

3/9/25

John 7

Jesus by this point has already been to Caesarea Philippi where Peter made the confession that He was the Son of the living God, He has gone up to the area of Tyre and Sidon, over to the Decapolis and back to Capernaum. Matt. 7-8; 16:16; Mk. 7-9; Lk. 9

The leaders have been seeking His life ever since He healed the paralytic at the Pool of Bethesda and made Himself equal to God, by calling God His Father, as Jesus went up to Jerusalem to attend the Passover. Jn. 5:1-9, 16, 18; 6:4

* John records three Passovers in His gospel giving us the length of the ministry of Jesus. Jn. 2:13; 6:4; 11:55

There are only six months left in the ministry of Jesus before He is crucified and John records the growing hostility of the Jewish leader towards Jesus as well as the popular opinion by the people.

7:1-9 The rejection of Jesus by his brothers.

7:1 The ministry of Jesus in Galilee.

- 1) The time indication is given by the phrase “after these things” referring to the things of chapter 6, the time was when the Passover was near. vs. 1a; Jn. 6:4
 - a) The feeding of the 5,000.

b) Jesus walking on the water.

c) His discourse on being the bread from heaven.

d) And many of His disciples in Galilee being offended at his teaching went back and walked with Jesus no more.

- 2) The location of the ministry of Jesus is identified, “Jesus walked in Galilee.” vs. 1a
- 3) The reason is given, “for He did not want to walk in Judea, because the Jew sought to kill Him.” vs. 1b-c

a) The Jewish leader sought to kill Him for healing the paralytic man on the Sabbath day. Jn. 5:16

b) The Jewish leaders sought to kill Him also because He made himself out to be equal with God. Jn. 5:18

7:2 The Feast of Tabernacle.

- 1) The Feast was a very important one, “Now the Jews’ Feast of Tabernacles was at hand.”
 - a) It was one of the seven feasts: Passover, Unleaven, First Fruits, Pentecost, Trumpets, Day of Atonement and Tabernacles.
 - b) It was one of three that demanded personal appearance at Jerusalem for all males over the age of 20, Passover, Pentecost and Tabernacles. Duet. 16:16
- 2) The Feast was a two-fold celebration of commemorating God’s faithfulness to provide

water for them and bring them through the wilderness as well as thanksgiving for the harvest. Ex. 23:16; 34:22; Lev. 23:33-36; Deut. 16:13-17

- a) The Feast took place on October 15-22, and was accompanied by building booths to live in for the seven days. Lev. 23:40-43
- b) The year of release, the 7th year at Feast of Tabernacle the law was to be read publicly. Deut. 31:11
- c) The feast of Tabernacles is called the feast of the Lord. Lev. 23:39
- d) The Feast took place at the dedication of the Temple. 1Kings 8:2
- e) Nehemiah celebrated the feast of Tabernacles and read the law. Neh. 9
- g) Zechariah tells us that it will be celebrated in Millennium and rain will be withheld from those who do not come. Zech. 14:16-18

7:3-5 The brothers of Jesus challenge His public revelation.

- 1) The brothers of Jesus charge Him to go to Judea that His disciples may witness His works, "His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing." vs. 3

- a) The word depart "metabaino" is an imperative command.
- b) Jesus had half brothers and sisters by the same mother and Joseph, "Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joseph, Simon, and Judas? 56 And His sisters, are they not all with us?" Matt. 12:46; 13:55-56b; Mk. 6:3; Acts 1:14
- 2) The brothers of Jesus said that the way to world recognition was to speak boldly not secretly, "For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." vs. 4
* Word secret appears three times in John. Jn. 7:4, 10: 18:20
- 3) The brothers of Jesus were unbelievers, "For even His brothers did not believe in Him." vs. 5
 - a) They continued in this state and attitude till after the resurrection.
 - b) James became the leader of the church at Jerusalem and wrote the book of James and Jude wrote the book of Jude. Acts 1:14

7:6-9 The distinction between Jesus and His brothers.

