

GOSPEL OF JOHN

Outline Chapter 7:

- I. The unbelief of Jesus' brothers. 7:1-9
- II. Jesus at the Feast of Booths/Tabernacles. 7:10
- III. The dissension of the Jews regarding Jesus. 7:11-13
- IV. Jesus teaches in the temple. 7:14-36
- V. Jesus proclamation as to the ministry of the Holy Spirit in the Church Age. 7:37-39
- VI. The division of the Jews regarding Jesus. 7:40-52

EXEGESIS VERSES 1 –2:

GNT John 7:1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

NAS John 7:1 **And after these things Jesus was walking in Galilee;** *Καὶ (cc) μετὰ (pa; "after") ταῦτα οὗτος (near dem. pro./an-p; "these things"; ref. to the events of Chapter. 6) ὁ Ἰησοῦς (d.a. + n-nm-s) περιεπάτει περιπατέω (viIPFa--3s; "was walking"; ref. to the continuation geographically of His itinerant ministry) ἐν (pL) τῇ ἡ Γαλιλαίᾳ· Γαλιλαία (d.a. + n-Lf-s) for He was unwilling to walk in Judea, because the Jews were seeking to kill Him.* γάρ (explan. conj.) οὐ (neg. +) ἤθελεν θέλω (viIPFa--3s; "not willing") περιπατεῖν, περιπατέω (compl. inf./pa; "to walk") ἐν (pL) τῇ ἡ Ἰουδαίᾳ Ἰουδαία (d.a. + n-Lf-s; "Judea") ὅτι (causal conj.; "because") οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + adj.-nm-p; "the Jews"; ref. to Jewish leadership) ἐζήτουν ζητέω (viIPFa--3p; "were seeking") ἀποκτεῖναι. ἀποκτείνω (inf./aa of purpose; "to kill/murder") αὐτὸν αὐτός (nram3s; ref. Christ)

GNT John 7:2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

NAS John 7:2 **Now the feast of the Jews, the Feast of Booths, was at hand.** δέ (cc; "Now") ἡ ἑορτή (d.a. + n-nf-s; "feast/festival/celebration") τῶν ὁ Ἰουδαίων Ἰουδαῖος (d.a. + adj.-gm-p) ἡ σκηνοπηγία. (d.a. + n-nf-s; compound noun; σκηνή - "tent/tabernacle" + πήγνυμι - "to fasten/construct/pitch", hence to pitch/construct a tent, cp. the Greek in Heb.8:2; ref. here to the feast of Tabernacles/Tents/Booths"; used 1x; it is a primary Jewish feast that began on the 15th day of Tisri [end of September] and

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lasted one week but actually encompassed eight days. Deu.16:13; Lev.23:34,43 cp. Neh.8:14,18) ἤν εἰμι (viIPFa--3s) ἐγγύς (adv.; "at hand/near/imminent")

ANALYSIS VERSES 1 –2:

1. John **now** picks up the narrative by denoting Jesus' itinerary **after** the events of **"these things"** recorded in Chapter 6.
2. He notes that **Jesus was walking in** the region of **Galilee** from the time of His miracle of the multiplication of food up to where John **now** continues his narrative.
3. He explains that the reason for His continued itinerary in this area was deliberate, **for He was unwilling to walk in Judea, because the Jews were seeking to kill Him.**
4. The imperfect tenses of the verbs **"walking/walk"**, denotes the continuous adherence to this region during this time.
5. The verb itself **"περιπατέω/to walk"** relates to the narrowed **"geographical will"** within Israel that **He** was confined to for this portion of His ministry.
6. The imperfect tense of **"was unwilling"** denotes that His confinement to this region was in conjunction with an ongoing specific cause i.e., there was a murder plot against **Him.**
7. We know that the hatred of **the Jews in Judea**, particularly among leadership, was already to the point of murder. Joh.5:18
8. When **Jesus** departed **Judea** for **Galilee** in John 6:1, **He** refused to return to that region.
9. As we observed in chapter 6, **Jesus** was quite popular with the multitudes until **He** did or said something that they could not or did not want to understand.
10. Their zeal to make **Him** king (Joh.6:15) over a course of a couple of days quickly dissipated turning a group of former loyal followers into deserters. Joh.6:66
11. It is obvious that if a change of mind such as this could occur so quickly among those passionately and enthusiastically pursuing **Him** with **"non-hostile"** intentions, how much more then could those who already hated **Him** continue to intensify that hatred.
12. His unwillingness to conduct His affairs in **Judea** because of the murder plot against **Him** is not to be taken that **Jesus** was afraid to die. Mat.10:28
13. Rather it points to the constraints placed upon **Him** to fulfill the plan of God for His ministry and under God's timing.
14. **He** is cognizant of the fact that His ministry and death must occur according to the scriptures to include all prophecies that relate to Himself and His death.
15. Not the least of these being that the timing of His death must correlate directly with the betrayal of Judas Iscariot. Joh.6:70-71
16. In addition, **He** recognized that His death was to coincide with the **feast of Passover** (Exo.12; Num.9 cp. Joh.13:1) and as John records in vs.2, **"Now the feast of the Jews, the Feast of Booths/Tabernacles, was at hand"**.
17. Therefore, God protected **Him** and provided **Him** insight and discernment to defuse any attempts to derail the plan of God as it pertained to His ministry. Cp. Joh.7:30; 8:20; 10:39-40; 12:53-54
18. **He** is discerning with regard to the ever-growing hostility and acts in very circumspect/guarded ways in order to fulfill His mission.

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19. **He** recognizes the nature of the STA in men and the fact that Satan is ultimately behind the activities and plots **to kill Him**.
20. **He** knows that if Satan can produce the death of Messiah in a way not conducive to God's word regarding **Him**, he would prove God was not stronger than him (omnipotence), God was a liar (veracity), His foreknowledge/omniscience was inaccurate, etc.
21. In short, the plots to kill **Jesus** was Satanically inspired and **Jesus** via God's will for **Him** employs all the doctrine **He** possesses to make the correct decisions necessary in order to thwart Satan's plans and thus fulfill His ministry.
22. Observation: As the author of sin, Satan is ultimately behind and supports all STA activity, even that of believers. Act.5:3
23. Therefore, **Jesus** was not afraid of **the Jews** or of dying, **He** was only doing all that was necessary to follow God's directive will for **Him**. Joh.5:19,30
24. The chronological note of vs.2 fixes the time frame exactly for us as we head into chapter 7, that being in Sep.-Oct. of 32AD, some six months after the previous chapter and some six months before the crucifixion.
25. Principle passages that refer to this particular **feast of the Jews** are found in Exo.23:16; Lev.23:34-36; 39-43; Deu.16:13-15; 31:10-13.
26. The festival of **Booths**/Tabernacles was one of the 3 feasts required for all male **Jews** to attend. Exo.23:14-17 cp. Deu.16:16.
27. It was a pilgrimage feast for all those living outside of Jerusalem.
28. It is also referred to as the feast of the Ingathering. Exo.23:16
29. This feast celebrates the harvests at the end of the season and was a time for great rejoicing. Exo.23:16b cp. 16a; Deu.16:14
30. One aspect of its significance was that it looked back to Israel's deliverance from their bondage in Egypt. Lev.23:42-43
31. However, it is also prophetic and looks forward to the 2nd Advent and Millennial reign. Isa.4:2-6 cp. Zech.14:16-19
32. The **Booths**/shelters were made from fresh branches of trees with leaves/foilage dense enough for protection from the weather. Lev.23:40
33. These tabernacles were not an image of privation or lack, but symbolic of the bountiful blessing of the Lord and His protection bestowed upon the positive remnant during their time in history.
34. That this was a required **feast** for all males to attend, it was imperative that **Jesus** went in fulfillment of the Law. Mat.5:17

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EXEGESIS VERSES 3 – 5:

GNT John 7:3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς·

NAS John 7:3 **His brothers therefore said to Him, "Depart from here, and go into Judea,** αὐτὸν αὐτός (nram3s) οἱ ὁ ἀδελφοὶ ἀδελφός (d.a. + n-nm-p) οὖν (infer. conj.) εἶπον λέγω (viaa--3p) πρὸς (pa) αὐτοῦ, αὐτός (nrgm3s) Μετάβηθι μεταβαίνω (vImp.aa--2s; "Pass from one place to another/to remove/Depart") ἐντεῦθεν (adv.; "from here/from this place") καί (cc) ὑπάγε ὑπάγω (vImp.pa--2s; "go/to lead under control/leave/withdraw") εἰς (pa) τὴν ἡ Ἰουδαίαν, Ἰουδαία (d.a. + n-af-s; "the Judea") **that Your disciples also may behold Your works which You are doing.** ἵνα (conj.; "in order that/for the purpose that") σου σύ (nrg-2s) οἱ ὁ μαθηταὶ μαθητής (d.a. + n-nm-p) καί (adjunct.; "also/too") θεωρήσουσιν θεωρέω (vifa--3p; "will behold/look on as a spectator") σοῦ σύ (nrg-2s; "your") τὰ τό ἔργα ἔργον (d.a. + n-an-p; "works") ἃ ὅς (rel. pro./an-p; "which") ποιεῖς· ποιέω (vipa--2s; "you keep on doing/performing")

