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John 7

(14) Water of Life Discourse (7:1-53)

(A) Events before the feast (7:1-13)

(a) Unbelief of Christ's brothers (7:1-9)

(i) Ridicule (7:1-5)

1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because **the Jews were seeking to kill Him**.

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1 After this, Jesus traveled throughout Galilee, because he didn't want to travel in Judea, since the Jewish leaders there were trying to kill him.

1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

- "After these things" - after Jesus taught the crowd following Him in Capernaum the Bread of Life discourse (6:22-71), and they all deserted Him

— The events of John 6 took place at the Sea of Galilee; before that, Jesus had been in Jerusalem where there had arisen the controversy concerning Him at the pool of Bethesda.

— The events of John 6 transpired about one year before the cross in April; the events in John 7 occur about six months later, in October

— Matt 12-17,21 records some of the events that happened during the six-month period between Passover and this Feast of Tabernacles

- "...the Jews were seeking to kill Him" - Jesus knew the hearts and minds of the general public and the religious leadership, both of which were turning against Him

— John notes the growing hostility here and in the following passages (7:19,30,32,44; 8:59; 10:39; 11:8,53)

— If He would've shown up to the feast publicly, He would've been arrested and His ministry interrupted. Because He was on a divine timetable, it was not yet His time to present Himself to Israel as King (Cf. Dan 9:26; Luke 19:42).

2 Now the feast of the Jews, the **Feast of Booths**, was near.

2 Now the feast of the Jews, the Feast of Booths, was near.

2 Now the Jewish Festival of Tents was approaching.

2 Now the Jews' feast of tabernacles was at hand.

- "...Feast of Booths" - *Sukkot*, or Feast of Tabernacles

— A seven-day Jewish feast where the Jews would erect crude looking huts and live in them to commemorate how God miraculously provided for the Israelites as they were coming out of Egypt and into the Promised Land (manna, food, water from rocks, etc.)

— It was the final Fall feast (out of three); it occurred Sept 10-17, 32 AD

— Even through all the complaining of the Israelites, even after they crafted a golden calf to worship, even after all the things they did during that time period to not trust God, the second generation who came out of Egypt entered the Promised Land (the land of milk and honey) and then the manna stopped

- As Israel looked back on the provision of God during this time, God ordained a feast to commemorate His provision (Lev 23)
- This was Jesus' third trip to Jerusalem to celebrate a feast (see below)
- See [Feasts of Israel](#) for additional details about the Feast of Tabernacles

Christ's Five Trips to Jerusalem

1. Passover (2:23)
2. Unnamed feast (5:1)
- 3. Tabernacles (7:2)**
4. Dedication/Hanukkah (10:22)
5. Passover (13:1)

3 So **His brothers** said to Him, "Move on from here and go into Judea, so that Your disciples also may see Your works which You are doing.

3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

3 So his brothers told him, "You should leave this place and go to Judea, so that your disciples can see the actions that you're doing,

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

- "...His brothers" - James, Joseph, Simon, Judas (Matt 13:55)

— This verse, clearly indicating that Jesus had siblings, as well as Matt 13:55 (which lists them by name) contradicts the Roman Catholic doctrine of the perpetual virginity of Mary

— After Jesus was born to Mary while she was a virgin, Mary and Joseph were formally married and they had a normal sexual relationship within the context of marriage. Thus, Jesus had half-brothers (they shared the same mother but Joseph was not Jesus' biological father).

- Jesus brothers (unbelievers at this point, v5) were thinking like mere men and did not have the divine insight or omniscience that Jesus had

— They were egging Him on to take His ministry more public, to go to Jerusalem during this feast and perform the signs He was performing before more private, smaller audiences in front of larger crowds

4 For no one does anything in secret when he himself is striving to be *known* publicly. If You are doing these things, show Yourself to the world."

4 For no one does anything in secret when he himself seeks to be *known* publicly. If You do these things, show Yourself to the world."

4 since no one acts in secret if he wants to be known publicly. If you're going to do these things, you should reveal yourself to the world!"

4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For not even His brothers believed in Him.

5 For not even His brothers were believing in Him.

5 Not even his brothers believed in him.

5 For neither did his brethren believe in him.

- This verse gives us insight into the heart and motives of Jesus' brothers at this time in His ministry

— His brothers ask Jesus to go with them to the feast. Jesus appears to say "No." Then He goes in secret ...and teaches publicly!

— Jesus' brothers didn't do their homework: He had to attend in order to keep the Law (Deut 16:16)

— However, we should not write them off so fast:

- James later became the pastor of the church in Jerusalem (Acts 15:13-21), and wrote the epistle of James
- Judas (Jude) later wrote the epistle of Jude
- 1 Cor 9:5 says Christ's brothers later became apostles (not the 12) and were traveling missionaries who married believing wives
- 1 Cor 15:7 says that Jesus appeared to His brother James specifically, post-resurrection

(ii) Response (v6-9)

6 So Jesus *said to them, "My **time** is not yet here, but your **time** is always ready.

6 So Jesus *said to them, "My **time** is not yet here, but your **time** is always opportune.

6 Jesus told them, "My **time** has not yet come, but your **time** is always here.

6 Then Jesus said unto them, **My time is not yet come: but your time is always ready.**

- Jesus' response reveals that He is speaking on a divine level, with complete omniscience and purpose, while His brothers are speaking out of human wisdom

— Of the seven Jewish feasts, Pentecost (a Spring feast) is the feast most closely associated with the Holy Spirit (Acts 2); the feast going on at this point in time is the Feast of Tabernacles, which is a Fall feast

— Jesus is telling them that the Feast of Tabernacles is not the right feast to reveal the Holy Spirit...that would be Pentecost. For His brothers, who are under no divine timetable, anytime works for them to do any thing, but that's not how God works.

- There is man's timetable and there is God's timetable, and Jesus' brothers, in a state of unbelief, simply were not thinking the way God wanted them to think
- "...time" [2x] - *kairos*, the word Jesus uses elsewhere in this Gospel when referring to His death is always *hora*, not *kairos* (2:4; 7:30; 8:20; 12:23,27; 13:1; 17:1)
- In this passage, *kairos* means the "best time" or "best opportunity"

7 The **world cannot hate you**, but it hates Me because **I testify about it**, that its deeds are evil.

7 The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

7 The world cannot hate you, but it hates me because I testify against it that its actions are evil.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

- "...world" - *kosmos*, the system of philosophy that excludes God (1 John 2:15-17)
- Ever since Gen 3 and the fall in Eden, Satan became the prince and power of the air (Eph 2:2)
- Satan is called the prince of this world 3x in John's Gospel (12:31; 14:30; 16:11)
- The world system is taking place all around us every single day. It completely excludes the very existence of God, and it seeks to draw us away from Christ into its own pattern of thinking
- The world system is very active (it owns) the mind of the unbeliever, but it is also very active in the mind of the believer. This is why Paul tells us to not allow our thought pattern to be conformed to the world (Rom 12:2).
- There is a conflict between man's value system and God's value system. You can either follow the world and be at war with God, or follow and be at war with the world. These are the only two options.
- "...cannot hate you" - the world cannot hate unbelievers because unbelievers are part of the world, they are in conformance with the world (Cf. 15:18-19)
- So Jesus' brothers, who are in unbelief and are part of the world system, Jesus makes a statement about them that the world, orchestrated by Satan, cannot hate them
- Interestingly, in James 4:4 Jesus' brother, who is one of those Jesus is speaking to here, says, "You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wants to be a friend of the world makes himself an enemy of God."
- "...I testify about it" - Jesus is hated by the unbelieving world because He truthfully testifies about its evil deeds (Cf. 3:19-20)
- If we're walking with the Lord in progressive sanctification, the Light (truth) that He uses to expose the world's evil deeds shines through us (Cf. Matt 5:14-16; Eph 5:8-11).

