



SESSION 32 | JOHN 7:1-16

JOHN 7:1-13 | THE REJECTION OF JESUS BEGINS

- Verse 1 –
 - This verse, from a modern English perspective, makes it sound like Jesus avoided Jews. Such is impossible. The Oxford English Dictionary defines Jewry in the Middle English period as “The region or province of Judea in ancient Rome.”
 - Literally, the text says, *the Judeans sought to kill him*. In this interpretive light, verse 1 is very clear: Jesus stayed in Galilee where it was more safe.
- Verse 2 –
 - The **feast of tabernacles** is September/October of our calendar, thus several months removed from chapter 6.
- Verse 3 –
 - These are the literal brothers of Jesus, sons of Joseph, who are mocking Jesus and taunting him to do miracles for the sake of show.
 - Recall that the brothers of Jesus did not accept Jesus as Messiah until after His resurrection (v. 5)
- Verse 4 –
 - The brothers of Jesus wanted Jesus to do things to be **known openly** and to **shew thyself to the world**. This is sarcasm on their part.
 - Notice how close their taunt is to the temptation of Jesus by Satan in Matthew 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 –
 - When Jesus said **My time is not yet come** he referred to His own time to die. When He said **your time is always ready** He referred to His brothers time to recognize Jesus as Messiah.
- Verse 7 –
 - It is not that the world could not emotionally **hate you** (the brothers of our Lord), but rather the world *is not able to hate you* (YLT). The Greek emphasizes the *inability*.
 - Why would the world have an inability to hate the Lord’s brothers?
 - One possible reason is because it is impossible to hate that which you love. The moral view of the brothers was the same as that of the world, and thus there is no ability on the world’s part to hate the brothers.

- Another reason, more explicit in the text, is **because I testify of it, that the works thereof are evil**. In this sense, the hatred of the world is already fully directed toward Jesus, and thus cannot be directed elsewhere. Indeed, our world does have a hard time hating (or loving) two things at once.
- Verse 8 –
 - The Lord repeatedly told His followers that my time is not yet full come. He would not (and could not) be crucified (or crowned) before the right time.
 - Notice that He clearly says I go not up yet, for He will go later. The modern versions (NASB, ESV, etc.) both make Jesus a liar, having Him say that He is not going to the feast at all.
- Verses 9-10 –
 - Indeed Jesus certainly does go to the feast, **not openly, but as it were in secret**, though He will later make His presence known openly.
- Verses 11-12 –
 - The crowds expected Jesus **at the feast**. The *opinion polls* of Jesus were mixed between a **good man** and a deceiver.
- Verse 13 –
 - Though everyone wanted to see Him, and everyone was talking about Him, all of this was done with **murmuring** (v. 12) and not **openly** (v. 13) **for fear of the Jews**.
 - Since the vast majority of the crowd were Jews, the reference here is clearly the Judean Jewish leadership of the scribes, priests, and Pharisees.

JOHN 7:14-19 | JESUS AT THE FEAST OF TABERNACLES (PART 1)

- Verse 14 –
 - The feast was eight days in length, so likely the fourth or fifth day.
- 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 **my doctrine is not mine**.
 - No true Bible teacher should say, "My doctrine is from this or that theologian."
 - Every true Bible teacher should be able to say, "I've developed my doctrine from these scriptures..."