GNT John 7:4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

NAS John 7:4 **"For no one does anything in secret, when he himself seeks to be known publicly.** γάρ (explan. conj.; "For") οὐδεὶς (card. adj./nm-s; "no one/not even one") ποιεῖ ποιέω (vipa--3s; "does/performs") τι τίς (ind. pro./an-s; "anything") ἐν (pL) κρυπτῷ κρυπτός (adj./Ln-s; "in a secret way/hidden/privately"; used 17x) καί (cc; "and/when") αὐτὸς αὐτός (nprnm3s; "he himself") ζητεῖ ζητέω (vipa--3s; "seeks") εἶναι. εἰμί (comp. inf./pa; "to be" **"known"** supplied) ἐν (pL) παρρησία (n-Lf-s; "clearly/plainly/openly/with boldness/confidence/display publicly") **If You do these things, show Yourself to the world."** εἰ (1st class conditional part.; "If"; though it assumes that He does, its use at all casts doubt on the 'intent' of His works) ποιεῖς, ποιέω (vipa--2s) ταῦτα οὗτος (near dem. pro./an-p; "these things") φανέρωσον φανερόω (vImp.aa--2s; "make know/cause to be seen/show/make visible/manifest"; used

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48x) σεαυτὸν σεαυτοῦ (*reflex. pro./am2s*) τῷ ὁ κόσμῳ. κόσμος (*d.a. + n-dm-s; indir. obj.; "to the world"*)

GNT John 7:5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

NAS John 7:5 **For not even His brothers were believing in Him.** γάρ (*explan. conj.; "For"; the authors notation*) οὐδέ (*adv.; "not even"*) αὐτοῦ αὐτός (*nprgm3s*) οἱ ὁ ἀδελφοὶ ἀδελφός (*d.a. + n-nm-p; "brothers"*) ἐπίστευον πιστεύω (*viIPFa--3p; "were believing"*) εἰς (*pa; "into"; denotes that their faith did not reach/extend sufficiently for salvation*) αὐτόν. αὐτός (*npram3s*)

ANALYSIS VERSES 3 – 5:

1. John now provides a scenario between Jesus and **His brothers** and an ensuing conversation between them in vss.3-8.
2. The circumstances surrounding the means by which this conversation took place and where it occurred is omitted by John and is left mostly to speculations, as there are no parallel accounts in the synoptics.
3. Some have suggested that **His** family has been traveling with **Him** during the course of **His** ministry.
4. However, there are no recorded events to solidify this possibility and in fact, when Jesus' immediate family is brought into the picture elsewhere, it is only isolated events that occurred around specific family affairs. Mar.3:21 cp.31-32; Joh.2:1-2,12
5. It is just as feasible that being in the region of Galilee and obviously not far from **His** home in Nazareth, that Jesus would from time to time go home to oversee the affairs of the family.
6. This is readily acceptable, since it is recognized that Jesus earthly parent Joseph was deceased at this time and as the first born of the family, He would readily apply **His** responsibilities of honoring mother when apropos. Mat.15:4
7. In any case, John records another interaction with Jesus' family, specifically **His** male siblings.
8. The NT reveals that after the virgin birth of Jesus, Joseph and Mary continued to have children, both sons and daughters.
9. The names of Jesus' half-**brothers** are mentioned as James, Joseph, Simon and Judas, but names and numbers of **His** half-sisters are omitted, only that they did exist. Mat.13:55-56; Mar.6:3
10. Some attempt to make these children as offspring from a previous marriage of Joseph's, of which there is no documentation, and is only a distortion to promote the false doctrine of Mary's perpetual virginity.
11. The officially recognized view of the Catholic Church espoused by Jerome is that **brothers** in this regard are not to be taken in the strictest sense, but means of kindred family such as cousins, etc.

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12. However, this does not follow the natural reading of the text and the fact that Jude/Judas and James, the authors of their corresponding epistles are indeed Jesus' half-**brothers**, is recognized by the Apostle Paul. Gal.1:19 cp. Jud.1:1
13. Jesus' half-brother James is not to be confused with the author John's brother James, as one of the twelve. Mat.10:2
14. It also must be recognized that the term apostle such as Paul's reference to James in Gal.1:19 was applied not only to the 12 chosen by Christ, but to those who operated under and given apostolic authority by the 12. Cp. Act.14:14 of Barnabas; Rom.16:7; cp. 1The.2:6 where Paul includes Silas and Timothy as "*apostles of Christ*".
15. In this case it appears that all four of Jesus **brothers** are involved in the discussion.
16. As has been noted, for the last six months at least, Jesus has taken a decided turn in avoiding the public spotlight by refusing to go back to Judea, not to mention the falling out of many of **His** previous disciples as recorded in chapter 6.
17. It does not mean that He did not continue to teach and perform miracles in Galilee, only that a lot of previous zeal by others regarding **His** ministry has diminished and in turn Jesus has remained low-keyed geographically with more of a suburban/country "ministry" in Israel.
18. From the human perspective, Jesus' ministry has taken a down swing from its previous popularity and attraction.
19. And it is that kind of a perception regarding **His** ministry that is emulated by **His brothers**.
20. **Therefore, they said to Him, "Depart from here, and go into Judea, that Your disciples also may behold Your works which You are doing"**.
21. They engage in their human viewpoint analysis that Jesus' ministry is suffering numerically/physically and now provide their own advice as to how to remedy that situation.
22. That is, "You need more exposure and that means you need to head to the "bright lights and the big city".
23. In their minds, they are thinking of the large crowds that will be gathered at the Feast of Booths.
24. The imperative mood of command in the verbs, "**depart and go**" denotes a force of insistence reflecting that in their minds, Jesus is not taking the full benefit of what is available to **Him** and therefore failing miserably regarding **His** ministry.
25. **His** "perceived" failures were a re-occurring attitude perpetuated by Jesus' immediate family during **His** ministry. Mar.3:21
26. In Mark's account, **His** family thinks He is doing too much, now in John's account, they don't think He is doing enough.
27. Observation: The maladjusted that are attached to a sound ministry are never really happy or satisfied with the direction the P-T leads the church, or his teaching.
28. Observation: One of their methods of operation is to find fault based on their human viewpoint assessments and seek to impose their viewpoint under the guise that it is what will physically advance or help out the ministry.
29. As for Jesus **brothers**, their maladjustment stems from their own misconceptions as to what they thought Jesus was all about and what the goals of **His** ministry were.
30. Because of their own failure regarding the advents of Messiah, just like the rest of mainline Judaism, they too are looking for a political Messiah. Cp. Joh.2:3-4

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31. **Therefore, if** He is Messiah, they think He needs to take what popularity and success He has had to date and in the backwater region of Galilee, consolidate **His** power base with the **disciples** in **Judea** and ride a wave of popular support to the throne.
32. However, they do not regard what He has to say in **His** teaching to be of any importance, as the purpose that they reflect upon regarding **His** going to **Judea**, is so that **His** miracles/**works** can have their effective appeal.
33. Their silence regarding **His** teaching and emphasis on **His works** points to their spiritual blindness regarding the purpose of their eldest brother's ministry.
34. It reflects what their own MPR is regarding Jesus' itinerary and mission.
35. That is, to promote **His** physical attributes, not spiritual.
36. In fact, their very emphasis of **works** implies that it is **His** miracles that are basis for any following that He has (including their own), thus the #1 priority that He should be focused upon.
37. They too reflect the typical Galilean trend of –V. Joh.4:46 cp. 48
38. Therefore, in their thinking, if He will just go where the crowds are, display **His** miracles in abundance, then He can get the press behind **Him** and regain the public recognition necessary to promote Himself.
39. That they truly are deceived into believing that Jesus **seeks** public recognition for **His** powers is expressed in vs.4, “**For no one does anything in secret, when he himself seeks to be known publicly**”.
40. It is not that they do not recognize Jesus miracles as valid and real, they do.
41. But, it is the purpose behind **His** miracles as confirmation that He indeed is the God-man Messiah, due to their –V and distorted doctrinal views, that they skewer.
42. This is the irony behind the term “**seeks**”, as it reflects what their own agenda is for Messiah.
43. Since they think that **His** agenda is to be king, then the sure way to obtain that position is by revealing **His** special physical abilities and powers to as many people that He can.
44. That is the force of their final statement in vs.4b, “**If You do these things, show Yourself to the world**”.
45. The hypothetical phrase, “**If You do these things**”, again does not mean that they question the validity of the miracles, only the purpose or intent behind **His** manifestation of them.
46. Verse 4 is their attempt to logically “goad” Jesus into reconsidering the direction of **His** ministry.
47. It is an attempt to superimpose their own distorted agenda upon **Him**.
48. However, while their statement is true cosmically, it is not applicable for Messiah at the 1st advent under humility.
49. And in fact, it reveals other aspects of their STA trends, such as power and approbation.
50. It reflects their own desires to ride on the coattail of their older brother to their own fame and fortune.
51. I.e., “If Jesus would just back off all of that teaching that runs people off and creates hostility towards **Him**, focus in on the “crowd pleaser” miracles, then He could get back on the course of popularity and it will be a win-win situation for all of us”.