Consequently, the world hates Christ followers as much as it hates Christ Himself.

8 Go up to the feast yourselves; I am not going up to this feast, because My time has not **yet** fully arrived."

8 Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

8 Go up to the festival yourselves. I am not going to this festival yet, because my time hasn't fully come yet."

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

- "...yet" - Jesus did not say that He would not go down to the feast, but He was not going down with them publicly to win public favor by something spectacular, or whatever they wanted Him to do

- Jesus tells them to go up to the feast themselves, but He isn't going to go to Jerusalem, at least publicly, because He wants to talk about the Holy Spirit, but it's not yet the right time for this topic because it's not Pentecost

— It's clear that Jesus lived His life on a divine timetable, and would not submit to man's schedule (Cf. 2:4; Luke 19:42; Gal 4:4; Rev 9:15)

— If we are walking with the Lord, then our lives will also happen on a divine time schedule, often known only to God

- One of the most difficult things to learn in the Christian life is patience...we often want to move now, we want a job change now, we want to get married now, we want to have kids now. But often God says wait, wait, wait because He is ordaining things on a divine time schedule.

— We need to learn to be content where God has us rather than rushing ahead of Him because we're dealing with a God who is time and calendar oriented

— Things in your life that are supposed to happen will happen, but just not on your schedule. They will happen on His schedule. And as much as we dislike this, God has a much better vantage point in His omniscience to orchestrate these events on His timing than we do.

— He knows when we're ready for a career change, He knows when we're ready to get married, He knows when we're ready to have kids, so we need to walk patiently in His guidance and His custody and care, understanding that He is a God of precision and timing.

9 Now having said these things to them, He stayed in Galilee.

9 Having said these things to them, He stayed in Galilee.

9 After saying this, he remained in Galilee.

9 When he had said these words unto them, he abode still in Galilee.

(b) Unbelief of the Jewish Leaders (7:10-13)

Jesus' Third Visit to Jerusalem (John 7:10—10:42)

10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as *though in secret*.

10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

10 But after his brothers had gone up to the festival, he went up himself, not openly but, as it were, in secret.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

- The fact that Jesus went up to the feast does not violate v8 because His brothers wanted Him to go up publicly, but instead when He went up, He went in secret

— Many doubters will point to these verses as a contradiction, but it's clear that His brother's context was publicly going up and performing signs, whereas Jesus went to the feast (compulsory for every Jewish male) secretly

— The mind of those who attempt to find contradictions in the Bible in the darkness of their mind are trying to develop an excuse not to believe. Man, in His natural state, does not like the authority of God (Rom 1), so the carnal mind looks at the Bible, recognizes the authority it has, and works overtime to attempt to discredit it in any way possible.

— Fact is, scholars have addressed every single one of these supposed contradictions.

Read Gleason Archer's book *Bible Difficulties*.

- "...in secret" - He did not herald His arrival publicly as His brothers recommended, but went secretly. If He had gone sooner, the authorities would have had more opportunities to arrest Him (v1).

- The three feasts are prophetic of Jesus:

- Passover, as High Priest, offering Himself as the Lamb of God (Heb 9:14)
- *Shavuot* (Pentecost), 50 days later, giving the Holy Spirit (John 14:16; Acts 2:1-4)
- *Sukkot* (Tabernacles), returning to Jerusalem to establish His Kingdom (Rev 19:11—20:5)

11 So the Jews were looking for Him at the feast and saying, "Where is He?"

11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

11 The Jewish leaders kept looking for him at the festival, asking, "Where is that man?"

11 Then the Jews sought him at the feast, and said, Where is he?

- Jesus is at the feast, secretly, while the Jews are actively seeking Him

— They were seeking to kill Him because He claimed deity by claiming *ego eimi*, "I AM" a title of God in the OT (6:35,48)

12 And there was a great deal of talk about Him in secret among the crowds: some were saying, "He is a good man"; others were saying, "No, on the contrary, He is misleading the people."

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."

12 And there was a great deal of discussion about him among the crowds. Some were saying, "He is a good man," while others were saying, "No, he is deceiving the crowds!"

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

- The people were divided about Christ...some said He was a good man, others thought He was a false teacher

- The religious leaders, however, were nearly unanimous in their desire to kill Him

- In that day, there were many opinions about Jesus Christ...same as today. If you ask people today their opinions of Jesus Christ, you'll get many different opinions.

13 However, no one was speaking openly about Him, for fear of the Jews.

13 Yet no one was speaking openly of Him for fear of the Jews.

13 Nevertheless, no one would speak openly about him because they were afraid of the Jewish leaders.

13 Howbeit no man spake openly of him for fear of the Jews.

- The Jewish leadership was seeking to kill Him, so the people kept their various opinions about Christ a secret, not speaking openly, for fear of the religious leaders

(B) Events during the feast (7:14-36)

(a) Christ's teaching at the feast (7:14-24)

14 But when it was now the middle of the feast, Jesus went up into the temple *area*, and *began to teach*.

14 But when it was now the midst of the feast Jesus went up into the temple, and *began to teach*.

14 Halfway through the festival, Jesus went up to the Temple and began teaching.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

- This is the same temple in Jerusalem that the returning exiles rebuilt (Cf. Ezra; Nehemiah; Haggai; Zechariah)

- During the time of Christ, Herod began a remodeling project that ended up lasting 46 years (Cf. 2:20)

- The disciples were always calling Jesus' attention to the beauty of the temple complex (Cf. Matt 24:1-2)

- Jesus wasn't performing signs, wonders or miracles...He was simply in the temple to teach

15 The Jews then were astonished, saying, "How has this man become learned, not having been educated?"

15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

15 The Jewish leaders were astonished and remarked, "How can this man be so educated when he has never gone to school?"

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

- Those who heard Jesus teach were astonished at how wise His teaching was, since He had never been trained at a rabbinical school

— The people had the same amazed reaction after Jesus completed the Sermon on the Mount (Cf. Matt 7:28-29)

— The difference between Jesus teaching and that of the rabbis was that the rabbis would quote other rabbis...this guy said this, that guy said that. Jesus, however, would not quote other men, He used no footnotes, no citations, because He is not building His truth on what another men have said. His teaching is at such a level of authority that He has no need to cite another source.

— Those who Christ trained had the same authority (Acts 4:13)

— Because we, being in the Word of God, will know things and have the capacity to teach things that some people will feel that we have no authority to teach. Simply being in the Word of God puts your learning curve way ahead of the game.

— Ps 119:100: I understand more than those who are old, Because I have complied with Your precepts.

— The psalmist is saying that I understand things that those who are far older than me do not understand, because I know the Word of God and obey it

— Spending time in the Word of God will give you understanding that you shouldn't have, that others miss

16 So Jesus answered them and said, "My teaching is not My own, but His who sent Me.

16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me.

16 Jesus replied to them, "My teaching is not mine but comes from the one who sent me.

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

- The knowledge Jesus had did not come from education or independent study, it came directly from God the Father. It lacked any type of originality.

