

John 7:1-24

¹ After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. ² Now the Jews' Feast of Booths was at hand.

1,2 Jesus knew Jewish leadership decided He had to be put away. A person claiming to be Messiah would mean trouble for the Sanhedrin, possibly even a change of high priest and things were too lucrative for them to let that happen. The Jewish leaders did not think Jesus met the profile of a second David.

Feast of Booths or Tabernacles - Sept or Oct to remember God's faithfulness to them during the forty years in the wilderness. Living in shelters made in a way so that they could see the stars through the roofing material. It was just after harvests came in, so it was also a time of thanksgiving. We'll learn more about in the coming passages.

³ So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing.

3 Jesus' brothers did not believe He was the Messiah (verse 5, John 7:5; Mark 3:21). This is said almost mocking or as a challenge. They may have been somewhat embarrassed by His following and the anger it aroused among the Jewish leaders. The brothers were born of Mary, but Catholics think she was a perpetual virgin and that the brothers were cousins. This is clearly contradicted in Matthew 1:25.

⁴ For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." ⁵ For not even his brothers believed in him.

4,5 Jesus intentionally sought to keep the miracles He did quiet. Numerous times He told the person who was healed not to tell anyone. The crowds became a hinderance to His ministry (Matthew 8:4 and four times in Mark). Jesus proof would be His resurrection.

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

6 When Jesus said, "My time", He was probably referring to the time to reveal Himself, either the cross and resurrection, or the revealing of His glory - *parousia*. Your time (opportune/right) to go to the feast is with the crowds or whenever you please, for they were one with the world.

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

7 The world does not hate its own who agree and go along with its agenda. It is when we testify that its works are evil that we are hated (John 15:18,19). When we call sin a sin and displeasing to God, we are hated. While Jesus rarely blasted people (Matthew 23), His very presence and every action said the world's ways are evil.

⁸ You go up to the feast. I am not going up to this feast, for my time has not yet fully come." ⁹ After saying this, he remained in Galilee. ¹⁰ But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

8-10 I am not going is present tense in Greek. We should translate it, I am not presently going up to the feast. It can be taken as saying He is not going to go to reveal Himself to the world as they were suggesting at this time. The oldest Greek manuscripts actually have *oupo* - not yet rather than *ouk* - not.

11 The Jews were looking for him at the feast, and saying, "Where is he?" 12 And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

11,12 The Talmud calls Jesus a false prophet who deceived the people. This idea prevailed among those Jews who did not accept Him. However, today, even in some institutions of Jewish higher learning, Jesus is accepted as a great teacher, one of the most famous teachers. Prof. Flusser of the Hebrew University and expert on first century Judaism even said he would not be surprised if Jesus appeared and told them they missed His messiahship as the Son of Joseph.

13 Yet for fear of the Jews no one spoke openly of him.

13 "Jews" in this verse refers to the religious leadership. Those who proclaimed Jesus as Messiah could be barred from their local synagogue which was like a community center where news and teaching was shared among a like minded people group. It would mean rejection by your community.

14 About the middle of the feast Jesus went up into the temple and began teaching. 15 The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?"

14,15 Jesus sometimes taught in the shade of a colonnaded area in the temple outer court. Jesus was not disciplined by another rabbi, but He would have had Torah school as a boy in Nazareth. Rabbi's quoted other rabbis and sages who had gone before them, never their own teaching unless they were accepted as *simkah* rabbi. To hold such a title one had to memorize the entire Old Testament and the oral traditions and be acknowledged by two other *simkah* rabbi as having attained to that level. That highest level of rabbi could make their own sayings. That is why Jesus said, "You have heard it said... but I say to you... (Matthew 5:21,22).

16 So Jesus answered them, "My teaching is not mine, but his who sent me.

16 Jesus is saying that He is quoting His rabbi – God!

17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.

17 If one is willing to do as Jesus taught, then they will know (be aware, perceive, be resolved) that the teaching is from God. They will see the good fruit. They will have fellowship with the Father. They will know Jesus as the Son who reveals the Father. Jesus is saying, "If you really want to know, try it and see." Is loving God with your all and your neighbor as yourself really the great command (Matthew 22:37)? Try it and you will know. Is all God requires of us just to believe on the One God sent (John 6:29)? Try it and you' will know.

18 The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

18 As the Jews already believed, a person who comes up with sayings on their own seeks his or her own glory. But anyone who seeks the glory of the One who sends them is true. Jesus was telling them to consider the logic. He was not trying to glorify Himself but constantly pointing to the Father.

19 Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"

19 Thou shalt not murder. The crowd knew it was true, see verse 25. He was trying to wake them up to the evil motives of their religious leaders.

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

20 Many times Jesus was accused of being demon possessed (Matthew 8:48; 10:20) and John the Baptist too (Matthew 11:18). That was the only way they could explain away the miracles and still oppose Him. The question may have come from the very people that did seek to kill Him. See verse 25

21 Jesus answered them, "I did one work, and you all marvel at it.

21 Probably referring to the man healed at the Pool of Bethesda (John 5:1-15).

22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. 23 If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?"

22,23 Lesser to greater argument - Jews had ruled that an exception to the Sabbath would be if it was a baby boys 8th day, the day boys were to be circumcised. If that was ok, why not make a person whole on that day?

24 Do not judge by appearances, but judge with right judgment."

24 Look past appearances and get to the heart of God. Judge by His heart that is behind the rules, not the traditions in the oral law or of the culture. We all carry some preconceived ideas regarding the way people appear. I'll tell you about bikers for Jesus.

Questions:

Why does the world hate Jesus?

Who was Jesus' rabbi?

How do we know if Jesus teaching is from God?

How can we discern a teacher's motives?

With what command did Jesus conclude and sum up His teaching?

How are you doing with that command?