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52. Principle: An adjusted ministry is not about gimmicks or physical assets of the communicator to attract people, but is based solely on the truth of BD.
53. Their statement carries with it a tone of impatience/frustration and insinuates that Jesus doesn't know how to handle **His** own life and ministry.
54. Observation: The adjusted communicator is not to be taken in or "cow down" to those around him who only have the physical concerns of life on their mind and disregard the spiritual priorities of BD.
55. **His brothers** reflect those who believe that MPR is popularity and success in life based on one's physical attributes and the finesse/tact and drive to manifest those abilities and hence, if you don't "crank" up your own opportunities, then you will miss the boat. Mat.6:33
56. This type of an attitude is a symptom of seeking to make friends with the cosmos. Jam.4:4
57. Case and point: failure to correctly understand BD, believe it and make it your MPR will produce an alternate mindset that you must appeal to the world around you in order to attain recognition and success in life.
58. John unabashedly makes clear their total lack of what Jesus is all about in vs.7, "**For not even His brothers were believing in Him**".
59. The preposition "**in**" is literally "εἰς/into" and denotes that what faith they did apply towards Jesus in whatever realm, was not sufficient for saving faith. Cp. Joh.2:11; 3:16,18; 4:39,40; et al. (*All verses are literally "believe into Him".*)
60. The family of Jesus, excluding **His** mother, were not believers at this point and none were positive to the Father's directive will for Jesus at the 1st advent. (*The issue of whether His sisters were believers is not recorded.*)
61. **His brothers** at best, only considered **Him** as a possible political and/or social advantage for the family as potentially the messianic ruler over Israel.
62. Jesus lacked even the basic support of **His** family who were negative and maladjusted to the purpose of **His** ministry. Mar.6:4
63. **His brothers**, at this time, even rejected Jesus as God and Savior. Cp. Luk.1:46-47
64. Principle: Jesus faced every temptation and pressure that we will face and stood for the truth in spite of opposition in His own home. Heb.4:15
65. Observation: Those who back down to family members that may not be +V or who lack understanding in the CWL will find no quarter with Jesus. Mat.10:36-38
66. John's purpose for inclusion of this scenario immediately after the mass departure recorded in chapter six, is contextually designed to point out:
 - A. Jesus never entrusted Himself or His ministry to men, as He knew what was in man. Joh.2:24-25
 - B. The only 100% true and reliable guidance and support for His humanity regarding His niche and ministry came from God via BD.
 - C. Part of the overall process of the concluding complete desertion He will face at the cross, even from those closest to Him. Mat.26:31
 - D. Those who are -V and/or maladjusted to the truth will peel off or seek to interject their own human viewpoint and will **not** be a true support for the +V believer.
67. Jesus does not cater to the human viewpoint, pseudo-concern that **His brothers** bombard **Him** with and in no uncertain terms tells them that their agenda and ideas for themselves and **Him** are cosmic and self-centered in vss.6-8.

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EXEGESIS VERSES 6 – 9:

GNT John 7:6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος.

NAS John 7:6 **Jesus therefore *said to them,** ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.; "therefore"; His following remarks are based on His brother's read regarding His ministry) λέγει λέγω (vipa--3s) αὐτοῖς αὐτός (nprdm3p) **"My time is not yet at hand, but your time is always opportune.** ὁ ἐμός (d.a. + a--nm1s; "My own/what is mine/my property or here 'time') Ὁ καιρός (d.a. + n-nm-s; "time"; as a measure or point of time; as a fixed period of time marked by suitability season [favorable], time, opportunity; it is qualitative versus quantitative [χρόνος]; it is not the duration of time in focus but the characteristics of that time.) οὐπω (adv.; "not yet/still not") πάρεστιν, πάρειμι (vipa--3s; "at hand/has arrived/at one's disposal or possession") δέ (cc) ὁ ὑμέτερος (d.a. + a--nm2s; "what is yours/your own/belonging to you") ὁ καιρός (d.a. + n-nm-s; "time") ἐστὶν εἰμί (vipa--3s; "keeps on being") πάντοτε (adv.; "always/at all times") ἔτοιμος. ἔτοιμος (a--nm-s; "opportune/ready/prepared/at hand/here")

GNT John 7:7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

NAS John 7:7 **"The world cannot hate you;** ὁ κόσμος (d.a. + n-nm-s) οὐ (neg. +) δύναται δύναμαι (vipd--3s; "cannot/is not able") μισεῖν μισέω (compl. inf/pa; "to hate/abhor/reject"; used 42x; same as Joh.3:20) ὑμᾶς, σύ (npa-2p; "you all") **but it hates Me because I testify of it,** δέ (ch) μισεῖ, μισέω (vipa--3s; "it keeps on hating") ἐμὲ ἐγώ (npa-1s) ὅτι (causal conj.; "because"; introduces the reason for the hatred) ἐγώ (nprn-1s; "I Myself") μαρτυρῶ μαρτυρέω (vipa--1s; "testify/bear witness") περί (pg; "of/concerning") αὐτοῦ αὐτός (nprgm3s; "it"; ref. the cosmos i.e., -V) **that its deeds are evil.** ὅτι (cc; "intro. indir. discourse; "that") αὐτοῦ αὐτός (nprgm3s; "its") τὰ τὸ ἔργα ἔργον (d.a. + n-nn-p; "deeds/works/activities") ἐστὶν. εἰμί (vipa--3s; "are/keep on being") πονηρά πονηρός (a--nn-p; "evil"; of intrinsic/inherent quality"; a quality maybe or maybe not overtly manifested)

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GNT John 7:8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν· ἐγὼ οὐκ ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ ἔμὸς καιρὸς οὐπω πεπλήρωται.

NAS John 7:8 **"Go up to the feast yourselves;** ἀνάβητε ἀναβαίνω (vImp/aa--2p; "go up"; reference to higher elevation of Jerusalem) εἰς (pa) τὴν ἢ ἑορτὴν· ἑορτὴ (d.a. + n-af-s; "the feast"; ref. Feast of Booths/Tabernacles) ὑμεῖς σύ (nprn-2p; "you yourselves") **I do not go up to this feast because My time has not yet fully come."** ἐγὼ (nprn-1s) οὐκ οὐ (neg. +) ἀναβαίνω ἀναβαίνω (vira--1s) εἰς (pa) ταύτην, οὗτος (near dem. pro./af-s; "this") τὴν ἢ ἑορτὴν ἑορτὴ (d.a. + n-af-s) ὅτι (causal conj.; "because") ὁ ἔμός (d.a. + a--nm1s; "My personal") καιρός (n-nm-s; "time") οὐπω (adv.; "not yet") πεπλήρωται. πληρόω (viPFp--3s; "been completed/been made full/finished")

GNT John 7:9 ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

NAS John 7:9 **And having said these things to them, He stayed in Galilee.** δέ (cc; "And/Now") εἰπὼν λέγω (circ. ptc./a/a/nm-s; "having said/after saying") ταῦτα οὗτος (near dem. pro./an-p; "these things") αὐτὸς αὐτός (nprnm3s; "He Himself") ἔμεινεν μένω (viaa--3s; "stayed/abide/remained") ἐν (pL) τῇ ἢ Γαλιλαίᾳ. Γαλιλαία (d.a. + n-Lf-s)

ANALYSIS VERSES 6 – 9:

1. Verses 6-8 must be understood in light of the context of conversation.
2. That is, Jesus' brothers under their distorted view of a 1st advent Messiah, want Him to expose Himself publicly and become highly visible in order to enhance His potential for the throne.
3. **Jesus therefore** addresses their volunteered human viewpoint advice with the Divine viewpoint and **said to them** in the first clause of His response, **"My time is not yet at hand"**.
4. It is interesting to note that **Jesus** does not make issue regarding their understanding of a kingly Messiah, only that He places it in the proper perspective.
5. The word **"time"** has the nuance of Divine timing and emphasizes the quality of **time** denoting that there is a right or proper **time** suitable for certain activities or actions.
6. It is this Greek word "καιρός" that is referred to 7x of the 29x used in the gospels as **"harvest time"** or translated **"season"**.
7. **Jesus** is stating that this **is not** the proper **time** according to God's directive will for His office, to take the spotlight and pursue the throne of Israel.