— Jesus simply acted as a channel or vehicle through which the Word of God would come

— True teaching of the Word is not interested in originality, not interested in emulating a manmade method, but interested in God's Word flowing through us in an unedited fashion to bless other people

— The moment a teacher deviates from that script is the moment we become like any other teacher, and are emptied of our power. If suddenly a teacher becomes an original thinker and starts editing God, that is the moment your level of authority as a teacher begins to decrease.

— Rabbis normally cited other rabbis as sources for their information. However, Jesus implied that His teaching was not simply the continuation of rabbinic traditions. His teaching did not come from self-study or the rabbis, but directly from God.

17 If anyone is willing to do His will, he will know about the teaching, whether it is of God, or I am speaking from Myself.

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.

17 If anyone wants to do his will, he'll know whether this teaching is from God or whether I'm speaking on my own.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

- How do you really know that the teaching of God is true? What is the proof that it is true?

— Jesus says here that the proof based on your willingness to follow it

— The normal way rabbis settled such debates was through discussion. However, Jesus taught that the key factor was moral rather than intellectual: If anyone was willing to do God's will, not just to know God's truth, God would enable them to believe that Jesus' teaching came from above (Cf. 6:44).

— Notice how Jesus here reversed this...you know something is true by your willingness to follow it. Once you're willing to follow it, then the proof will come. It's not that you have to be convinced intellectually that something is true, I begin to understand that it's true because I develop a heart where I am willing to follow it.

— The issue for Christ is morality, not intellect; it is faith, not reason. The issue is a desire to follow, not just a desire to know.

— We develop a certainty that what the Bible says is true when we begin to follow the teachings of Jesus Christ

— Apologetics is great and necessary, but according to this verse the greatest proof for the truth of the Bible comes first from our willingness to obey it. Then, as we heed and obey what the Bible says, the proof comes. Proof many times does not come on the front end, it comes on the back end.

— Apologetics sets forth a reasonable case for Christianity and expects people to believe. However, the Bible never teaches the idea of show me the facts and I'll believe; rather, the Bible teaches believe, then the facts will become clear (Cf. 14:10).

— Many people today remain unconvinced about the Christian faith and whether or not the Bible is true, and Jesus would say the problem is not the mind but the heart. If they were willing to be compliant vessels in the hands of God, if they came to God and said not my will be done but Thy will be done, then suddenly their level of understanding and the proof they are looking for would come into their minds.

— Jesus' hearers raised the question of His competence as a Teacher; Jesus raises the question of their competence as hearers

- What Jesus is NOT saying is that the *accuracy* of our understanding is in direct proportion to our submission to God. Some very godly people have held some very erroneous views.

— There are other factors that determine how accurate our understanding may be

— Jesus point was that submission to God, rather than intellectual analysis, is the foundation for understanding truth, particularly the truth of Jesus' teaching. Spiritual understanding is not produced solely by learning facts or procedures, but rather it depends on obedience to known truth. Obedience to God's known will develops discernment between falsehood and truth.

— This is not a new concept that Christ is revealing here...it was described back in Prov 1:7: The fear of the LORD is the beginning of knowledge; Fools despise wisdom and instruction.

— A fear or respect of God is required as a first step to acquire knowledge, to speak/teach with authority about spiritual things. When I deposit myself at the feet of the Lord and say Not my will but Thy will be done, it's no longer my agenda for my life, but Your agenda. The moment I come to the Lord with this attitude is the moment my level of understanding accelerates dramatically.

— It's not about persuading people with crafty arguments so they will believe; it's about watching the pattern of God as He convicts people of their need for Him. It is about introducing them to the gospel, of which apologetics can play a role.

18 The one 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.

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.

18 The one who speaks on his own seeks his own praise. But the one who seeks the praise of him who sent him is genuine, and there's nothing false in him.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

- "...speaks from himself" - speaking and/or teaching original thoughts rather than God's Word

— If I go around teaching and speaking facts and opinions that are my own, I get the glory. Whenever I stand up and teach, I'm attracting attention to myself because I'm saying what I want to say rather than repeating what God has already said.

— If I'm telling people what I think, at the end of the day I receive the glory; but I lack originality (like Christ) and my interest is in promoting the ideas of another, there is no room for human pride because at the end of the day those weren't my original thoughts to begin with. I was simply the vessel or vehicle through whom divine knowledge was spoken.

— The coming Antichrist will do just the opposite of how Jesus is speaking here (Rev 13:5). He will not be a man who will come speaking the words of another; he will come speaking blasphemous and arrogant words.

19 "Did Moses not give you the Law, and yet none of you carries out the Law? **Why are you seeking to kill Me?"**

19 "Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?"

19 Moses gave you the Law, didn't he? Yet none of you is keeping the Law. Why are you trying to kill me?"

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

- Jesus told them that unlike Me, you are in the originality business. You were given the Law by Moses, but none of you follow it.

— And on top of that, you have so perverted and distorted it that it is no longer recognizable as something that originally came from God, but rather your own version of the Law that you are following, with no resemblance to the original

— Jesus just claimed that God had given Him His teaching, and He had proclaimed it faithfully (v18). Now, He contrasted His critics with Himself (v19). They claimed that Moses had given them their teaching, but they did not carry it out faithfully. Therefore, it was incongruous that they sought to kill Jesus (v44-45).

— They accused Him of unrighteousness (v12,18), but they were the unrighteous ones. They sought to kill Him, even though Moses had taught that God's will was to not murder (Ex 20:13).

— Obviously they had not submitted to God's will as it came through Moses; it is no wonder that they failed to understand Jesus' teaching

- "...Why are you seeking to kill Me?" - Jesus calls them out directly on one of the 10 Commandments that they were planning on breaking to show them that they do not keep the Law (Ex 20:13)

20 The crowd answered, "**You have a demon!** Who is seeking to kill You?"

20 The crowd answered, "You have a demon! Who seeks to kill You?"

20 The crowd answered, "You have a demon! Who is trying to kill you?"

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

- The crowd here obviously did not grasp the deep-seeded hatred that the religious leadership had for Christ. They naively thought He was crazy to think that someone was trying to kill Him.

— Jesus however saw the tidal wave of unbelief and hatred beginning to swell against Him, and knowing their hearts and plans, knew the end result

- "...You have a demon!" - akin to saying that you are crazy or mentally imbalanced; doesn't mean they actually thought Jesus was demon possessed (Cf. 10:20)

— This is the natural reaction of the reprobate world to the things of God. The unbelieving mind does not operate correctly (Cf. Rom 1), so when they encounter a believer whose mind is operating correctly, someone who has consulted the owner's manual (God's Word) and begin to view life through the lens of Scripture, to the unsaved world it appears to be insanity.