- 1) The time schedual of Jesus was prophetic according to His Father, “Then Jesus said to them, “My time has not yet come.” vs. 6a-b
 - a) His time “kairos” appointed time are fixed by God’s wll in order to reveal Himself. vs. 6a-b, 5:4
 - b) The time of His earthly brothers was not according prophetic fulfillment by God, “but your time is always ready.” vs. 6c
 - 1)) Their times was always ready to be disposed any way they desired for they did not have a divine commission. vs. 6c
 - 2)) The word time “Kairos” is used of the demons time for torment when confronted by Christ. Matt. 8:29
- 3) The borthers of Jesus were one with the world and excepted, but Jesus exposed it’s darkness and therefore hated Him. vs. 7
 - * “The world cannot hate you, but it hates Me because I testify of it that its works are evil.”
- 4) The specific time for Jesu to go up would be given Him by the Father even as much as he told His mother at Cana. vs. 8; Jn. 2:4
 - * “You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come.”
 - a) The fulness of His time would be the cross.

- b) Jesus said, “No man takes My life...” Jn. 10:17-18
- c) Jesus said, “And I, if I am lifted up from the earth, will draw all peoples to Myself.” Jn. 12:32
- d) This was by the predeterminate council and foreknowledge of God. Acts 2:23
- e) God knows the end from the beginning. Acts 15:18
- 6) Jesus remained waiting on His Father to give Him the word to go to Jerusalem, “When He had said these things to them, He remained in Galilee.” vs. 9

7:10-13 The going up of Jesus to the Feast of Tabernacles.

- 7:10** The timing for Jesus to go was prescribed by the Father.
- 1) The words of the brothers of Jesus did not influenced or challenged Him, “But when His brothers had gone up, then He also went up to the feast.” vs. 10a-b
 - 2) The perfect time of the Father came for Jesus to go up and the designated manner, “not openly, but as it were in secret.” vs. 10c
 - * In secret, due to the hostility to kill Him!
- 7:11** The Jew knew He would keep the feast.

- 1) The Jews were anticipating Jesus to arrive, "Then the Jews sought Him at the feast." vs. 11a
 - a) The Jews means the leaders.
 - b) The word sought "zeteo" means continuously, the indicative imperfect
- 2) The Jews were frustrated in the delay of Jesus, "and said, "Where is He?" vs. 11ab-c
 - * The Jewish leaders were committed to kill Jesus.

7:12-13 The people had different opinions about Jesus.

- 1) The people were not in full agreement about Jesus, "And there was much complaining among the people concerning Him." vs. 12a
 - a) The word complaining "goggusmos" means to murmur, to whisper in a suppressed fashion with a discontent tone.
 - b) Not just by some, but much, a lot of murmuring.
- 2) The people were divided, "Some said, "He is good"; others said, "No, on the contrary, He deceives the people." vs. 12b-g
 - a) Some thought Jesus was a good man.
 - b) Others thought Jesus was a deceiver.
- 3) The people already knew that if anyone sided with Jesus they would be dealt with. "However, no one spoke openly of Him for fear of the Jews." vs. 13

- a) The word openly "parrhesia", means the people could not speak their mind, with freedom of speech, being fearful of retaliation by the Jews.
- b) The people were oppressed, threatened and intimidated by the Jewish leader, who were only interested in their power to control the people.

7:14-39 **The teaching of Jesus in the temple.**

7:14-19 The first exchange.

7:14 The entrance of Jesus to the Temple.

- 1) The time is given by John, "Now about the middle of the feast Jesus went up into the temple."
 - a) The Feast of Tabernacles was on 15-22 of October, according to the Jewish calendar, the lunar calendar.
 - b) So Jesus went up about the fourth day.
- 2) The activity of Jesus is stated, "and taught."
 - a) The word taught "didasko" to hold discourse with others and instruct them.
 - b) The indicative imperfect, he was teaching.

7:15 The first response of the people.

- 1) The Jewish leaders were astonished, "And the Jews marveled." vs. 15a

* The word marveled “thaumazo” means to wonder in admiration of the quality of teaching by Jesus.

