

THIRTY THINGS YOU NEED TO KNOW ABOUT JESUS  
#20 THE FEAST OF THE TABERNACLES | JOHN 7:1-39

INTRODUCTION TO THE FEAST | JOHN 7:1-2

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- Verse 1 - **After these things** - The Greek phrase *meta outos* is not a reference to immediacy, but rather "changing from this..." John has skipped a great deal of the ministry of Jesus between chapters 6 and 7, such detail already being available in other Gospels.
  - **He would not walk in Jewry** - This is a very poor translation. It should be "in Judea" as opposed to Galilee (which was filled with Jews).
  - **The Jews sought to kill him** - Literally, "the Judeans sought to kill him."
- Verse 2 - John gives a clarification that this was a Jewish feast. John is the only Gospel writer who does this, since the other Gospels would have been written from within the Jewish nation. The Gospel of John was written from Ephesus.

RESPONSE OF THE BROTHERS | JOHN 7:3-9

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- Verse 3 –
  - This is the literal brothers of Jesus, sons of Joseph, who are mocking Jesus and taunting him to do miracles for the sake of show.
  - They are mocking his "fear" of Judea.
- Verse 4 - This is very close to the temptation of Jesus by Satan in Matt. 4:6.
- Verse 5 - This changed after the resurrection, and the brothers made a quick and, by all appearances, total turnaround in belief. The Lord appeared to James after the resurrection (1 Cor 15:7). The brothers are present in the upper room (Acts 1:14), James and Jude both wrote books in the New Testament.
- Verse 6 – Jesus says it is not time for Jesus to die, but it is time for the brothers to recognize Jesus as Messiah.
  - Today is the day of Salvation!

JESUS AT THE FEAST | JOHN 7:10-13

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- Verses 10-11 - After a time, Jesus went to Jerusalem, but secretly. The Jewish leadership was looking for Him.
- Verse 12 - Even without His visible presence, Jesus was the topic of conversation.
- Verse 13 – The leadership of the people had instilled fear into the people and made Jesus a taboo conversation.

JESUS PUBLICALLY TEACHES | JOHN 7:14-24

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- Verse 14 – the feast was an eight-day feast, and Jesus showed up in the middle of the feast.
- Verse 15 - Literally, "how does he know *grammata*?" Regardless of education level, the one who know *grammata* (letters / grammar) will be educated, and will be the teacher of others.
- Verse 16 - Every true Bible teacher should be able to say this. Unfortunately, a lot of church doctrine is just "made up."

- Verse 17 - This is a challenge to his brothers, especially, but true for anyone. In essence, Jesus says, "put me and my words to the test."
  - If you are not willing to **do his will**, you will never **know of the doctrine, whether it be of God.**
  - There is no reason for Christians to fear scrutiny of the Word of God, and no Christian should fear scrutiny of a particular doctrine.
- Verse 20 - Either the people were speaking in uninformed ignorance, or they were being innocently deceptive. It is possible that these were uninformed and eager-to-hear Galileans, since v. 25 specifies that those of Jerusalem were aware that they sought to kill him.
- Verse 21-24 – Verse 21 is Likely a reference to the healing of the man at Bethesda - one of only three miracles in Jerusalem, and two had not yet occurred. At this miracle, the Jewish leaders were seeking to kill Him. In vv. 22-24 Jesus speaks to the issue of Sabbath work, which was at the core of the Bethesda issue.

JESUS RECOGNIZED | JOHN 7:25-39

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- Verses 25-26 - Those of Jerusalem are wondering if the Jewish leadership has changed their mind about Jesus, and is no longer trying to kill him because they now think **that this is the very Christ**. Note: NASB has a very poor translation of v. 26, making it appear that the people knew but the leaders did not.
- Verse 27 - The people, wondering if the leadership had concluded Jesus was the Messiah, are perplexed about the issue because **we know this man whence he is**. They were (in rejection of Hebrew prophecy) ignoring the "this world" nature of the Messiah.
- Verse 28 - Jesus chastises the crowd for accepting the surface level aspects of his presence without accepting the deeper aspects, mainly that Jesus is **not come of myself**. The modern "search for the historical Jesus" makes this same error, rejecting all supernatural aspects of Jesus' arrival and ministry and accepting only the physical aspects.
- Verse 29 - While the Judeans didn't know God (because they rejected the supernatural work of God in sending Jesus), Jesus was able to claim complete knowledge of God. Because God is transcendent, there is no knowledge of Him outside of His own self-revelation. Jesus is "the exact representation of His nature" (Heb 1).
- Verse 32 - The word **murmured** is not to imply negativity, since what they discussed was positive (v. 31). Rather, it is to imply secrecy (as in vv. 12-13).
- Verses 33-34 - A reference to His coming ascension, which was prophesied in Ps. 110:1.
- Verse 35 - The Judeans are speaking, wondering if Jesus will go to "the dispersion among the Greeks" (not gentiles). This word is rarely translated **gentiles**, and is not the typical word for gentile. Rather, it refers to the *Jews* of the diaspora. In effect, "Will he go overseas and speak to *hellenized Jews*?"
- Verses 38-39 - This was a promise to those who believed on Jesus as Messiah. It was a promise of receiving the Holy Spirit in fulfillment of Joel 2:28-31 and other passages. This should not be equated either with the salvation of the soul by grace through faith nor of the beginning of the church. Rather, it is a promise of the prophets, reiterated by Jesus, about the fulfillment of prophecy just prior to the Day of the Lord. After the giving of the Spirit and before the Day of the Lord, God "pushed pause" and initiated the church age; an age which was heretofore unforeseen and unrevealed.