21 Jesus answered them, "**I did one deed, and you all are astonished.**"

21 Jesus answered them, "**I did one deed, and you all marvel.**"

21 Jesus answered them, "**I performed one action, and all of you are astonished.**"

21 Jesus answered and said unto them, **I have done one work, and ye all marvel.**

- "...one deed" - Jesus is referring to the miracle He performed where He healed a paralytic man on the Sabbath (5:1-18), 1-1/2 years earlier

— It had caused "all" who heard of it to marvel (Cf. 5:10-18); it started the controversy about Jesus in Jerusalem

— The Pharisees and religious leaders were beside themselves because Jesus violated their interpretation of the Sabbath, but Jesus did not violate the original intent of the Sabbath

— The original Mosaic Law at this time was buried under so much pharisaical legal jargon that it was unrecognizable (Cf. Mark 7:13)

— In fact, there could not be any greater act of consistency with the original intent of the Sabbath in the Mosaic Law, than Jesus healing a man who had been paralyzed for 38 years

22 For this reason **Moses has given you circumcision** (not that it is from Moses, but from the fathers), **and even on a Sabbath you circumcise a man.**

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.**

22 **Moses gave you circumcision**—not that it is from Moses, but from the Patriarchs—**and so you circumcise a man on the Sabbath.**

22 **Moses therefore gave unto you circumcision;** (not because it is of Moses, but of the fathers;) **and ye on the sabbath day circumcise a man.**

- "...Moses has given you circumcision" - circumcision required breaking the Pharisee's version of Sabbath law

— Circumcision is a rite which goes back to Abraham and is older than the Mosaic Law (Gen 17 vs. Ex 20)

— It was prescribed by God, through Moses, for the physical well-being of the Israelites, along with other reasons (Lev 12:3)

- Jesus' parenthetical reference to the fact that circumcision began with the fathers (patriarchs), not with Moses, showed the Pharisees (who followed Moses faithfully) that by keeping the circumcision law, they were not honoring Moses, but Abraham instead (Gen 17:9-14).

— Technically, Moses only incorporated the circumcision law into the Mosaic Code, as he did with many other laws (Sabbath, tithing, etc.)

23 **If a man receives circumcision on a Sabbath so that the Law of Moses will not be broken, are you angry at Me because I made an entire man well on a Sabbath?**

23 **If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath?**

23 **If a man receives circumcision on the Sabbath so that the Law of Moses may not be broken, are you angry with me because I made a man perfectly well on the Sabbath?**

23 **If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?**

- Jesus points out to them an interesting fact about the Mosaic Law...it was perfectly legal to circumcise a newborn on the Sabbath (Lev 12:3), but according to the Pharisees it was not perfectly legal to heal a paralytic on the Sabbath

— You can trace circumcision on the 8th day of life all the way back to Gen 17:12. So circumcision was originally implemented by "the fathers" then codified in the Mosaic Law

— Jesus is questioning the Pharisee's logic of why it was ok to circumcise a newborn on the 8th day if that day fell on the Sabbath, but it was somehow wrong for Him to heal a man and make him whole from paralysis he suffered from for 38 years

— Circumcision, the Pharisees believed, had a medical benefit so they would go ahead with circumcision on the Sabbath; but Jesus says that His healing of a man who was paralyzed for 38 years was also a medical benefit, but somehow to the Pharisees this was "unlawful" (according to their own traditions).

— Circumcision was an operation designed to ensure good health, when the child was not even ill (preventative care). Jesus healed a man who had suffered with a serious handicap for 38 years.

— Circumcision was only a purification rite, but healing a paralytic meant deliverance from enslavement

- Jesus' point is that the Pharisees, who were so-called experts in the Mosaic Law, did not understand it. They did not understand the original intent of the Law because they were original thinkers. They were no longer interested in what the Law actually said and taught; they were only interested in filtering the Law through layer after layer after layer of their own thoughts, ideas and human understanding.

- The Jews had established a hierarchy of activities by which they judged the legitimacy of performing any work on the Sabbath (Cf. Matt 12:9-10). They based this hierarchy on need and urgency.

— Jesus also operated from a hierarchical viewpoint, but He based His hierarchy on what was best for people (Mark 2:27)

- Had Jesus' opponents understood the implications of the Mosaic provision for circumcision on the Sabbath, they would have seen that deeds of mercy such as Jesus did for the paralytic (John 5) were not merely permissible, they were obligatory

— Moses quite understood that some things should be done even on the Sabbath. The Jews had his words, but not his meaning.

See note: **Historical Background on the Sabbath Day Controversies** in Matt 12:8.

24 **Do not judge by the outward appearance, but judge with righteous judgment."**

24 **Do not judge according to appearance, but judge with righteous judgment."**

24 **Stop judging by appearances, but judge with righteous judgment!"**

24 **Judge not according to the appearance, but judge righteous judgment.**

- Jesus tells them that their understanding of Him and how He supposedly violated Sabbath regulations was so shallow, so superficial, so lacking in knowledge and depth, that it is astounding

— Jesus says that they don't even understand the Law that they are criticizing Him for violating because they had become original in their thought process and missed their calling

— Their calling as teachers of the Law was to pass on God's truth to the next generation in a way that's relevant and applicable (1 Peter 4:11), not alter the message. Instead, they had seriously altered the message and became original in their thinking, which drastically changed the Word of God and in turn, blinded them to truth.

- "...by the outward appearance" - a warning to not judge superficially (Cf. Deut 16:18-19; Is 11:3-4; Zech 7:9)

— Their superficial judgment about what was legitimate activity for the Sabbath had resulted in superficial judgment about Jesus' work and Person

— He told them to stop. They needed to judge on the basis of righteous criteria.

- Jesus directed the people not to live by the mere letter of the Law, but to concentrate on having their spirit in tune with God

(b) Reaction to Christ's teaching (7:25-36)

25 So **some of the people of Jerusalem** were saying, "Is this man not the one whom they are seeking to kill?"

25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?"

25 Then some of the people of Jerusalem began saying, "This is the man they are trying to kill, isn't it?"

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

- "...some of the people of Jerusalem" - *hierosolumites*, residents of the city of Jerusalem (vs. pilgrims)

— While many of the pilgrims were unaware of the hostility of the religious leaders toward Jesus, some of the locals knew about it

— They marveled that Jesus was speaking in public, and that the authorities were not opposing Him

— They expected that if Jesus were a deceiver, the leaders would lock Him up, but if He was the Messiah, they would acknowledge Him

26 And yet look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?

26 Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?

26 And look, he is speaking in public, and they are not saying anything to him! Can it be that the authorities really know that this is the Messiah?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

- John continues to develop two parallel lines, one of belief in Christ by a small minority, and one of unbelief by a large majority

27 However, we know where this man is from; but when the Christ comes, **no one knows** where He is from."

27 However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."

27 We know where this man comes from. But when the Messiah comes, no one will know where he comes from."

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

- "...no one knows" - the people were inclined to disbelieve that Jesus was the Messiah because they believed that the Messiah's earthly origins would be unknown [Justin Martyr, *Dialogue with Trypho*, 8:7.]

— This is very confused reasoning. The OT clearly states that the Messiah would be born in Bethlehem (Micah 5:2).

— They were also likely confused on where Jesus was born (Bethlehem) versus where He grew up (Nazareth)

— These people are just ill-informed; they have not done one shred of investigation into who Jesus is, where He was born, or what the OT Scriptures prophesied about Him

— In many ways, they are like a lot of people today...they are sideline speculators, they have only headline knowledge about who Jesus is, and often that is wrong (Hosea 4:6)

— We are living in a time period where a basic understanding of the Bible is disappearing from our culture...and forget even about our culture, a basic understanding of the Bible and especially who Christ is is disappearing from the evangelical church.

— Yet this knowledge has to be retained because it is necessary for a lost sinner to be saved. You have to believe on the right Man in order to be saved (2 Tim 3:15; Rom 10:17; 1 Peter 1:23). The Word of God has to be taught accurately and understood accurately in order for someone to get saved.

28 Then **Jesus cried out** in the temple, teaching and saying, "**You both know Me and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.**"

28 Then Jesus cried out in the temple, teaching and saying, "**You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.**"

28 At this point Jesus, still teaching in the Temple, shouted, "**So you know me and know where I've come from? I haven't come on my own accord. But the one who sent me is**

true, and he's the one you don't know.