- 2) The reason for their astonishment is stated, “saying, “How does this Man know letters, having never studied?” vs. 15b-d

* Their astonishment was over His teaching in view that Jesus had never attended any of the Rabbinical schools.

7:16-19 The first response of Jesus.

- 1) The teaching of Jesus was what the Father had given Him, “Jesus answered them and said, “My doctrine is not Mine, but His who sent Me.” vs. 16

- 2) The will of God is known by the word of God declared Jesus, “If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.” vs. 17

* The word of God is the plumb-line by which teaching, words and lifestyles are to be measure by to be in accord with God or not!

- 3) The righteous glory Jesus sought was the glory of the Father who sent Him, “He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true.” vs. 18a-b

- a) Whoever speaks about God from His own human source and origin seeks his own glory and admiration of man.

- b) The He, Jesus, who was seeking the glory of the One who sent Him, the Father, is true, “alethes”, speaks the truth.

- c) The principle in application is simple, whoever seeks the glory of God by the word of God is true

- 4) The absolute righteousness of Jesus, “and no unrighteousness is in Him.” vs. 18c

- a) The word unrighteousness “adikia” means no word, deed or thought that violated the Law.

- b) Jesus was God Incarnate, the God-Man without sin, who would be made sin for us that we might be made the righteousness of God in Him. 2Cor. 5:21

- 5) The charge of Jesus to the Jews of not keeping the law of Moses and the reason they sought to kill him, “Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?” vs. 19

- a) The Jewish leaders were unrighteous.

- b) The Jewish leaders were evil.

- c) The Jewish leaders were enemies of God.

- d) The Jewish leader wanted to kill the Son of God, their Messiah.

7:20-24 The second exchange.

7:20 The second response of the people.

- 1) They accused Jesus of being demon possessed, "The people answered and said, "You have a demon." vs. 20a-b
- 2) They denied the accusation of Jesus about the Jewish leader, "Who is seeking to kill You?" vs. 20c

7:21-24 The second response of Jesus.

- 1) Jesus declared their unrighteous response to the healing of the Paralytic, "Jesus answered and said to them, "I did one work, and you all marvel." vs. 21; Jn. 5:1-15
- 2) The teaching of Jesus is from the lesser to the greater. vs. 22-23
 - * "Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?
 - a) The law of Moses was broken by them every time they circumcised a child and the father gave that command.
 - b) Circumcision was given to Abraham and his name was changed as He was circumcised at 99 years of age. Gen. 17

- c) The first church council at Jerusalem came about because of circumcision yet it never became an issue. Acts 15
- d) The healing of the man is of more relevant even if it is on the Sabbath.
- 3) Their problem was that they were slaves to an outward legalistic law that left no room for compassion and mercy, "Do not judge according to appearance, but judge with righteous judgment." vs. 24

7:25-31 The third exchange.**7:25-27** The third response of the people.

- 1) The Jerusalemites were surprised that Jesus spoke boldly and the leaders were saying nothing to Him and in a mocking way expressed that perhaps they had concluded that He was the Christ, "Now some of them from Jerusalem said, "Is this not He whom they seek to kill? But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?" vs. 25-26
- 2) The Jerusalemites expressed that they knew the earthly origin of Jesus, but that the coming of Messiah would be unknown, "However, we know where this Man is from; but when the Christ comes, no one knows where He is from." vs. 27

- * Some taught that Christ would appear suddenly. Mal. 3:1

7:28-29 The third response of Jesus.

- 1) Jesus declared aloud to the people, “Then Jesus cried out, as He taught in the temple, saying,” vs. 28a-e
 - * The word cried out “jrazo” means in a loud voice for all to hear Him.
- a) Jesus told the people they knew Him, “You both know Me, and you know where I am from.” vs. 28a-b
- b) Jesus told the people He had told them who sent Him, “and I have not come of Myself, but He who sent Me is true, vs. 28c-d
- c) Jesus told the people they did not know His Father, “whom you do not know.” vs. 28e
- d) Jesus told the people He knew His Father, “But I know Him, for I am from Him, and He sent Me.” vs. 29

7:30-31 The fourth response of the people.

