deem the elect, as the elect ones. And so that's the first thing.

The second thing is in this statement of posing this question, "Why do you call Me good? Understand something. Yeshua is prompting him literally to think about why he's calling Him good. Why do you call Me good? What is it about Me? Who am I? I love that. What did He say to Peter? What did Yeshua say to Peter? He said in Matthew 16:13, "**Who do men say that I, the Son of Man, am?**" See, this is what Yeshua is prompting here. This is a thought-provoking question to produce in him—yeah, well, the young rich ruler needs to sit back and go, "I do need to think about this for a second. Why do I call Him good?" Fascinating.

Let me share with you another passage, and it will build upon this. Luke 12:13-14— **Then one from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."** ¹⁴ **But He said to him, "Man, who made Me a judge or an arbitrator over you?"** Isn't that interesting? This is so fascinating because this is essentially the same. Yeshua is displaying the same characteristic trait here that we see Him displaying in Matthew 19. One comes and says, "**Good Teacher, what good thing shall I do that I may have eternal life?**" His response is, "**Why do you call Me good?**" Here, in Luke 12, one comes, and he recognizes Yeshua, like the rich man in Matthew 19 recognized Him as a good teacher. Here, this gentleman recognizes Yeshua as the judge. And Yeshua's response is in a very similar format: "Who made Me a judge or an arbitrator over you?"

Now, let me ask you a question. Was Yeshua his judge? Is Yeshua the judge over all humanity? The answer to that is absolutely. And we know this for a fact because in John 5:22, He says, "**For the Father judges no one, but has committed all judgment to the Son.**" Yeshua is the judge. So again, why does He pose this question, "Who made Me a judge over you?" when He, in fact, is the judge? Again, very riddleistic, but the reality here is that He is provoking thought by the crowd. He is provoking thought by the very one who is asking the question.

So, let's go back to Matthew 19:17—**So He said to him, "Why do you call Me good?"** Let's take this a step further because Yeshua goes on to add a statement: **No one is good but One, that is, God.** Now think about that. Why do you call Me good? There isn't anyone good but God. And therefore, Yeshua is putting this back into his court. Who exactly are you saying I am? If you are calling Me "good," do you even understand what you are saying?

In other words, I'm the one to be worshiped. I'm the one to be praised. I'm the one to be served. I'm the one through whom everything that was made was made. I mean, this is a really deep and thought-provoking statement that Yeshua provides here, not just for the individual, but anyone who would have been witnessing this conversation would have had to seriously give some thought to what He just said.

And think about John, Chapter 10. So here Yeshua says, **"No one is good but One, that is, God."** In John 10:30, Yeshua says, **"I and My Father are one."** And this is why they went to pick up stones. The Pharisees went to pick up stones to kill Him. And He says in John 10:32-33, **"Many good works I have shown you from My Father. For which of those works do you stone Me?"** ³³ **The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."**

"Why are you seeking to kill me?" The word that I spoke? No, no, no, because You, being a man, make Yourself God. Because You make yourself God, that is why we are going to kill you. This is why we're going to stone You. All for that statement that **"I and My Father are one."** And yes, that's a statement of deity, and yes, it's putting Himself on the level of the Father to be prayed to, to be worshiped, to be served. He is the creator of the world. The Father created everything through Him, redeemed everything, and will judge everything through Him.

So, He is all in all. He is the fullness of the Godhead. It's just an amazing statement that even the Apostle Paul makes. And so, when we look at this statement, there's a lot more going on here than meets the eye. And Yeshua is getting the crowd, provoking them to acknowledge who He really is. If you just go through the New Testament and see all these men, these righteous and holy men of God coming into the faith, they all made a declaration that He is the Son of God.

Paul, when he got saved, the first thing we read about, which you read in the book of Acts, is that he went into the synagogues immediately and declared Yeshua was the Son of God. Matthew 16:15-16—**He said to them, "But who do you say that I am?"** ¹⁶ **Simon Peter answered and said, "You are the Christ, the Son of the living God."** Nathaniel, the same thing, and we find early on in John, Chapter 1, that He is the Son of God. All these righteous men are making this declaration. And so that's really what's being said here. That is what's being conveyed: we need to step back and reflect on who Yeshua really is.

One last thought. When we go to Genesis, we read the following: Genesis 1:3-4—**Then God said, "Let there be light"; and there was light.** ⁴ **And God saw the light, that it was good; and God divided the light from the darkness.** Now, I want to be very clear when you read the Gospel of John, the first chapter. What we have there is John, and what he does is he immediately takes you back to Genesis 1:1. John 1:1—**In the beginning was the Word, and the Word was with God, and the Word was God.**

And so, he takes you back to *Beresheet* 1:1, back to Genesis 1:1, to get in your mind, to get the reader to go back and to reread, and the first thing that you see happening in creation, the very first thing, is this declaration of light. **"Let there be light,"** where light would be revealed to this world. Now, keep in mind that the sun, the moon, and the stars were not yet created. They didn't exist till the fifth day. Where

does this light come from? It was the revelation of Yeshua, and in the Gospel of John, right in the first chapter, John makes this notation. And he specifies that John the Baptist came to bear witness of this light. To bear witness to this light. What do we read about this light? That is, in fact, Yeshua; we read that it is good. It is good.

So, when Yeshua says to this young, rich man in Matthew 19:17, “Why do you call Me good? No one is good but One, that is, God.” Think about the gravity of what He is really saying about how He and His Father are one.

Well, that's all for today. Blessings and shalom to you and to your family.

The Goodness Riddle: Unveiling the Deity of Yeshua



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