28 Then cried Jesus in the temple as he taught, saying, **Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.**

- "...Jesus cried out" - anytime John uses these words in his Gospel, an important lesson/teaching follows (Cf. 1:15; 7:37; 12:44)

- "...know" [2x] - *eidō*, a superficial, fact-based knowledge; a non-relational knowledge

— A few facts in their mind is as far as these people went in their investigation and belief in Christ (Cf. 6:42), but these people had no relationship with the God who made them

- Jesus came into the world to give to us the same type of knowledge that He has of the Father

— Jesus' knowledge of the Father is fact-based, but it also has a relational component

— Jesus didn't come to the earth to provide a few more facts about the Father...facts are important, but they are only step 1 to salvation. At some point what we know and what we've learned about Jesus has to be trusted. If that never happens, we will never see the kingdom of God.

29 I do know Him, because I am from Him, and He sent Me."

29 I know Him, because I am from Him, and He sent Me."

29 I know him because I've come from him, and he sent me."

29 But I know him: for I am from him, and he hath sent me.

- Not only is Jesus' teaching unoriginal, but His mission is unoriginal as well: it has been preordained by God the Father

— As we walk in intimacy with Him, we will discover the same thing in our own lives. The things He wants us to teach will not be our original ideas, they will be His; the things He wants us to do will not be our plan or our blueprint for our life, but His.

30 So they were seeking to arrest Him; and yet **no one laid a hand on Him**, because His **hour** had not yet come.

30 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

30 Then the Jewish leaders tried to seize him, but no one laid a hand on him because his hour had not yet come.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

- "...no one laid a hand on Him" - again Jesus demonstrates that He lived His life on a divine timetable. This time, He was under divine protection because even though they wanted to kill Him, no one laid a hand upon Him.

— This is another chapter in the "seed of the woman" and "seed of the serpent" saga (Gen 3:15). Satan has worked throughout human history, ever since the Fall, to prevent the Messiah from being born, or once He was born, mess up the divine time schedule.

— Here, Satan attempts to alter the divine time schedule for Jesus presentation to Israel (triumphal entry) by arresting Him, but God wasn't having it. See [Stratagems of Satan](#) for examples of this saga since Gen 3:15.

- "...hour" - *hora*, the time for His crucifixion and consequences

31 But many of the crowd **believed** in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has done, will He?"

31 But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"

31 However, many in the crowd believed in him. They kept saying, "When the Messiah comes, he won't do more signs than this man has done, will he?"

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

- God prevented Jesus' premature arrest, and as a result many from the multitude believed in Him

- "...believed" - *pisteuō*, consistently held out in John's Gospel as the sole condition for entering into a relationship with the God who made you

— Belief is the turning point at which we go from fact-based head knowledge into knowing and entering into a relationship with the God who made us

— These are people who took that step from simple head knowledge and crossed over into belief and salvation. These people are unlike the crowd in John 6, who wanted Jesus to bring in the kingdom now, but Jesus instead gave them some other things to think about and they said no thanks.

— That crowd did not like Jesus message that there must be peace in the soul, peace between man and God, before the kingdom would manifest itself, so they left

— This crowd however is making progress; they are not overtly rejecting Jesus Christ because He did not meet their needed for the immediate manifestation of kingdom promises. They have in the back of their mind that the Messiah will bring in the kingdom one day, and they are a little concerned because Jesus doesn't seem to be doing it, but they are still trusting in Him despite the fact that they did not understand all the details.

— This was the wisest thing these people could do...trust in Christ, even though they didn't understand all the details. Once they trusted in Christ, all of the question marks and details would take care of themselves as they grow in the grace and knowledge of Christ.

— The Remnant is growing and there is a positive movement of people who are trusting in Christ, but the nation as a whole is moving more aggressively in the direction of unbelief

32 The Pharisees heard the crowd whispering these things about Him, and the **chief priests** and the Pharisees sent **officers** to arrest Him.

32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

32 The Pharisees heard the crowd debating these things about him, so the high priests and the Pharisees sent officers to arrest Jesus.

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

- When the people turned to Jesus, they turned away from the Pharisees and their teachings

— At this point, the Pharisees had enough...they are now willing to risk a rebellion among those who followed and believed in Jesus because what He was saying things that were outrageous to them, up to and including the fact that He was God (Cf. 6:35)

- "...chief priests" - mainly Sadducees

- "...officers" - temple police officers; they were Levites who reported to the Sanhedrin

— They do not report back for four days (v46)

33 Therefore Jesus said, *"For a little while longer I am going to be with you, and then I am going to Him who sent Me."*

33 Therefore Jesus said, *"For a little while longer I am with you, then I go to Him who sent Me."*

33 Then Jesus said, *"I'll be with you only a little while longer, and then I'm going back to the one who sent me."*

33 Then said Jesus unto them, *"Yet a little while am I with you, and then I go unto him that sent me."*

- His hour was approaching, and after His hour had arrived, He would go back to the Father

— But His hour wouldn't arrive on their time schedule, but on the Father's time schedule

— If the Pharisees would've been successful in arresting and killing Him, Jesus would've been stoned to death (for blasphemy, Lev 24:16), but that wouldn't have fulfilled numerous OT passages that say that the Messiah would be pierced (Zech 12:10; Is 53:5; Ps 22:16).

— Everything had to work a certain way so that the precision of God's prophetic word could find its realization and fulfillment

34 *You will seek Me, and will not find Me; and where I am, you cannot come."*

34 *You will seek Me, and will not find Me; and where I am, you cannot come."*

34 *You'll look for me but won't find me. And where I am, you cannot come."*

34 *Ye shall seek me, and shall not find me: and where I am, thither ye cannot come."*

- After His time had come, the Jews would seek Him but not find Him because they could not follow Him to where He was going (heaven)
- Jesus was talking to the Pharisees, telling them that in their current state of unbelief, they would not be able to find Him. Why? Because they knew things about Him, but they did not know the Father intimately. They had never received the life-giving knowledge of the Holy Spirit.
- Jesus is telling them that if they die in their current state of unbelief, they will never see Him and cannot go to where He came from (heaven)

35 The Jews then said to one another, "Where does this man intend to go that we will not find Him? He does not intend to go to the Dispersion among the **Greeks**, and teach the **Greeks**, does He?

35 The Jews then said to one another, "Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?

35 Then the Jewish leaders asked one another, "Where does this man intend to go that we won't be able to find him? Surely he's not going to the Dispersion among the Greeks and teach the Greeks, is he?

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

- The Jews are taking basic, rudimentary spiritual concepts and misunderstanding them (again)

- "...Greeks" [2x] - Gentiles (Cf. Col 3:11)

— The Pharisees are thinking that Jesus was talking about going to where the dispersed Jews were after the two exiles (722 BC & 586 BC) to minister to the Greeks (Gentiles) in that dispersion (*diaspora*)

— But Jesus was not talking about earthly, physical concepts, He was speaking about spiritual realities

36 What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

36 What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

36 What does this statement mean that he said, 'You'll look for me but won't find me,' and, 'Where I am, you cannot come'?"

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

- The Pharisees repeat what Jesus said in v34...