- 1) The people attempted to do Jesus harm, “Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.” vs. 30
 - a) The plot to kill Jesus began when He healed the man at the pool of Bethesda, but even now they were not able.

- b) The reason is given “His hour had not yet come”, the time of his crucifixion. Jn. 2:4; 3:20; 12:23; 13:1; 17:1
- 2) The others people believed in Him, “And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this Man has done?” vs. 31
 - a) We have already seen that many followed Jesus merely for the signs or miracles and their faith was not valid or true. Jn. 2:24-25
 - b) But these in an indirect way declared Jesus was the Messiah by the very number of signs He did. vs. 31

7:32-36 The fourth exchange.

- * Jesus addresses the Pharisees and Chief Priests.
- 1) The leaders hearing the various responses attempted to arrest Jesus, “The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.” vs. 32
 - * Once again His hour had not yet come!
 - 2) The declaration of Jesus to the officers and the people He would soon be returning to the Father, “Then Jesus said to them, “I shall be with you a little while longer, and then I go to Him who sent Me.” vs. 33

* Jesus is walking under the shadow of the cross, in six months Jesus would be crucified for the sins of the world!

- 3) The declaration of Jesus His time on earth was short, “You will seek Me and not find Me, and where I am you cannot come.” vs. 34

* Jesus was going to return to the Father. Jn. 17:1

- 4) The rulers mocked Jesus taking the words literally, not understanding His death and resurrection, “Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks?” vs. 35
- 5) They rulers dismissed His words as foolishness, “What is this thing that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?” vs. 36

7:37-39 The proclamation from the temple.

7:37 The loving words of Jesus to lost sinners.

- 1) The specific time is stated, “On the last day, that great day of the feast.” vs. 37a
- a) This is still the Feast of Tabernacles.
- b) The Feast ran from Oct. 15-22 of the lunar calendar.

- c) The last day is the eighth day, the number of new beginnings, a holy convocation of rest. Neh. 8:18

- 2) The particular posture of Jesus is also stated, “Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink” vs. 27b-c

- a) Jesus stood as a herald to make a proclamation, a strong emotional cry.
- b) Jesus proclaimed they were still spiritually thirsty in need of repenting of their sins.
- c) The first seven days of the Feast water was brought from the Pool of Siloam and carried back to the court area and emptied by the altar to acknowledge the faithfulness of God to provide water in the wilderness.

1)) Isaiah was cited "With joy you will draw water from the wells of salvation." Is. 12:3

2)) The Hallel Psalms were sung. Ps. 113-118

- d) They paraded once around the altar each day on the 7th, they march 7 times as Jericho.
- e) But on this eighth day, no water was brought to signify that they had no need of water any longer for they were in the promised land, not one did anything.

* This is when Jesus stood to proclaim as a herald the promise of the Holy Spirit to quench man's spiritual thirst!

- 3) The invitation of Jesus was and is to anyone in spiritual thirst to come to Him and drink much like the Samaritan woman. Jn. 4:14

* Jesus was the rock in the wilderness. Ex. 17:1-7; Num. 20:8; 1Cor. 10:4

7:38 The condition of the invitation to sinners for spiritual life.

- 1) The only person to receive is the one who believes in Jesus, "He who believes in Me." vs. 38a
- 2) The only source and authority is the Scriptures, "as the Scripture has said." vs. 38b
 - a) The Scriptures refer to the revelation of God's word, the entire Old Testament.
 - b) The Scriptures as personified as speaking.
 - c) The Quote is not specific, there are many that allude to this. Is. 32:15; 44:3; 58:11; Ezk. 39:29; Joel 2:28-32; Zech. 14:8
- 3) The heart of man is the target of God to transform him and provide the necessary power to live in the Spirit, "out of his heart will flow rivers of living water." vs. 38c
 - a) This describes the new birth.
 - b) This describes the affects and benefits of the new birth, the empowerment to live the new life. Acts 2; Eph. 5:18

7:39 The prophecy of the Holy Spirit.

