

## **Gospel of John 7**

**The discourse in the synagogue at Capernaum occurred in the spring of 29 AD. The visit to Jerusalem for the feast of Tabernacles happened in the early autumn of the same year. About 6 months lies between, in which John is silent about Jesus works. After the discourse at Capernaum, the Savior visited the coasts of Tyre and Sidon the only time he passed beyond Israel into a Gentile country.**

**Three times a year the whole adult population of Judea was required to assemble at Jerusalem to attend the great feasts. Since the Savior had healed the paralytic at Bethesda, about 18 months previously, news of His teaching and wonderful works in Galilee was being spread and broadcast all over the land. The great question was if he would or would not be at the feast. In the midst of the feast he suddenly appeared in the temple, not only the multitude, but the temple authorities seemed to have been startled.**

**The feast of Tabernacles was a commemoration of the time the Israelites had dwelt in tents during their sojourn in the wilderness, it was for a remembrance of the 40 years of tent life. During the 7 days of the feast, Jews were to dwell in huts made of branches of trees. The feast began on the 15<sup>th</sup> of the month of Tish-ri, and continued 8 days: it was the last feast of the year. Its characteristic was joyousness (1) For deliverance from Egypt; (2) For God's care in the wilderness— Every Christian experience, fit these emblems of deliverance from the bondage of sins, and for God's care for us in the heavenly way.**

**John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.**

**After the teaching at the Synagogue in Capernaum, Jesus refrained from rushing into danger until His time had come. Six months had passed as He taught and traveled in Galilee. This verse illustrates how John uses the term 'the Jews'. He is referring to the religious leaders and authorities in Jerusalem.**

**John 7:2 Now the Jews' feast of Tabernacles was at hand.**

**Josephus says, Tabernacles was the greatest of the Jews feasts. Occurring when the crops were gathered, it was a season of Thanksgiving. This occurred between the 15<sup>th</sup> and 22<sup>nd</sup> days of the month of Tish-ri, which is the last of September and the first of October.**

**John 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.**

**His brethren were His brothers according to the flesh, cf:**

**Matt 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?**

**A year had passed since the Savior had been in Jerusalem. His brothers thought it inconsistent with His high claims that He should avoid the national religious center of Jerusalem with its Temple.**

**John 7:4 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.**

**They think such a prophet or inspired teacher seeks the multitudes to exhibit His supernatural powers in a public manner. The word 'if' implies that there were doubters.**

**John 7:5 For neither did his brethren believe in him.**

**After His resurrection, we see later they became believers, cf:**

**Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.**

**John 7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.**

**Jesus had revealed Himself gradually, step by step, until His apostles realized Him to be the Christ, the Son of God, remember in our last lesson Peter said cf:**

**John 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.**

**Matthew 16:16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.**

**The woman at the well believed that He was the Christ; He revealed Himself at the Synagogue at Capernaum as the Bread of Life; 3 apostles had by now been eyewitnesses on the Mount of Transfiguration, but the time for the final lesson of the Cross, the Tomb, the Resurrection or ascension had not yet come. His final manifestation will be at His Second Coming, cf:**

**Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

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

**If the world hated the worldly, it would hate itself. The world only hates those that rebuke its sins and oppose its ways. Socrates had to drink the hemlock because he rebuked the folly of the Athenians. Many were burned because they exposed the corruption of the mid evil Roman church. Isaiah, Jeremiah, and John the Baptist all suffered because they denounced wickedness in high places. Jesus came exposing the corruption of the priests, the hypocrisy of the Pharisees, and the worldliness and debauchery of the Sadducees and Herodians.**

**John 7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.**

**A more literal translation is “I am not now going to this feast”. He uses the present tense and does not speak to the future tense.**

**John 7:9 When he had said these words unto them, he abode *still* in Galilee.**

**It would have defeated His purpose to have gone with those who were determined to make an exhibition of Him. He waited until the departure of His brethren and the caravan of Galilean pilgrims.**

**John 7:10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.**

**No doubt He was accompanied by His apostles.**

**He went up quietly in such a way as to not attract attention, quite different than His last entry at the feast of the last Passover.**

**John 7:11 Then the Jews sought him at the feast, and said, Where is he?**

**His fame had become so great, that He was looked for with expectation, and the Jews were on watch for Him. “Where is he?”, only one man could be meant because all the land was talking about the great teacher fro Galilee.**

**John 7:12 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.**

**There was much muttering and secret discussion by the multitudes. This chapter gives a vivid picture of Jewish life and the various gangs, groups, and cliques that composed the nation. We have the disciples and others who are personal believers in Jesus. Jesus brothers according to the flesh, who are yet unbelievers. The people, which composed the vast body of the nation, were filled with marvel over Him but were not yet convinced that He was the Christ. The Jews are people under the influence of the officials who are in opposition to Christ. The Pharisees who are opposed to the Lord, the chief priests who were the Sadducean hierarchy, who hated Him not for religious reasons, like the Pharisees, but because they were sensual and materialistic like the Herodians. The contrast of all of these groups is personal and direct. Some said He was good, and others that He was leading the people astray.**