(C) Events on the feast's last day (7:37-53)

(a) Declaration (7:37-39)

37 Now **on the last day, the great day of the feast**, Jesus stood and **cried out**, saying, **"If anyone is thirsty, let him come to Me and drink."**

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, **"If anyone is thirsty, let him come to Me and drink."**

37 On the last and most important day of the festival, Jesus stood up and shouted, **"If anyone is thirsty, let him come to me and drink!"**

37 In the last day, that great day of the feast, Jesus stood and cried, saying, **If any man thirst, let him come unto me, and drink.**

- "...on the last day, the great day of the feast" - the last day of the Feast of Tabernacles (Deut 16:13)

— The Feast of Tabernacles was the final fall feast of the Jews, and it commemorated the physical blessings and provision of God during their wilderness wanderings (manna, water from a rock, etc.)

— On the last day of the feast, a priest would obtain a pitcher of water from the pool of Siloam and pour it over the altar to commemorate the miraculous provision of water from the rock during the time of Moses

— Jesus, as a good Law-abiding Jew, showed up to celebrate this feast, and He took this opportunity to tell the audience that He provided something greater than mere physical water. What God had done and how He had provided for the physical needs of the Israelites during OT times was phenomenal, but now with the coming of Jesus Christ, a greater reality was present.

— Here, Jesus will analogize this new provision, which was once water, to the work of the Holy Spirit

— On day 7 of the feast, Jesus will give His most in-depth teaching to date on the work of the Holy Spirit, which is the higher "water" or higher reality that He seeks to communicate

- "...cried out" - anytime John uses these words, a great teaching is about to unfold (Cf. 1:15; 7:28; 12:44)

- "...anyone" - the offer/invitation that Jesus gives was to the entire human race

- "...thirsty" - not speaking of a physical thirst (as the crowd was thinking about as the priest poured out the water on the altar), but a spiritual thirst

— Human beings have a spiritual thirst because we were designed to live in fellowship and intimacy with the God who made us. When we are outside of this relationship, which is our default position, we are left hungry and thirsty and our lives do not have the satisfaction that deep down in our heart we need.

— Consequently, people recognize their thirst and attempt to satisfy it with whatever is accessible to them. They become on a perpetual quest to satisfy that thirst outside of God,

and they are never satisfied.

— The invitation is this: come to Jesus on His terms and He will satisfy the deepest longings of the human heart, which cannot be satisfied through any other source.

There is a God-shaped vacuum in the heart of every man, which cannot be filled by any created thing, but only by God the Creator, made known through Jesus. —

Pasquale

God made man for Himself and our souls are restless until we find rest in Him. —

Augustine

38 The one who **believes in Me**, as the Scripture said, '**From his innermost being will flow rivers of living water.**'"

38 He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

38 The one who believes in me, as the Scripture has said, will have rivers of living water flowing from his heart."

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

- Jesus now lays out the condition by which this living water can be received...

- "...believes" - *pisteuō*, the single condition for human beings to enter into a relationship with the God who made them

— The entire story of the Bible is not about what man has done for God (nothing), but what God has done for man

- "...in Me" - faith is only as good as the object that it is placed in

— The living water that Jesus describes is not available through any other guru, any other teacher, spiritual leader or philosopher...but only through Jesus (Acts 4:12; 1 Tim 2:5)

- "...From his innermost being will flow rivers of living water" - Jesus is saying that it's not just about quenching this internal spiritual thirst that every person has...at the same time, He also wants to use your life to bless other people

— Jesus says that if you come to Me on my terms, not only will your spiritual thirst be quenched, but something else will also happen: from your innermost being will flow the living waters of the Holy Spirit

— "innermost being" - *koilia*, the innermost part of man; the seat of thought, feeling and choice

— What exactly is Christianity? It is recognizing Jesus for Who He is (God), coming to (believing) Him on His terms, and having the deepest needs/aches of our heart satisfied (Cf. 4:13-14). Then Jesus takes us a step further and actually begins to use our lives in a strategic way to bless other people.

- While John is recalling, with the help of the Holy Spirit, Jesus' teaching from ~60 years earlier, he is likely thinking of the provision of living (physical) water that God provided (2x) through Moses in the wilderness (Cf. Ex 17:1-7; Num 20:1-11)

— But he is also likely picturing the river of living water that will flow from the threshold of the millennial temple, into the Dead Sea (Ezek 47:1-12)

— Each of the Jewish feasts looks both backwards in remembrance, but also forward in prophetic fulfillment:

1. Passover - looks back at the salvation received during the 10th plague in Egypt; looks forward to Jesus Christ, the Passover Lamb
2. Unleavened Bread - looks back at Israel's separation from Egypt; looks forward to Jesus Christ, the sinless Bread of Life
3. Firstfruits - looks back at the initial harvest that came in for the Jews; looks forward to the resurrection of Christ, the firstfruits of the grave
4. Pentecost - looks back at the full harvest; looks forward to the outpouring of the Holy Spirit and beginning of the Church Age
5. Trumpets - looks back on Israel's celebration of the new year; looks forward to when the Lord will sound the trumpet to gather Israel from the four corners of the earth at the end of the Tribulation
6. Atonement - looks back at the sacrifice made every year for the sins of Israel; looks forward to the ultimate conversion and salvation of the nation of Israel (Zech 12:10)
7. Tabernacles - looks back on the physical provision of water in the wilderness; looks forward to the living water that will flow from the millennial temple during the kingdom age (Cf. Zech 14:16-18)

Rites at the Feast of Tabernacles

Early, on each of the seven mornings of the feast, the high priest would lead a procession from the Pool of Siloam to the temple. Another priest would first fill a golden pitcher with water from the pool. He would then carry it through the Water Gate, located on the south side of the temple, and into the temple courtyard. There he would ceremoniously pour the water into a silver basin on the west side of the brazen altar, from which it would flow through a tube to the base of the altar.

The priest would then pour water into the basin at the time of the morning sacrifice.

Another priest, at the same time, would also pour the daily drink offering of wine into a different basin. Then they would both pour the water and the wine out before the Lord. The pouring out of water represented God's provision of water in the wilderness in the past, and His provision of refreshment and cleansing in the messianic age. The pouring out of wine symbolized God's bestowal of His Spirit in the last days. Every male present would simultaneously shake his little bundle of willow and myrtle twigs (his *lulab*) with his right hand, and hold a piece of citrus fruit aloft with his left hand. The twigs represented stages

of the wilderness journey, marked by different kinds of vegetation, and the citrus fruit symbolized the fruit of the Promised Land. Everyone would also shout three times: "Give thanks to the Lord!" Worshipers in the temple courtyard would then sing the Hallel (Ps 113-118).

This "water rite" had become a part of the Israelites' traditional celebration of the Feast of Tabernacles. Essentially it symbolized the fertility and fruitfulness that the rain brought. In the OT, God likened His blessings in the messianic kingdom to the falling of rain (Ezek 47:1-7; Zech 13:1). The Jews regarded God's provision of water in the wilderness, and rain in the land, as harbingers of His great blessings on the nation under Messiah's reign. Thus the water rite in the Feast of Tabernacles had strong messianic connotations.

Jesus "stood" to announce His invitation. Normally rabbis sat when they taught. Therefore His standing position, as well as His words, stressed the importance of what He said.

Jesus' claim was even more striking because on the eighth day no water was ever poured out. When Jesus called out His invitation, He was claiming to be the fulfillment of all that the Feast of Tabernacles anticipated. He announced that He was the One who could provide messianic blessing, that He was the Messiah. Jesus' words compared His own Person to the rock in the wilderness that supplied the needs of the Israelites.

39 But this He said in reference to the Spirit, whom those who believed in Him were to receive; for **the Spirit was not yet given, because** Jesus was not yet **glorified**.