- 1) The teaching was in reference to the Holy Spirit, John looking back with hindsight writing his gospel about 95 A.D. "But this He spoke concerning the Spirit." vs. 39a
- 2) The recipients would be those who would believe in Jesus, "whom those believing in Him would receive; for the Holy Spirit was not yet given." vs. 39b-c
- 3) The coming of the Holy Spirit would be the confirmation that Jesus had been glorified, "because Jesus was not yet glorified." vs. 39d

7:40-44 The response of the people.

7:40 The crowd believed Jesus was the prophet.

- 1) The number was many, a large number, "Therefore many from the crowd, when they heard this saying, said, 'Truly this is the Prophet.'"
- 2) The prophet was prophesied by Moses that God would require His words at the hand of every person. Deut. 18:15, 18
- 3) But that is not good enough if a person does not believe Jesus is the Christ.

7:41-42 The people had different perception about Jesus.

- 1) The few believed Jesus was the Messiah, "Others said, 'This is the Christ.'" vs. 41a-b

- 2) The other questioned Jesus was the Messiah misunderstanding the interpreting the Scriptures regarding Galilee, “some said, “Will the Christ come out of Galilee?” vs. 41c-d
- 3) The people could not correlate the two, Galilee and the seed of David, “Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” vs 42
 - * They had the right Scriptural information, but the wrong understanding for the proper interpretation!

7:43-44 The outcome was a division of the people, but no one laid hands on Him.

- 1) The outcome regarding Jesus is always a division of people, for Him or against Him, “So there was a division among the people because of Him.” vs. 43
 - a) Jesus will divide marriages, families, brothers, sisters, friends and acquaintances, we must deny ourselves, pick up our cross and follow Him. Matt. 10:34-38
 - b) There are only two possibilities in view of Jesus, you are either for Him or against Him! Matt. 12:30
- 2) The Father protected His Son, “Now some of them wanted to take Him, but no one laid hands on Him.” vs. 44

- a) His hour was not yet come!
- b) Jesus would be crucified right on time according to the prophetic schedule!

7:45-53 **The confusion among the authorities.**

- 1) The officers were questioned as to why they had not taken Jesus, “Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?” vs. 45
- 2) The words of the officers are quoted for us, “The officers answered, “No man ever spoke like this Man!” vs. 46
- 3) The Pharisees rebuke the officers, “Then the Pharisees answered them, “Are you also deceived? Have any of the rulers or the Pharisees believed in Him?” vs. 47-48
- 4) The Pharisees declared the common people to be ignorant of the law, “But this crowd that does not know the law is accursed.” vs. 49
 - * People who knew not the law, according to Levitical law they said they were accursed by way of six things.
 - a) Entrust no testimony to them.
 - b) Take no testimony from them.
 - c) Trust them with no secret.
 - d) Do not appoint them guardians of an orphan.
 - e) Do not make them custodians of charitable funds.
 - f) Do not accompany them on a journey.

- 5) The teacher Nicodemus stood up for Jesus but was opposed. vs. 50-52
- a) The words of Nicodemus, “Nicodemus (he who came to Jesus by night, being one of them) said to them, “Does our law judge a man before it hears him and knows what he is doing?” vs. 50-51
 - b) The words of the Pharisees, “They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.” vs. 52
 - 1)) The word search “ereunao” is the aorist imperative enjoins a search that will get to the bottom of things and obtain the actual facts.
 - 2)) The word look “ide” means to convince yourself! And the emphasis is on “out of Galilee”.
 - c) The prophet Jonah, Nahum and Hosea were from Galilee. 2Kings 14:25
- 6) The crowd was dispersed, “And everyone went to his own house.” vs. 53
- a) Chapter and verse divisions came centuries after for facilitate the finding of Scripture and verse and for the most part the division are good.
 - b) But there are some or a few that clearly can be improved like in our present text.
 - c) The better division would be to make verse 53 of chapter 7, the first verse of chapter 8.