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8. In fact it is God's will for Him to lay low, avoid the spotlight and maintain His ministry on even keel until the next feast **at hand**, the Passover.
9. His response **to them** is reminiscent of what **He said** to His mother Mary when she attempted to manipulate His ministry in Joh.2:4.
10. There, **He** used the term "My hour" to denote that His Messianic glory of rulership had a specific **time** and place in history in which it would occur.
11. In neither case was it God's timing for Christ to bypass His work on the cross and advent of passion in order to pursue the crown.
12. In His family's ignorance, they were throwing the same temptation at **Jesus** that Satan did in the 40 days of wilderness test. Mat.4:8-10
13. **Jesus** then contrasts His knowledge of God's timing in His life with the fact that His brothers did not have to concern themselves about such things as He continues by stating, "**but your time is always opportune**".
14. Since they are unbelievers and negative to God's directive will, they were not bound by any doctrinal considerations or by Divine timing.
15. There is a sense that all -V, whether of unbelievers or believers, are not under Divine constraints and can pursue and do what they want and when they want.
16. It is not that God does not have a will in any matter, only that they do not consider His will in that regard.
17. They **therefore** operate under God's permissive will versus His directive will.
18. They disregard God's directive will for their lives and seize whatever opportunities presented to them.
19. Observation: People who are not pursuing MPR can pursue relationships and hobnob with other -V, marry whomever they want, take vacations at any **time**, relocate for more money or better environment, pursue unlimited careers and education, etc.
20. Just as **Jesus**, believers who take up their cross and follow Him are under Divine constraints in these and other areas and must take God's will into consideration in all that they do, including the utilization of the **time** He allots us in life. Job 14:1-5; Psa.90:12
21. They cannot just skip Bible class and pursue anyone or thing, any **time** they want. Heb.10:25
22. Just as Jesus' unbelieving brothers rationalize to promote what they want in life (vs.4), so do maladjusted believers rationalize to pursue what they want in life.
23. And that rationalization is the result of -V and rejection or distortion of BD.
24. It was not God's will for **Jesus** to attend this feast under the auspices of suggestion by His brothers, **but** to remain behind **in Galilee** until the proper **time** and circumstance is provided for Him to make the trip in a surreptitious/secretive/low key/less obvious way.
25. In vs.7, **Jesus** takes His brothers view of the importance of **the world** (vs.4b) and pulls back the cover of reality to show that the cosmos they were so anxious to impress did not impress or motivate Him.
26. The clause, "**The world cannot hate you**", equates with the type of relationship His brothers have with the cosmos.
27. **The world** refers to the organized cosmic system of operation promoted by -V and darkness. Joh.3:19; 8:12; 12:46; Eph.6:12

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28. By implication, since the cosmos does not **hate** His unbelieving brothers, then they are readily accepted into their fold.
29. In fact, the reality is that the cosmos is not even able to **hate** them, since they themselves are a part of the very system of **evil** that the prince of darkness and those spiritually dead promote.
30. That system of darkness is a pursuit of life blind to the light of the truth of BD.
31. He continues to show the opposite view that the cosmos has concerning Him as He states, “**but it hates Me because I testify of it, that its deeds are evil**”.
32. By implication, He is stating that because His brothers are –V, they are blind to the real pressures upon His Person and ministry placed upon Him by the cosmos, as seen in the fact that Jewish leadership is out to kill Him.
33. This does not mean that His brothers were not aware of the hostility towards **Jesus**.
34. However, since they are pursuing their own physical desires in life commensurate with **the world**, they view the hostility is superficial and something that can be overcome by a compromise of His teaching replacing it with emphasis on His miracles.
35. The fact that **Jesus** and His brothers are at total odds in how **the world** views them is seen in one succinct cause.
36. That is **because Jesus** versus His brothers, bears witness by the proclamation of the truth of God’s plan in His teaching and in so doing exposes the real nature of the cosmos.
37. Those who are –V are engaged in **deeds that are evil** and they do not care to have someone pronounce them as wrong and so react with hatred when that occurs.
38. The –V surrounding **Jesus** during the incarnation are quite hostile to the chosen representative of God who exposed their human viewpoint and distortion of doctrine for what it was.
39. The fact is, **the world** not only rejects **Jesus** (Joh.1:9-11), but actually possess an underlying hostility that cannot be hidden. Joh.15:18-25; 17:14
40. It points to the real crux and issue of the A/C i.e., the truth of BD in Christ.
41. It is the acceptance or rejection of the truth that determines if one is of **the world** or of God.
42. Though it may be easy to understand that negative unbelievers **hate** the Divine viewpoint Christ fully explained (Joh.1:18), the hard pill for some to swallow is this same **evil** they adhere to is referred to as “worthless things” and encompasses the –V of all men, whether unbelievers or believers. Joh.3:19-21
43. There can be no “straddling the line” when it comes to proclaiming your loyalty, either you stand for the truth in its entirety and **the world hates** you, or you compromise in part or totally and love **the world**. Mat.6:24
44. No matter what crust of “human good” **the world** may reflect, **Jesus** flat out declares here that the intrinsic/inherent nature of their actions/works is **evil**. 2Tim.3:1-5
45. **Jesus** continually testifies to the fact that the cosmos is a doomed place engaged in acts odious to God and so brings the alienation of the cosmos upon Himself.
46. Observation: Such was the case with **Jesus** and such will be the case with +V believers.

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47. Application: The +V adjusted believer that is pursuing BD is to recognize that they will not fit in with **the world** and will incur their disapproval no matter how hard he/she may try to make the truth palatable. Rom.12:2; Jam.4:4; 1Joh.2:15-16
48. In vs.8, **Jesus** returns the command of His brothers in vs.3, with a command of His own to them, “**Go up to the feast yourselves**”.
49. The first word in the Greek is “**yourselves/ὑμεῖς**” to denote the emphasis upon their persons.
50. He is in essence stating that they need to take their –V and human viewpoint agenda and head on **to the feast** without Him.
51. It is an imperative denoting that they need to **go** on with the path they have chosen in life, He has no desire to accompany them with their human viewpoint and therefore to exclude Him as one of their companions.
52. The clause, “**I do not go up to this feast**” must be interpreted under the scope of intent.
53. He is not saying He does **not** intend to **go** at all, but rather He will **not** entertain the trip under the umbrella of reasoning and manner propagated by His brothers.
54. This is brought out by the cause behind His **not** going at this **time** as He states, “**because My time has not yet fully come**”.
55. The perfect passive tense of the verb “to **come**/made full/complete/πληρώω” denotes that His departure will be based on when God’s will for Him to do so is made clear.
56. He fully understood that God had a perfect plan for His life and ministry prepared in eternity past and He was sensitive to God’s will in every aspect of it.
57. His **time** is **fully come** when the Divinely determined **time** arrives, not before and not after. Cp. the start of His ministry Mar.1:14-15
58. And under the concept of going public, that Divine **time** is not for another six months at the Feast of Passover. Mat.21:1-11
59. He did not run ahead of the Father in terms of timing regarding any aspect of His ministry and neither did **He** lag behind when the Father made it clear that the **time** was present for action.
60. It was the Father’s will for **Jesus** to send His brothers on at this point, separate from them and wait upon God to reveal when and how He was to attend **this feast**.
61. **Having** made His position clear by saying **these things to them, He stayed in Galilee**, remaining behind to complete His present itinerary.

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EXEGESIS VERSES 10 – 13:

GNT John 7:10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερώς ἀλλὰ [ὥς] ἐν κρυπτῷ.

NAS John 7:10 **But when His brothers had gone up to the feast,** *δέ (ch; "But/Now") Ὡς ὥς (temp. conj.; "when/after"; has the nuance of comparison) αὐτοῦ αὐτός (nprgm3s) οἱ ὁ ἀδελφοὶ ἀδελφός (d.a. + n-nm-p) ἀνέβησαν ἀναβαίνω (viaa--3p; "went up") εἰς (pa) τὴν ἢ ἑορτήν, ἑορτή (d.a. + n-af-s; "the feast"; ref. vs.2) **then He Himself also went up,** *τότε (adv. of subsequent time; "then") αὐτὸς αὐτός (nprnm3s; "He Himself") καί (adjunct. conj. "also") ἀνέβη ἀναβαίνω (viaa--3s) **not publicly, but as it were, in secret.** οὐ (neg. +) φανερώς (adv.; "openly/publicly") ἀλλά (strong adver. "but/in stark contrast") [ὥς] ὥς (conj.; textual variance denotes strong MSS evidence of inclusion, but strong transcriptional evidence of exclusion. Possibly inserted to soften the following phrase. It expresses comparison; "as it were/something like") ἐν (pL) κρυπτῷ. κρυπτός (a-Ln-s; "secret/covert"; same as vs.4)**

GNT John 7:11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστὶν ἐκεῖνος;

NAS John 7:11 **The Jews therefore were seeking Him at the feast, and were saying, " Where is He? "** *οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p; ref. to Jewish leadership/Sanhedrin) οὖν (infer. conj.; "therefore") ἐζήτουν ζητέω (viIPFa--3p; "were seeking") αὐτὸν αὐτός (npram3s) ἐν (pL of place) τῇ ἢ ἑορτῇ ἑορτή (d.a. + n-Lf-s) καί (cc) ἔλεγον, λέγω (viIPFa--3p) Ποῦ (inter. adv.; "Where") ἐστὶν εἰμί (vīpa--3s) ἐκεῖνος; ἐκεῖνος (remote dem. pro./nm-s; "that man")*

GNT John 7:12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἄγαθός ἐστιν, ἄλλοι δὲ ἔλεγον, Οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον.