39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

39 Now he said this about the Spirit, whom those who were believing in him were to receive, because the Spirit was not yet present and Jesus had not yet been glorified.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

- This verse was John's inspired narrative to clarify Jesus' statement in v37-38

- This passage promised that at some point future the Holy Spirit would be in all believers.

See [Holy Spirit](#) for an explanation of the ministries of the Holy Spirit.

- "...the Spirit was not yet *given*" - John, writing some ~60 years after Jesus spoke these words, is saying that at the time Jesus spoke these words, the Holy Spirit had not yet been given because Jesus had not yet ascended to heaven

— This new work of the Holy Spirit, which Jesus has been describing on this final day of the Feast of Tabernacles, had not yet begun

— Jesus is speaking of a dispensational change that would take place at Pentecost the following year, 10 days after His ascension, where the Holy Spirit would take on a different role, one of indwelling every believer during the Church Age (Cf. 14:16-17; 16:12-13; Acts 1:5).

- This does not mean the Spirit had not been active because He was active throughout the pages of the OT and in the Gospels. But in some way, the Holy Spirit was not doing something which He would do in the NT believer after the Ascension.
- The meaning of this verse is explained in 14:16-17. That passage explains at that point, the Holy Spirit was “with” the believer. Later, the Holy Spirit would be “in” the believer (Acts 2).
- “...because” - there seems to be a form of mutual exclusiveness regarding the Godhead: the Holy Spirit was not free to indwell the Believers until after Jesus was glorified. The arrival of the Holy Spirit was an authentication.
- “...glorified” - the glorification of Jesus Christ happened at His ascension (Cf. 17:5; Mark 16:19-20; Luke 24:50-53; Acts 1:9-11)
- The Holy Spirit had not yet been given because Jesus was not yet glorified. The Holy Spirit did not come until the Day of Pentecost when He came to indwell believers and to form them into one Body.
- The coming of the Holy Spirit on that day assures us that Jesus had arrived back at the Father’s throne

Holy Spirit in the OT [Holy Spirit](#)

As of Acts 2, the Holy Spirit indwells all believers. He did not indwell all believers prior to Acts 2, though He did indwell some (Num 11:17,25; 27:18). There was selected indwelling in that the Holy Spirit did indwell some believers in the OT, but not all. 2 Kings 2:9-12 clearly teaches that His ministry of indwelling in the OT was not universal among believers. Furthermore, those who did have the indwelling of the Holy Spirit did not necessarily have this indwelling permanently. For example, in 1 Sam 16:14, the Holy Spirit departed from Saul. In Ps 51:11, King David prayed: “take not your Holy Spirit from me.” The Holy Spirit did indwell David, but the Holy Spirit could also leave David. David’s prayer was therefore a valid OT prayer, but it is not a valid NT prayer.

The difference between the Old and New Testaments is two-fold. First, in the OT, the Holy Spirit indwelt some believers; in the NT, as of Acts 2, He indwells all believers. A second difference is that in the OT, those who did have the indwelling Spirit did not necessarily have Him permanently. In the NT, as of Acts 2, the Holy Spirit indwells the believer forever.

Indwelling of the Holy Spirit [Holy Spirit](#)

The fact that the Holy Spirit indwells believers is taught by a number of Scriptures:

- John 7:37-39: the indwelling was still future; the Holy Spirit had not yet begun His work of indwelling all believers because the Son “was not yet glorified.” The glorification of the Son occurred when He ascended into Heaven. Ten days later, the Holy Spirit came and began His work of indwelling all believers.

- John 14:16-17: Jesus promised to send "another" Comforter, the Holy Spirit, who would indwell the believer "forever," not temporarily, not until they committed their next sin, not until they fell out of fellowship, but forever.
- Acts 11:17: the indwelling of the Holy Spirit is a gift from God, and God does not revoke His gifts.
- Rom 5:5: the indwelling of the Holy Spirit is a product of the love of God.
- Rom 8:11: the indwelling of the Holy Spirit guarantees future resurrection if the believer dies in his body.
- 1 Cor 6:19-20: the Holy Spirit's indwelling of the believer makes the body [of the believer] a temple of the Holy Spirit.
- Gal 4:6: the Holy Spirit is in the believer's heart, praying for him.
- 1 John 3:24; 4:13: the Holy Spirit abides in the believer.
- The relationship of obedience to indwelling is spelled out in Acts 5:32.
- The means of indwelling is faith (Gal 3:2); when faith is exercised, at the moment of belief, the Holy Spirit indwells him.

The consistent teaching of the Bible is that, as a result of the death, burial, resurrection, ascension/glorification of the Messiah, the Holy Spirit now indwells all believers. In the OT, the Holy Spirit indwelt only some believers. Now He indwells all believers.

(b) Divisions (7:40-53)

(i) Crowd (7:40-43)

(a) Prophet (7:40)

40 Some of the people therefore, after they heard these words, were saying, "This truly is **the Prophet.**"

40 Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet."

40 When they heard these words, some in the crowd were saying, "This really is the Prophet,"

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

- You would think that the teaching Jesus just gave to the crowd on the last day of the Feast of Tabernacles would unite every God-fearing Jew together in faith and belief in Christ...but it didn't

— Every time Jesus taught, He created division between those who received His teaching and believed, and those who did not receive His teaching and hated Him

— Verses 40-53 describe the divisions Jesus' teaching (v37-39) brought upon the crowd (v40-43), the officers, dispatched by the Pharisees, to arrest Christ (v44-46), and the Pharisees themselves (v47-53)

— These divisions continue to highlight the divisions that Jesus' teaching brought and that John carefully detailed throughout his gospel...and we can expect the same type of divisions and reactions when we evangelize the world with the gospel

- "...the Prophet" - a reference to Deut 18:15 (Cf. 1:21); the apostles took the prophecy about a Prophet and applied it to Christ (Cf. Acts 3:22-23), but the Jewish mind of Christ's day believed it was some other person (Cf. 1:25)

(b) Christ (7:41a)

(c) Not the Christ (7:41b-42)

41 Others were saying, "This is **the Christ**." But others were saying, "Surely the Christ is not coming from Galilee, is He?"

41 Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is He?"

41 while others were saying, "This is the Messiah!"

But some were saying, "The Messiah doesn't come from Galilee, does he?"

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

- "...the Christ" - the Messiah; the Jews of that day believed that "the Prophet" (v40; Cf. Deut 18:15) was separate from "the Christ"

— So some believed that Jesus was the fulfillment of Deut 18:15 ("the Prophet") and others believed He was the promised Messiah ("the Christ")

42 Has the Scripture not said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"

42 Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"

42 Doesn't the Scripture say that the Messiah is from David's family and from Bethlehem, the village where David lived?"

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

- Others did not believe Jesus was the Messiah because He was from Galilee (v41b), and they were aware that the Messiah was to be from the lineage of David and come from Bethlehem (Micah 5:2)

— If these people had done just a tiny bit of investigation, they could've learned that Jesus was from Nazareth but was born in Bethlehem, and perfectly fulfilled all of the OT prophecies that related to His birth

— But because they would not lift a finger to do a tiny bit of investigation, they remained confused in their minds

- It's ironic that the very passage that convinced these critics that He could not be the Messiah (Micah 5:2) was one of the strongest to prove that He was
- Many people today have a false idea about Jesus Christ, but they will not do just a tiny bit of investigation of who He is, what He said/taught, and they refuse to use the brain that God gave them to look into any of these questions or do any type of inquiry.
- They have mischaracterized Jesus in their minds because they have looked into the wrong places (DaVinci Code movies, Mysteries of the Bible on TV, etc.) so they do not have a correct understanding of who Jesus is and what He taught. But this is no excuse because God has given every person a brain, and He expects us to use it and apply it in order to learn about who He is.
- Because these folks did not use the brain God gave them, they remained in a state of darkness because they didn't investigate something as simple and basic as to the location where Jesus was born