**John 7:13 Howbeit no man spake openly of him for fear of the Jews.**

**These discussions were private rather than public. The people feared the Jews, and they feared they would bring down evil upon themselves if they supported Jesus.**

**John 7:14 Now about the midst of the feast Jesus went up into the temple, and taught.**

**Some calculate that the middle of the feast would be on the Sabbath Day when the temple would be the most crowded. Even though He came quietly, He does not hesitate to proclaim His Doctrine in the most public manner. Like a sudden flash of lightning, He presents Himself in the temple, the very stronghold of His enemies.**

**Eighteen months have passed since He was last in Jerusalem, when the miracle at Bethesda had aroused a controversy over His teaching regarding the Sabbath Day. Now Jesus plants Himself in the temple and addresses the multitude in a capacity that was only reserved for the oldest and most renowned Rabbis of Israel. As the Lord appears suddenly in the temple, as a public teacher, we are reminded of cf:**

**Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even**

**the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.**

**John 7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?**

**Jesus had never studied in the great Jewish schools of theology. Before Christ, Hillel was president of the school or university, in which all, who became doctors of the law were expected to take their courses. At this time, Ga-ma'-li-el, a disciple of Hillel, had succeeded him in this school. Here men studied the written law, unwritten interpretations, and the traditions of men. Rabbis were expected to pass such a course. The Jews "marveled" they questioned the right of one who had not a doctor of divinity diploma to appear as a public teacher.**

**John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.**

**These words were an answer to the question of the Jews. The Rabbis proclaimed from whom they received their teaching. Jesus declared His is not from human learning; it came not from any human schools of men, but from God.**

**John 7:1 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.**

**A willing obedience to the Will of God is essential to our knowing if Christ is a Divine Teacher. The desire to do God's will so clears the spiritual insight that the soul will be able to recognize the nature and mission of Christ. The honest soul will recognize Christ as a Divine Teacher. Unbelieving skeptics have always been more anxious to follow their own will than the Will of God.**

**John 7:18 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.**

**A true teacher of men does not preach himself. Even Christ came to speak of and exalt the Father. The true preacher hides his own personality behind Christ.**

**John 7:19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?**

**This remark is designed to convict the Jews of not being willing to do the will of God. The Law of Moses was recognized by them as the Will of God, yet, they**

**violated it. It commanded “Thou shalt not kill”, yet, at that very time, the Jews were plotting to kill Him.**

**John 7:20 The people answered and said, Thou hast a devil: who goeth about to kill thee?**

**This answer was not given by the Jews, to whom Jesus had just spoken, but by the people, the great multitude of the nation who was yet undecided about Jesus. Some of the people of Jerusalem knew of the plot to assassinate him, but the great body of the people was probably ignorant of it. It seemed abhorrent that some should want to murder Him. This idea must have come from a de-mon-i-a-cal influence.**

**John 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.**

**Their Lord reminds them of the marvelous work which had first aroused the anger of the Jews to kill Him. That work of healing had taken place 18 months before, on His last visit to Jerusalem in John Chapter 5. The miracle of healing had been performed on the Sabbath Day, which caused them to marvel all the more than, they marveled that a man bound 38 years should be healed and made whole.**

**John 7:22 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.**

**According to the law a child was to be circumcised on the eighth day, and, if this came on the Sabbath, the Sabbath was disregarded by the Jews and the rite of circumcision was performed that the Law of Moses might not be broken.**

**John 7:23 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?**

**The Rabbis taught circumcision drives away the Sabbath because it was an older patriarchal institution coming from Abraham, and of an older date than the Sabbath which was legislated later by Moses. The law of mercy was older than either circumcision or the Sabbath. Therefore, the Jews were inconsistent in hating Him for healing on the Sabbath, for mercy was God’s eternal law from The Beginning.**

**John 7:24 Judge not according to the appearance, but judge righteous judgment.**

**When they condemned Christ for healing on the Sabbath, they forgot the eternal principals of righteousness. Sometimes one law is broken in order to obey a higher law.**

**John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?**

**Residents of the city knew of the plot to kill Him, and are surprised that He is speaking boldly in the temple.**

**John 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?**

**They are bewildered. Is it possible these rulers have found out that this is the Christ? Does this explain their neglect to carry out their purpose of killing Him?**

**John 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.**

**They knew that He came from Galilee, and, Nazareth was His home, but, they were ignorant of the fact that He was born in Bethlehem.**

**John 7:28 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.**

**You profess to know me, where I came from, if this was true you would believe, for I came not of Myself, but from One who is true. If they knew God, they would have recognized Emmanuel, crf:**

**Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 9:7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

**John 7:29 But I know him: for I am from him, and he hath sent me.**

**Jesus' knowledge of God is not hear-say, but of experience, for He came from God.**

**John 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.**

**They were so angered by this, they sought to lay hands on Him, as a mob.**

**John 7:31 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?**

**Not the Jews, or they of Jerusalem, but the multitude. They were convinced He was a Teacher from God. Remember, Jesus did not proclaim Himself to be the Christ, He demonstrated it by His works.**