NAS John 7:12 **And there was much grumbling among the multitudes concerning Him;** *καί (cc) ἦν εἰμί (viIPFa--3s) πολὺς (a--nm-s; "much") γογγυσμὸς (n-nm-s; "complaining/secret controversy"; used 4x) ἐν (pL; "among") τοῖς ὁ ὄχλοις· ὄχλος (d.a. + n-dm-p; "the multitudes/the crowds"; ref. to the common people versus the*

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authorities) περί (pg) αὐτοῦ αὐτός (nprgm3s) **some were saying, "He is a good man";** οἱ ὁ (dnmp+; "Men") μὲν (cc; "on the one hand"; with the d.a. translated "some") ἔλεγον λέγω (viIPFa--3p) ὅτι (cc; intro. indir. disc.) ἐστίν, εἰμί (vipa--3s) Ἀγαθός (a--nm-s; "a good man"; in nature/inherently/intrinsically) **others were saying, "No, on the contrary, He leads the multitude astray."** ἄλλοι ἄλλος (ap-nm-p; "others of a different kind") δέ (cc; following μὲν = "on the other hand") ἔλεγον, λέγω (viIPFa--3p) Οὔ, (neg.; "No") ἀλλά (strong adverb.; "on the contrary/in stark contrast to") πλανᾷ πλανᾶω (vipa--3s; "misleads/leads astray/deceives/ cause to wander off") τὸν ὁ ὄχλον. ὄχλος (d.a. + n-am-s; "the people/multitude"; here in the singular pictures all the people of the many crowds of people as a whole.)

GNT John 7:13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

NAS John 7:13 **Yet no one was speaking openly of Him for fear of the Jews.** μέντοι (adversative conj.; "Yet/however/nevertheless") οὐδεὶς (card. adj/nm-s; "no one/nobody") ἐλάλει λαλέω (viIPFa--3s; was speaking/conversing") παρρησίᾳ παρρησία (n-df-s; "openly/publicly/boldly"; same as vs.4) περί (pg; "concerning") αὐτοῦ αὐτός (nprgm3s) διὰ (pa; "because/for") τὸν ὁ φόβον φόβος (d.a. + n-am-s; "fear") τῶν ὁ Ἰουδαίων. Ἰουδαῖος (d.a. + a-gm-p)

ANALYSIS VERSES 10 – 13:

1. Believe it or not as Ripley would say, there are some who would debate the issue that Jesus deceived or lied to **His brothers** about going **up to the feast**.
2. The Greek language and context make it clear what the true intent of Jesus' comments was, concerning going **to the feast**, in vs.8.
3. Again, it was to point out that **He** was not going to allow **His brothers** to manipulate or force **Him** into operating **His** ministry according to their human viewpoint and disregard for Divine timing.
4. Jesus would not put up with this from anyone, including **His** own family members.
5. And the fact was, it was not God's timing that Jesus should march into Jerusalem at this point in history and openly seek support for **His** right to the throne as Messiah.
6. Vs.10 simply notes that after Jesus separated from **His brothers** and after a undisclosed amount of time, **when they had already gone up to the feast, then He Himself also went up.**

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7. The emphatic use of the pronoun “**He Himself**”, denotes that **His** trip was apart from involvement in any large conspicuous group, as the final phrase attests too, “**not publicly, but as it were, in secret/discreetly**”.
8. **He** has separated **Himself** from the public at large, since the beheading of John the Baptist that occurred at the time of Joh.6:1.
9. It was God’s will for Jesus to forego the increasing amounts of popularity and following **He** had previously enjoyed, in order to keep at bay those seeking to kill **Him** before the appointed time.
10. To enter the stage of Jerusalem now, making a grand entrance, would give them just the opportunity they were looking for to seize **Him**.
11. Therefore, **His** entrance was covert, frustrating any attempt for ambush.
12. Jesus fully understood the hostility of the cosmos and applied **His** own advice given to **His** disciples i.e., “*...be shrewd as serpents, and innocent as doves*”. Mat.10:16
13. That God did not steer **Him** wrong in **His** approach regarding the volatile situation **He** faced is made clear in vs.11, “**The Jews therefore were seeking Him at the feast, and were saying, “Where is He?”**”
14. **The Jews** are technical for the Sanhedrin as a distinction is made between them and the common populace called **the multitudes**, made clear in vss.11-13.
15. Jewish leadership was busy reconnoitering the area with representatives searching for **His** whereabouts.
16. And it wasn’t so they could shake **His** hand and wish **Him** well in **His** Messianic endeavor.
17. They have sent out forward observers to spot **Him**, so that they could tactfully apprehend **Him**.
18. They were careful in their tactics to not induce a panic, so as to create a riot and the subsequent Roman intervention that would surely follow. Joh.11:47-48 cp. Mat.26:35
19. On the other hand, they let it be known that their intent in looking for **Him** was of a serious nature as seen in their condescending and contemptuous manner of questioning, “**Where is that man?**”
20. The remote demonstrative pronoun “that man”, denotes the distance **the Jews** placed between Jesus’ theology and Messianic claims and their own religious beliefs.
21. The author has already established that there was a serious theological breach between Jesus and the Jewish leaders. Joh.5:18
22. Even without using Jesus’ name, after some 3 years of **His** ministry behind **Him**, it was obvious to the people whom those in power were looking for.
23. And as their questioning and searching evolved, Jesus became a hot topic of conversation, **and there was much** concealed controversy **concerning Him**.
24. The plural use of the word “**multitudes**” points to the masses of all the lay-Jews of Jerusalem and those who have made the pilgrimage, congregated in their different groups at the festival.
25. They contextually represent corporate Israel as a peoples and nation.
26. And the author notes two primary opinions regarding Jesus that Israel corporately held to:
 - A. **Some were saying, “He is a good man”**.
 - B. **Others were saying, “No, on the contrary, He leads the multitude astray”**.

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27. It is these two opinions that reveal the wide spread –V of Israel at the 1st advent, as both views are in error:
- A. **He is** not merely **a good man**, **He is** the God-man.
 - B. **He** did not deceive the nation, **on the contrary He** bore witness to the truth.
Joh.7:7; 18:37
28. The highest character assessment that Israel could bestow upon Jesus, due to their –V and distortion of Scripture, was only that **He** was admirable and moral as a **man** and benefited the public.
29. This sector of people represents –V that while maybe not openly hostile to truth, they still reject its core value and have no backbone of support for it in the fullest sense.
30. Those that considered Him to be a liar, represent –V that is openly hostile to the truth and take issue with it.
31. They consider **His** miracles of mercy as a cover up for **His** real intentions.
32. In both cases, neither are willing to subscribe to the truth **concerning** Jesus and therefore, are of “the world”.
33. It is the most derogatory opinion of **Him**, as a deceiver, that gained official acceptance among Judaism and is probably still the prevailing view **among** them.
Mat.27:63; 28:15
34. John makes clear in vs.13, that no matter what opinion one held regarding Jesus, the intensity of murderous hatred that emanated from Jewish leadership towards **Him** was such that, “**no one was speaking openly of Him for fear of the Jews**”.
35. Jesus has become such a sore spot for the Sanhedrin, that even discussion regarding **Him** has inherently become taboo **for fear** of retaliation or inquisition by them. Cp. Joh.9:13-34
36. It also points out the intimidating and repressive tactics the legalistic religious authorities perpetuate in their vie to maintain power over the sheep.
37. A life adhering to a system of legalistic authority produces a certain resignation by those under the authority that their only alternative is to live a life under sin **fear**. Cp. Mat.10:24-28 *in Jesus’ exhortation to His disciples regarding Jewish leadership*.
38. Though Jesus handled **His** enemies wisely and with tact, **He** did not operate under **fear** as vss.14ff point out.

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EXEGESIS VERSES 14 – 15:

GNT John 7:14 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν.