(d) Division (7:43)

- 43 So a **dissension** occurred in the crowd because of Him.
- 43 So a division occurred in the crowd because of Him.
- 43 So there was a division in the crowd because of him.
- 43 So there was a division among the people because of him.
- "...dissension" - *schisma*, to rend or tear; a division or schism within the crowd (Matt 9:16)
- Jesus' teaching ripped the crowd apart...some people believed and got it right, most however did not believe and got it wrong (Cf. Matt 10:34-36)

(ii) Officers (7:44-46)

(a) Those wanting to seize Him (7:44a)

(b) Those not wanting to seize Him (7:44b-46)

- 44 And some of them wanted to arrest Him, but no one laid hands on Him.
- 44 Some of them wanted to seize Him, but no one laid hands on Him.
- 44 Some of them were wanting to seize him, but no one laid hands on him.
- 44 And some of them would have taken him; but no man laid hands on him.
- Officers were dispatched by the Pharisees to arrest Jesus...
- 45** The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"
- 45** The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"

45 Then the officers returned to the high priests and Pharisees, who asked them, "Why didn't you bring him?"

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, "Never has a man spoken in this way!"

46 The officers answered, "Never has a man spoken the way this man speaks."

46 The officers answered, "No man ever spoke like that!"

46 The officers answered, Never man spake like this man.

- One group of officers wants to do their job and follow orders to arrest Jesus...

— But another group of officers does not want to arrest Him because they were enthralled by His teaching

Why was it that some people who heard Jesus' teaching became so enthralled by it? John gives us the answer in v15-16: the reason why Jesus' teaching got everyone's attention, the reason why He spoke with such authority, the reason why His teaching was unique, was because His teaching came directly from the Father. Jesus spoke the words of the Father (Matt 7:28-29).

The application of this is: you want your words to have authority, you want your words to have impact, you want your words to convict of sin and point people to Christ? Then simply give out what God has given to you. Don't get creative, don't alter it or put your own spin on it, don't give out your personal opinion or private perspective...simply give out what God has given to you. You relay divine truth. This is what God has given us to do.

(iii) Pharisees (7:47-53)

(a) Unbelieving Pharisees (7:47-49)

47 The Pharisees then replied to them, "You have not been led astray too, have you?"

47 The Pharisees then answered them, "You have not also been led astray, have you?"

47 Then the Pharisees replied to them, "You haven't been deceived, too, have you?"

47 Then answered them the Pharisees, Are ye also deceived?

- The Pharisees accused the officers who did not want to arrest Jesus because of His teaching as being led astray, as following a false doctrine

— The Pharisees are calling good evil and evil good. This is typically how unbelief works. When your mind is solidified in unbelief and you will not trust in Jesus Christ, your moral compass gets confused. The things that are good you will call evil, and the things that are evil you will call good.

— The Pharisees begin to call these officers who will not arrest Christ as going astray, being deceived (Cf. Is 5:20)

48 Not one of the rulers or Pharisees has believed in Him, has he?

48 No one of the rulers or Pharisees has believed in Him, has he?

48 None of the authorities or Pharisees has believed in him, have they?

48 Have any of the rulers or of the Pharisees believed on him?

- Even Christ's enemies, the Pharisees, understand the single condition for salvation...but they refuse it

— This demonstrates that the message of John the Baptist and Christ Himself was simple and understood, even by the Pharisees who hated Him and wanted to kill Him

49 But **this crowd** that does not know the Law is accursed!"

49 But this crowd which does not know the Law is accursed."

49 But this mob that does not know the Law—they're under a curse!"

49 But this people who knoweth not the law are cursed.

- "...this crowd" - a reference to the people of the land who the Pharisees despised because they no longer observed to the minutiae of the Law

— The Pharisees began to look down and ridicule those who heard Jesus' teachings and believed in Him

— The rulers claimed that their knowledge of the Law was superior to that of the common people (*ochlos*, crowd or mob) who accepted Jesus

— They looked down on them as uneducated, not knowing any better, because they had strayed away from the Pharisee's legalistic doctrines

— Pride in one's knowledge often results in spiritual blindness

— So even the Pharisees themselves are generating unbelief within the population

(b) Believing Nicodemus (7:50-53)

50 Nicodemus (the one who came to Him before, being one of them) *said to them,

50 Nicodemus (he who came to Him before, being one of them) *said to them,

50 One of their own, Nicodemus (the man who had previously met with Jesus), asked them,

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

- It appears that one within the ranks of the Pharisees had heard and understood Jesus' teaching...Nicodemus' faith begins to bubble to the surface now in v50-53

— Most scholars believe that either during his conversation with Jesus in John 3, or shortly thereafter, Nicodemus became a believer in Jesus Christ

51 "Our Law does not judge the person unless it first hears from him and knows what he is doing, does it?"

51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"

51 "Surely our Law does not condemn a person without first hearing from him and finding out what he is doing, does it?"

51 Doth our law judge any man, before it hear him, and know what he doeth?

- Nicodemus here states a basic legal principle: you Pharisees have already judged Jesus, but we have not yet even heard from Him directly

— It's a basic law of Judaism that you cannot kill someone for violating the Law unless their story is corroborated by at least 2-3 witnesses (Ex 23:1; Deut 17:6; 19:15)

— Watch the faith of Nicodemus blossom throughout John's Gospel...from his initial conversation to Jesus at night (John 3), to here, where he defends Jesus right to defend Himself, to 19:39 where he anointed Jesus' body with myrrh and aloes

52 They answered and said to him, "You are not from Galilee as well, are you? Examine *the Scriptures*, and see that **no prophet arises out of Galilee.**"

52 They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

52 They answered him, "You aren't from Galilee, too, are you? Search and see that no prophet comes from Galilee."

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

- The Pharisees are so entrenched in their unbelief that their minds have become darkened. They had forgotten a basic principle of their own Law.

— They have even made a statement here that is false, and absolutely ridiculous...that Jesus was from Galilee, and that no prophet has ever come from Galilee.

— Jesus was not born in Galilee, but in Bethlehem, and Jonah the prophet was from the tribe of Zebulun, which was in Galilee (2 Kings 14:25; Cf. Joshua 19:13)

— So the religious leaders, the Pharisees, had forgotten their own Scriptures and their own Law. This is exactly what unbelief does...if you make a decision in your heart to not believe, you can expect your intellectual capacity not to increase, but to decrease. Paul calls it a darkening of the mind (Rom 1).

— These Pharisees are groping around in darkness, making nonsensical statements, because of their hardened unbelief. A decision to not believe in Jesus Christ will take our minds and our cognitive abilities and lower them (Prov 1:7).

- "...no prophet arises out of Galilee" - wrong! Prophets out of Galilee include Jonah, Nahum...maybe Hosea? Elijah, Elisha? Amos?

- Jesus' Galilean ministry prophesied (Is 9:1-2)

53 [[And everyone went to his home.

53 [Everyone went to his home.]

53 Then all of them went to their own homes.

53 And every man went unto his own house.

- The execution of Jesus Christ was called off, and everyone went home...

— Jesus' life was lived on a divine timetable, and His hour had not yet come