



JOHN 7:14-24 | 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..."
- Verse 17 –
 - The challenge from Jesus was for His hearers to compare God's will with Jesus' words. The one who would do so would see that Jesus was not teaching His own doctrine, but rather that of the Father.
 - There is a sad universal truth that we have a predisposition to reject that which is outside of what we want to believe. It is a mark of maturity to be willing to scrutinize a proposal with an open mind.
- Verse 18 –
 - Continuing His challenge to **do his will** to know that the doctrine **be of God**, Jesus now reaffirms that He is sent from God and seeks God's glory. He further testifies that there is **no unrighteousness** in Himself.
- Verse 19 –
 - As Jesus had previously done (John 5:45), He accused them again of *not* being keepers of the law.
 - Indeed, if they were keepers of the law, there would have been no reason for John the Baptist to come with his message of repentance.
 - His question, **Why go ye about to kill me?** speaks of the duplicity of the religious leaders. They wanted to kill Jesus for being offensive to Moses, yet they themselves stood condemned by Moses.
- Verse 20 –
 - Either the people were speaking in uninformed ignorance, or they were being innocently deceptive. It is possible that these were uninformed Galileans, since v. 25 specifies that those of Jerusalem were aware that they sought to kill him.
 - John 7:1 lets the reader know that there were those who **sought to kill him**, but the reader is not told how common this knowledge was known at the time.
- Verse 21 –

- Likely a reference to the healing of the man at Bethesda - one of only three miracles in Jerusalem, and two had not yet occurred.
- What relation does this **one work** have to do with the people asking who sought to kill him? At the Bethesda experience, **the Jews sought the more to kill him** (Jn. 5:18) because He healed on the Sabbath and made Himself to be equal with God.
- Verse 22 –
 - There were a number of times in which the Law clearly allowed for Sabbath laws to be broken. See Matthew 12:5 for another example.
 - Here Jesus gives the example of circumcision on the Sabbath. Since the requirement was circumcision on the eighth day of a boy's life (Lev. 12:3), sometimes that would fall on the Sabbath. When it did, the priest would work.
- Verse 23 –
 - The leaders were willing to allow a boy to **receive circumcision, that the law of Moses should not be broken**, but were **angry** because Jesus gave a man healing from a 38-year illness **on the sabbath day**.
 - Jesus points out the absurdity of "legalism for legalistic sake."
- Verse 24 –
 - The leadership was judging on the surface level of the Sabbath only. In Judaism, life itself is always more weighty than other regulations, and thus healing on the Sabbath was never forbidden in the Torah.
 - What sense would it be to have laws of religious observance that did not honor the principles upon which those laws are established?

JOHN 7:25-32 | JESUS AT THE FEAST OF TABERNACLES (PART 2)

- Verses 25-26 –
 - Those of Jerusalem are wondering if the Jewish leadership has changed their mind about Jesus.
 - Since Jesus is boldly speaking in the temple and is not being confronted, have the rulers changed their minds? If so, is it because they now think **that this is the very Christ?** This is, of course, speculation on the part of the people as to why they are allowing Jesus to speak freely.
- 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. Compare John 7:42.
- 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 express image of his person** (Heb 1:2).

- Verse 30 –
 - A divine plan and timetable cannot be thwarted. However, one must be careful not to build a theology for all events from this verse. While we often say, after a "close call," "I guess it isn't my time," there are those who die young, before given opportunity to accomplish anything. This is a result of sin's curse, not God's timetable for their lives.
 - We reject the Westminster Catechism's fatalistic view that "all things" are a result of God's direct will.
- Verse 31 –
 - Many of the Jews were believing that Jesus was Messiah based on His miraculous work. Their statement, in essence, is "how could anyone give more proof than this man has given?"
 - It is important to recognize that belief that Jesus was Messiah was NOT "saving faith." These Jews did not live in the age of grace, where one is saved, "by grace through faith, not of works." There was no sacrifice for sins for these people to believe in (and it would be pure speculation with no Biblical credibility to assume they believed He would die for their sins). These people simply believed Jesus was the promised Messiah.
- 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).
 - They will now do what the people had been curious about earlier and seek **to take him**.