NAS John 7:14 **But when it was now the midst of the feast Jesus went up into the temple, and began to teach.** δέ (cc) Ἦδη ἤδη (adv. of time; "already/by this time") μεσοῦσης μεσόω (circ. ptc./p/a/gf-s; "when in the middle/when half over"; hapax) τῆς ἡ ἑορτῆς ἑορτή (d.a. + n-gf-s; "of the feast") Ἰησοῦς (n-nm-s) ἀνέβη ἀναβαίνω (viaa--3s; "went up") εἰς (pa) τὸ ἱερόν ἱερός (d.a. + ap-an-s; "the temple complex/outer courts"; not the ναός or holy place) καί (cc) ἐδίδασκεν. διδάσκω (viIPFa--3s; "was teaching"; an inceptive or inchoative imperfect; denotes the initiation of a process; "went to teaching or began to teach")

GNT John 7:15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;

NAS John 7:15 **The Jews therefore were marveling, saying,** οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + ap-nm-p) οὖν (infer. conj.) ἐθαύμαζον θαυμάζω (viIPFa--3p; "were marveling/astonished/ amazed"; same as 3:7; 4:27; 5:20,28) λέγοντες, λέγω (circ. ptc./p/a/nm-p; "saying") **"How has this man become learned, having never been educated?"** Πῶς (inter. adv.; "How/in what way") οὗτος (near dem. pr./nm-s) οἶδεν οἶδα (viPFa--3s; "come to know/understand/comprehend/learn") γράμματα γράμμα (n-an-p; "letters"; ref. to OT Scriptures) μὴ (neg.; "not" +) μεμαθηκώς; μανθάνω (circ. ptc./PF/a/nm-s; "not having learned/to be taught or educated from someone"; same as 6:45)

ANALYSIS VERSES 14 –15:

1. John now jumps the scenario into the middle of the festival as he states, **"But when it was now the midst of the feast"**.
2. **Jesus** pilgrimage to Jerusalem was not only low key, **but** also He refrained from any public spotlight, until **the feast** was half over.
3. Any events leading up to and the "why" He waits until this particular moment to step forward and manifest Himself to the masses is deliberately omitted to not muddy up the real and immediate contextual issue at hand, God's perfect timing.

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4. It is the force of timing that is behind His seemingly sudden appearance in **the temple**.
5. It was the Father's will and timing for **Jesus** to wait upon Him to reveal the occasion to manifest Himself in all things in His ministry.
6. And it wasn't to engage in the agenda as submitted by His brothers, to perform His works, **but** for Him to go **up into the temple and teach**.
7. It is Bible class that is on the menu for those crowds assembled in **the temple** on this day.
8. In the midst of the erroneous views of those around Him, He now engages in the priority of His ministry and that is to **teach**.
9. This is not to depreciate the witness of His works, only to put them in their proper perspective in God's plan for His life. Joh.5:36
10. That **Jesus** forewent any attempts to "hype up" or "stimulate" the crowds through miraculous works points to His focus and the real issue of His ministry, the content of God's word.
11. In addition, it manifests His spiritual courage to stand up for the truth even when it is the basis for all of the hostility surrounding Him.
12. The fact is, He never catered to –V and the human viewpoint of others, but kept the true spiritual issues up front in His dealings with them.
13. The greatest need for those in Jesus' periphery was not physical cures or any attempted appeasing of STA motivated desires, but spiritual information.
14. MPR has always been and always will be the teaching and assimilating of BD. Cp. Gen.3:8 *of God's appointed time for face to face teaching with Adam and Eve*.
15. Furthermore, that **Jesus** waited upon God for the precise time **to teach** points to the principle that there is a right time for those assembled together to hear God's word.
16. And that time is governed and provided for through the adjusted communicator, as He/he is sensitive to God's will in the matter.
17. Observation: When it is time for the communicator of doctrine **to teach**, He is to have moral and spiritual courage, not fearing those of the world around him and is to speak boldly and not attempt to be inconspicuous/unobtrusive/meek. Act.13:46
18. Observation: Those operating under their STAs will avoid Bible class just as Adam did in the garden, because they don't want their deeds exposed. Joh.3:20
19. The Jewish reaction to His teaching is recorded in vs.15, "**The Jews therefore were marveling, saying, 'How has this man become learned, having never been formally/officially educated?'**"
20. Another sequential omission of the narrative is recognized, and that is the subject matter of His teaching is not revealed.
21. This points to the principle that what book, doctrine, etc., in the Bible that is being taught is not the issue, only that the truth of doctrine is accurately and clearly presented.
22. And that truth will have its purposed effect for those assembled, as God leads the communicator in that direction.
23. Here, that effect in part is to put Jewish leadership on their "heels" regarding the expertise of interpretation espoused by **Jesus**.

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24. Their questioning about His learning is not that He is literate in various cosmic subjects, but to His superb ability to exegete and communicate OT Scripture. Joh.1:18
25. In fact, it was not unexpected for a Jew to be literate, no rare accomplishment among Israelites.
26. What is unexpected is Jesus' command of the Bible.
27. His hermeneutical approach to the Scriptures was perfectly sound and accurate.
28. Bible teachers in Israel were **educated** at the feet of one of the master Rabbis and this was the source of authority that they claimed as portfolios of their expertise in teaching.
29. And yet Jesus had not attended either of the major rabbinical theological schools in Jerusalem (Hillel, Shammai).
30. The synagogue was the center of religious instruction with teaching in the hands of the scribes/professionals of the time. Mat.7:29; Luk.4:16-32
31. **Jesus** in their eyes, was not a rabbi/professional in the technical sense, only a carpenter, and yet He surpassed even the professional rabbis in His interpretation and exegesis of Scripture.
32. **This man/Jesus** did not rely on past teachers of the Scriptures for His authority or to validate the substance of His teaching, and could more than hold His own with anyone.
33. That He taught with confidence, was one obvious factor that set Him apart from the religious leaders of His time. Mat.7:29
34. "Christ was in the eyes of **the Jews** a merely self-taught enthusiast" (Westcott).
35. We will note a similar reaction to the teaching of Peter and John when confronted by the Sanhedrin in Act.4:5-13
36. **Jesus** serves as proof positive that station or education in life is only superficial, it is the power of understanding and applying BD that makes one wise. Psa.19:7; 1Cor.1:19-31; Phi.3:4-8
37. And it is an obvious fact that one does not have to go through the mainline religious systems of his time in order to be accredited before God.
38. **The Jews** reflect a typical viewpoint even of today in Christendom; that if you are not of a well known and accredited seminary, then you can be nothing more than mediocre as a communicator.
39. The Divine viewpoint is available to all that are +V and is not doled out by societal accredited seminaries that claim to specialize in Bible teaching and understanding.
40. Anyone who is +V can learn the truth under the specified system (the LC, right P-T, Bible class, FHS that demands true humility etc.) and any **man** who has the gift of P-T can be instructed **to teach** under the Timothy principle. 2Tim.2:2
41. It is the truth of BD that is your defense even against those most hostile (other religious types) to you, as becomes evident here, in that the religious leaders are taken aback to such a degree that they become diffused in their immediate agenda to apprehend **Jesus**. Joh.7:26
42. The irony here is that they are faced with the Incarnate Word, the author of their Scriptures and they view Him as **uneducated**.

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EXEGESIS VERSES 16 –18:

GNT John 7:16 ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με··θλ

NAS John 7:16 **Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me.** ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (infer. conj.) ἀπεκρίθη ἀποκρίνομαι (viad--3s) αὐτοῖς αὐτός (npdm3p) καί (cc) εἶπεν, λέγω (viaa--3s) ἐμὴ ἐμός (a--nf1s; "mine/one's own/My") Ἡ ἡ διδαχὴ διδαχὴ (d.a. + n-nf-s; "the teaching/that which is taught"; ref. to doctrine Jesus just communicated) οὐκ οὐ (neg. +) ἔστιν εἰμί (vipa--3s; "is not") ἐμὴ ἐμός (poss. pro./Pred.nf1s; "Mine") ἀλλὰ (strong adv.; "but/on the contrary") τοῦ ὁ πέμψαντός πέμπω (d.a. + subs. ptc./a/a/gm-s; "His or the One who sent"; ref. the Father) με· ἐγώ (npa-1s)

GNT John 7:17 ἂν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γινώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

NAS John 7:17 **"If any man is willing to do His will, he shall know of the teaching, ἂν (cond. part. 3rd class; "If"; the apodosis assumes maybe yes or maybe no. Points to volition/free will) τις (indef. pro./nm-s; "any man") θέλῃ θέλω (vspra--3s; "might be willing/wishing/desiring") ποιεῖν, ποιέω (compl. inf./pa; "to do") αὐτοῦ αὐτός (npgm3s; ref. the Father/ "His") τὸ θέλημα (d.a. + n-an-s; "will/what He wants/desires"; ref. to His directive will) γινώσεται γινώσκω (vijm--3s; "he will know"; middle voice indicates that the individual permits the knowledge to be assimilated and will figure it out for himself ; there must be harmony between man's purpose of receiving the knowledge and God's directive will i.e., like-mindedness) περὶ (pg; "concerning/of") τῆς ἡ διδαχῆς διδαχὴ (d.a. + n-gf-s; interpretatively Jesus' "teaching"; applicationally any teaching of BD) **whether it is of God, or whether I speak from Myself.** πότερον (adv. interr. conj.; "which of two things?"; translated "whether....or whether") ἐστιν εἰμί (vipa--3s) ἐκ (pabl.; "from the inner or deeper source") τοῦ ὁ θεοῦ θεός (d.a. + n-ablm-s) ἢ (cc; "or") ἐγώ (nprn-1s; "I Myself") λαλῶ. λαλέω (vipa--1s;) ἀπ' ἀπό (pabl; "away from/from an exterior or shallow source") ἐμαυτοῦ (reflex. pro./ablm1s; "Myself")**