**John 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.**

**The Pharisees were the most powerful of the sects, and were the bitterest enemies of Christ. They discover the people are being convinced Jesus is the Christ and believe it's time to act. The chief priests are the Pharisees and Sadducees, which composed the Sanhedrin. They send the Temple police officers composed of the Levites to arrest Him.**

**John 7:33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.**

**Despite their plans He will not now be arrested.**

**John 7:34 Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come.**

**This verse is plain to us now, but on the other side of the cross, they did not understand His words.**

**John 7:35 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 question indicates the scorn in which the Jews held for all those who had religious privileges less than their own.**

**John 7:36 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?**



**They had pride of superior sanctity and religious learning. Jerusalem was the great center of rabbinical learning. The outlying districts were regarded as unlettered and among the unlearned and ignorant.**

**John 7:37 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.**

**The 8<sup>th</sup> day, the last day, Jesus proclaims Himself as the Hope of Israel. Seven days they spend in tents commemorating the sojourn in the wilderness. The 8<sup>th</sup> day was rejoicing and thanksgiving for a harvest home. Each morning as a commemoration of the miraculous supply of water from the rock of Horeb, and in harmony with the spirit of the festival, every morning one of the priests brought water drawn in a golden urn from the pool of Si-lo-am, and poured it upon the altar cf:**

**Isaiah 12:3 Therefore with joy shall ye draw water out of the wells of salvation.**

**John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

**Again we see believing corresponds to coming in the preceding verse.**

**Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**

**Isaiah 58:11 And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.**

**Psalms 36:8-9 They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. 36:9 For with thee *is* the fountain of life: in thy light shall we see light.**

**Revelation 21:6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.**

**Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

**Christ shows the Living Water shall go forth, because everyone who drinks shall himself become a fountain.**

**John 7:39 (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.)**

**Zechariah 13:1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.**

**Acts Chapter 2 is the best commentary on this verse. Peter, by one sermon, on the day of Pentecost, delivered 3,000 men from the devil's kingdom, washing them from their sin and death in an hour.**

**John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.**

**Deuteronomy 18:18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.**

**John 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?**

**They based their opposition not upon His character, or teaching, but the fact that He came from Galilee.**

**John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?**

**The Talmud explains, cf:**

**Micah 5:2 But thou, Bethlehem Eph-ra-tah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.**

**Micah 5:1 Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.**

**Bethlehem should be Christ's birthplace. Wise men who came seeking the Babe heard the same thing from the priests. He should be of the seed of David, cf:**

**Isa 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:**

**Jeremiah 23:5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.**

**Psalm 89:36 His seed shall endure for ever, and his throne as the sun before me.**

**John 7:43 So there was a division among the people because of him.**

**Greek for division *schism* (implies a violent split). They're torn in half and there was fierce contention.**

**John 7:44 And some of them would have taken him; but no man laid hands on him.**

**In the bitter animosity of the dispute some wanted very much to be violent with Him. For 1½ years, the Jewish leaders had been waiting for a reason to seize Him, and His appearance at the feast spurred them on to try, but, "his time was not yet come".**

**John 7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?**

**Levites were the temple police answering to the chief priests. They sent the officers to arrest Him. This act by the Sanhedrin was the 1<sup>st</sup> official attempt, beginning the course which would end, 6 months later, with the final arrest, trial, and crucifixion. The officers went to the Sanhedrin which was in session, waiting, and when they saw the officers empty-handed, demanded an explanation.**

**John 7:46 The officers answered, Never man spake like this man.**

**This is the strongest confession of the moral power of the presence of Christ, when coming from rough temple officers.**

**John 7:47 Then answered them the Pharisees, Are ye also deceived?**

**Pharisees were always the bitterest foes of Christ.**

**John 7:48 Have any of the rulers or of the Pharisees believed on him?**

**The “rulers” were the Sanhedrin.**

**John 7:49 But this people who knoweth not the law are cursed.**

**The Jews think the rabble of the people are His believers. Because they are not lettered, they are easily led astray.**

**John 7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)**

**The impression made on Nicodemus long ago had been permanent.**

**John 7:51 Doth our law judge *any* man, before it hear him, and know what he doeth?**

**There is sarcasm in this question: of course it didn't judge before hearing! Boasting of their knowledge of law, they were breaking it in their rage.**

**John 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.**

**Jonah was of Galilee, cf:**

**2 Kings 14:25 He restored the coast of Israel from the entering of Ha-math unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai (a-mit-tay), the prophet, which *was* of Gath-He-pher.**

**and probably Elijah, cf:**

**1 Kings 17:1 And Elijah the Tish-bite, *who was* of the inhabitants of Gil-e-ad, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.**

**And Nahum, cf:**

**Nahum 1:1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.**

**John 7:53 And every man went unto his own house.**