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GNT John 7:18 ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

NAS John 7:18 **"He who speaks from himself seeks his own glory;** ὁ λαλῶν λαλέω (d.a. + subs. ptc./p/a/nm-s; "He who speaks") ἀφ' ἀπό (pabl.) ἑαυτοῦ (reflex. pro./ablm3s) ζητεῖ·ζητέω (vipa--3s; "seeks") τὴν ἢ ἰδίαν ἴδιος (d.a. + a--af-s; "his own"; emphasis is on a subjective acquisition versus ἐμός of vs.16 which is an objective ownership") τὴν ἢ δόξαν δόξα (d.a. + n-af-s; "glory") **but He who is seeking the glory of the One who sent Him, He is true,** δέ (conj.; "but/now") ὁ ζητῶν ζητέω (d.a. + subs. ptc./p/a/nm-s; "He who is seeking") τὴν ἢ δόξαν δόξα (d.a. + n-af-s) τοῦ ὁ πέμψαντος πέμπω (subs. ptc./a/a/gm-s; "the One who sent") αὐτόν αὐτός (npam3s) οὗτος (near dem. pro./nm-s; "this One/He"; ref. Jesus) ἔστιν εἰμί (vipa--3s) ἀληθής (a--nm-s; "true/truthful") **and there is no unrighteousness in Him.** καί (cc) οὐκ οὐ (neg. +) ἔστιν. εἰμί (vipa--3s; "there is no/not") ἀδικία ἀδικία (n-nf-s; "unrighteousness/injustice/wrong doing/injury"; used 25x; in context that which produces deception or lying producing spiritual injury in contrast to the truth) ἐν (pL) αὐτῷ αὐτός (npLm3s; ref. Jesus)

ANALYSIS VERSES 16 –18:

1. While the Jews were focused in on Jesus' human ability to rightly divide the Word of truth, He responds to **them** with the real reason for His accuracy and expertise.
2. **Jesus therefore answered** their questioning with a simple statement of fact **and said**, **"My teaching is not Mine, but His who sent Me"**.
3. Within the chain of command/COC, He claims that He was merely the spokesman for the One **who sent** Him, the Father.
4. John stresses repeatedly throughout this gospel that **Jesus** was the Divinely sent emissary from God and that He derived all His authority from the One **who sent** Him.
5. Furthermore, **Jesus** avoids any continued debate with the Jews regarding the non-issue controversy of His educational background.
6. Rather, that the issue is that His **teaching** was not originated by Himself or from Himself, a reality omitted in Judaistic **teaching**.
7. It is a claim in the strongest of terms that His **teaching** was not based on a subjective approach to BD, **but** from a purely objective read **seeking** only to communicate what God was saying in His Word.
8. His **teaching** did not contain any sugar coating, legalism, playing cute/loose with the content, human tradition, agendas, ideas, or bypassing/rejecting certain doctrines, **but**

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was strictly under humility allowing the authority of its heavenly source, the Father, take precedence/the lead in all He **said**. Joh.1:18; 3:34

9. Vs.17 introduces an important doctrine that provides insight into why people penetrate the mysteries of God's Word and why some other people do not understand the truth in various degrees.
10. And that is the doctrine of Volition, as stated in the strongest of terms in the first clause, "**If any man is willing to do His will**", as seen in:
 - A. The use of the 3rd class condition which demands free **will** i.e., a choice is required, maybe he **will** or maybe he won't.
 - B. The use of both the verb for **will**/θέλω and the noun for **will**/τό θέλημα.
 - C. The verb reflects the volition of **man**.
 - D. The noun points to God's directive **will**, BD.
11. It is those that to the degree that they are **willing** who are positive in their volition (+V) and those that are not **willing** who are negative (-V).
12. In either case, **man** freely determines which choice he makes, and it requires his choice to be in agreement with and correspond with the Father's directive **will**, if **man** is to be considered positive.
13. A subject perfectly fitting within the context of God's **will** regarding the timing of events in Jesus' ministry and with respect to His dealings with His brothers and approach to the festival.
14. The real issue with people, professions notwithstanding, is whether they are **willing to do His will**.
15. People make all kinds of claims with regard to their willingness and desire to know the truth.
16. Yet, some of these very people after making every attempt, using the Bible and otherwise, to figure out God and the nature of the angelic conflict, still come to one dead-end after another and never able to put all of the pieces together (there is not total harmony with all of Scripture).
17. They fail to have a solid understanding of the plan of God, what are the real priorities and issues of His plan and reflect their failures in their lack of applications, what they say, etc. Cp. Joh.3:20
18. And that problem lies within their volitional make-up, deep down in places that they **will** not address or admit they are not committed to doing the **will** of God.
19. For the +V individual who **is willing to do His will**, a promise of insight into Christ's **teaching** is proclaimed, as He states, "**he shall know concerning the teaching, whether it is of God, or whether I speak from Myself**".
20. It is a promise of grace perception that +V will have concerning the hearing of Bible **teaching** and that is:
 - A. Knowledge regarding the communication of BD.
 - B. That knowledge equates to discernment of determining truth vs. lies.
21. Those who are +V are **willing** to submit to God's directive **will** and in so doing, God protects them and gives them insight as to what is Divine viewpoint versus human viewpoint.
22. This explains differences even among believers, since some are more **willing** to comply (adhere to and apply) with doctrine than others, and as a result they are

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- rewarded with greater insight into the truth and to that extent **know** when **the teaching** is truth or from man's own origination.
23. The principle is that the truth of BD commends itself to +V, who in turn see through those who employ human viewpoint. 1Joh.4:6
 24. And since the truth is from the source of **God**, it cannot and need not appeal to a higher authority in order to gain validation. Isa.65:16
 25. Truth has no authority external to itself, it is sovereign.
 26. And for those **seeking** the authority of truth to rule their lives, they will recognize that authority when they hear it.
 27. If Jesus' message does not commend itself to the soul of the individual, the problem does not lie with the truth that is inherently self-authenticating, it lies within the human soul.
 28. The truth of **God** is compared to information coming from human sources and agendas.
 29. It is that information that is derived from the flesh and reflects failure of the one **teaching** to adequately isolate their STA. 1Tim.1:3-7 cp. Ti.1:10-11
 30. And it is vs.18a that **Jesus** condemns all communicators who allow the intrusion of the STA to reflect in their teaching, as he states, "**He who speaks from himself seeks his own glory**".
 31. He exposes the human viewpoint teacher for the type of volition he really has, one who in reality is not **seeking** God's **will**, but has his own agenda.
 32. Anyone who originates a message from the Scriptures that is not substantiated by God and propagates that message is only interested in his own earthly advancement.
 33. The truly humble communicator does not originate anything with himself, but is faithful to communicate only that which originates with **God**.
 34. The OT prophets are a case in point as they never claimed originality but stated, "*Thus says the Lord*".
 35. In the same way, **Jesus** does not claim originality, but speaks with the authority of God when He says, "*I say to you*".
 36. Anyone who has their own agenda and/or message **seeks his own glory**, which is a reference to the fact that he is **seeking** approbation or attempting to glorify himself. Joh.5:44
 37. And to the degree that a communicator perpetuates their own human viewpoint agendas in their **teaching**, to that degree they seek their **own glory**, and to that degree they are not **willing to do His will**, and to that degree they are negative.
 38. And what is **true** regarding the communicators of doctrine, by application holds **true** for all believers who are not **willing to do His will**.
 39. On the other side of the coin are those who are truly positive, **seeking** the entire counsel of BD, applying it and coming to the full knowledge/ἐπίγνωσις of the truth. Act.20:27; 1Tim.2:4
 40. **Jesus** being the perfect communicator establishes Himself as the contrast to -V in vs.18b as He states, "**but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him**".
 41. His use of the mild adversative δέ/**but** versus the strong adversative ἀλλά/in total contrast to, implies that it is not wrong for one to seek **glory**, **but** the issue is whose **glory** one is **seeking**.

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42. He is stating that because He sought exclusively to glorify God rather than glorifying Himself, He is immune from such self-**seeking**.
43. And because He does not have any hidden agenda of His **own**, His message is completely trustworthy, since **He is true**.
44. The total focus of Jesus' earthly ministry was to glorify the Father by total adherence and strict compliance with His word.
45. And since He did this, God has rewarded Him with eternal **glory** and honor only God can bestow, just as He **will** do for anyone who applies the truth. Joh.3:35; Phi.2:9ff; cp. 1Pet.4:12-13; Rev.2,3
46. It is not wrong to seek **glory**, but +V wants/**seeks** God's **glory**, which is only attainable through the adherence to the truth of His word.
47. And that adherence requires application of MPR that **is of God**, keeping the STA adequately isolated through R_B and increasing all the more in Divine good production.
48. The word "**unrighteousness**" can be better translated "deception/falsehood/human viewpoint evil".
49. It reflects a contrast of the negative to the total veracity of content in Jesus' **teaching**, which reflects upon His person.
50. It is not that He is claiming to be "the Truth" or that He is claiming to be sinless, though both of those things are **true**.
51. Rather, it is a reaffirmation that what Jesus taught was nothing but the truth and therefore His message was trustworthy and no one need fear being led astray from the truth by Him through deception, etc.
52. Everything that He taught had the stamp of Divine authentication and was absolutely free from any human viewpoint evil.
53. And that was because He was **God**, therefore came from **God** and had no ISTA or human viewpoint to overcome.
54. Observation: We are not required to be such, only that we are +V, isolating the STA to maturity and holding to the end.
55. Observation: +V reflects the MA quest of the individual to seek God's **glory**, not men's.

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EXEGESIS VERSES 19 –20:

GNT John 7:19 οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτείνειαι;

NAS John 7:19 **"Did not Moses give you the Law, and yet none of you carries out the Law?"** *"Did" supplied οὐ (neg. +) Μωϋσῆς (n-nm-s) δέδωκεν δίδωμι (viPFa--3s) ὑμῖν σύ (nprd-2p; ref. the Jews) τὸν ὁ νόμον; νόμος (d.a. + n-am-s; "the Law"; ref. Mosaic Law) καί (ch; "and/yet") οὐδεὶς (adj.card./nm-s; "no one/none") ἐξ ἐκ (pabl) ὑμῶν σύ (npabl-2p) ποιεῖ ποιέω (vipa--3s; "is doing/carries out") τὸν ὁ νόμον. νόμος (d.a. + n-am-s) **Why do you seek to kill Me?"** τί τίς (interr. adv.; "Why") ζητεῖτε ζητέω (vipa--2p; "do you all seek") ἀποκτείνειαι; ἀποκτείνω (purpose inf./aa; "to kill") με ἐγώ (nra-1s)*

GNT John 7:20 ἀπεκρίθη ὁ ὄχλος, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνειαι;

NAS John 7:20 **The multitude answered, "You have a demon! Who seeks to kill You?"** ὁ ὄχλος, (d.a. + n-nm-s; "The multitude/the crowd"; the assembled Jews apart from the Sanhedren) ἀπεκρίθη ἀποκρίνομαι (viad--3s) ἔχεις· ἔχω (vipa--2s; "You have") Δαιμόνιον δαιμόνιον (n-an-s; "a demon"; to be demon possessed/to be afflicted physically or here mentally as deranged/out of His mind/persecution complex) τίς (interr. pro./nm-s; "Who") ζητεῖ ζητέω (vipa--3s) ἀποκτείνειαι; ἀποκτείνω (purp. inf./aa; "to kill") σε σύ (nra-2s)

ANALYSIS VERSES 19 – 20:

1. After Jesus establishes Himself as the pattern for +V that is willing to do the will of God and therefore trustworthy, He now demonstrates the Jews blatant disregard for doing God's will and therefore -V.
2. He does so by bringing **Moses** and **the Mosaic Law** into the picture.
3. We know that the Jews venerated/held in high esteem **Moses** and were quite proud that they were recipients and custodians of **the Law**.
4. The sense of His question, **"Did not Moses give you the Law, and yet none of you carries out the Law?"**, is rhetorical in nature and demands an affirmative response for both parts.
5. He is not questioning either aspect of His statements, but declaring a reality regarding the Jews.

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6. Furthermore, it reflects a contrast of a positive action of giving **the Law** by **Moses**, compared to a negative application of it by Jesus audience.
7. Jesus purpose for bringing **Moses** and **the Law** into the picture by design is to serve as proof regarding His statement about +V and –V in vs.17.
8. In other words, even though the Jews claimed Divine authority for **Moses** and recognize **the Law** as originated from God (Act.7:53 cp. Act.18:12-13), they did not know of the true teaching of either **Moses** or **the Law**.
9. First and foremost, if they had taken **Moses** seriously, they would have recognized that Jesus was the fulfillment of the prophecy regarding the “second **Moses**”. Deu.18:15-18
10. And further evidence is in the “pudding”, as not any of them accurately **carries out the Law** or its intent. Mat.23:23
11. Due to the –V of corporate Israel at the time, legalism and man’s traditions were incorporated into **the Law**, which evolved into a system of salvation by works, rejecting the principles of grace and mercy.
12. It perpetuated a religious system of leaven that allows for men to pursue their own STA agendas, ideas and traditions and subsequently reject the real truth concerning **the Law**. Mat.15:1-14
13. The Jews considered the human viewpoint oral tradition incorporated into the Law as equal to **the Law** and thereby removed the precedence/eminence of God’s directive will.
14. Even though this distortion of **the Law** mechanically was produced by the negative religious leaders of the times, the “sheep/common Jews” of Israel manifest themselves just as negative, since they willingly adhered to the current system of Judaism.
15. This points to the principle that all volition is culpable for their own choices and actions in life.
16. They perfectly reflect –V not knowing whether the Judaistic teaching they hear and accept is of God or of man, since they regard it all as “Divine” and with equal authority.
17. Even though others may have manufactured the legalistic system in place, because they adhere to that system, they too fall under the same guilt/condemnation for what this religious system produces.
18. This is the force of Jesus third and final question of vs.19, “**Why do you seek to kill Me?**”
19. It has been revealed that this plot to murder Jesus had been underway for at least a year if not 18 months, depending upon the timing of the Feast in Joh.5:1:
 - A. If the Feast of Booths, then a year has elapsed.
 - B. If the Feast of Pentecost, then 18 months have passed.
20. Because Judaism rejects salvation through faith in their Messiah, they are predisposed to reject Jesus on any grounds of spiritual import and alternatively consider Him to be blasphemous in His claim as God, and worthy of death. Joh.5:18
21. Though His question specifically nails the intent of the Sanhedrin and their plot to murder Him, one cannot overlook the fact that His question is directed to the crowd as a whole, and thereby implicates their intentions regarding His Person.

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22. In addition, if all of His questions are not directed at the crowd as a whole, why doesn't Jesus correct the crowd's proposed misconception as to whom He is directing His accusation?
23. Their reply suggests exteriorly a claim of incredulity and ignorance and thus innocence in this matter as **the multitude answered** Him and said, **"You have a demon! Who seeks to kill You?"**
24. In addition, their reply is designed to remove any blame He has placed upon them, back to Himself.
25. It is an attempt to rationalize their own -V by asserting that Jesus is insane and that none of them personally are seeking **to kill Him**.
26. But their response does not mean they had no knowledge of the plot as at least some of them knew as vs.25 reveals.
27. The true sense and emphasis of their response is, "Only one who is insane would place this burden of guilt upon us! We are not responsible for a scheme of this nature".
28. But what Jesus is emphasizing is the fact of the reality that because of their -V and adherence to the teachings of Judaism, they are guilty by association.
29. Though none of **the multitude** may be the "trigger men" plotting His murder; they still are collaborators in principle.
30. And that principle is that all negative volition of men corporately is culpable before God in their rejection of His plan and the resultant unrighteous hostility it produces towards +V. Joh.7:7; 15:18-19; 17:14; 1Joh.3:13
31. They are -V, reject Him as God and Messiah just as the religious leaders do and therefore are not His allies, but His enemies.
32. In addition, since they are "blind" to the true teaching of Scripture, they cannot effectively discern between the accusations of the religious leaders under their system of legalism and what is right and true regarding Christ.
33. All -V, even negative believers, are enemies of Christ and what He represents. Phi.3:18
34. Just because they are not in "charge" of the murder scheme does not exonerate them from guilt of passing judgment against Him, via the legalistic system under which they operate.
35. An issue He makes clear in vs.24.
36. Therefore, Jesus now cites the perfect example of their failure to carry **out the Law**, by associating their -V under the term "**seek**" with the -V of their spiritual authorities.
37. And because they are -V, they in turn support the murderous intentions of their spiritual leaders, whether they recognize and own up to it or not.
38. Just as all unbelievers are associated with their father Satan, so all unbelievers associate and align themselves with his lies and murderous intentions. Joh.8:44 cp. Rev.12:5-6
39. And because the Jews corporately in unbelief reject His Messianic claims, they too are held accountable for His death. Cp. Act.3:12-15 *where Peter and John heal the lame man in Jerusalem and Peter replying to the people (not just Jewish leadership) condemns the Jews (-V Israel corporately) for murdering their Messiah.*

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40. And the irony is, the very blasphemous ascription they give to Christ denoting their total rejection of His Person i.e., “**You have a demon**”, is the very influence they are under.
41. It is an attempt to ascribe to Christ mental dementia/lunacy, inferring that He has a personality disorder (here a persecution complex that He is expressing by indicting **the whole multitude**) common in those **demon** possessed.
42. Their slander imputes to Him the manifestation of their own anger/hatred regarding His Person and remarks of their rejection of **Moses** and **the Law** and attempt to make Him look like He is out of His mind in **all** that He has implied in vs.19.
43. Observation: Let +V know that –V cannot effectively intimidate the truth, therefore they will **seek** to intimidate the truth bearer.
44. **A demon** was recognized as a malignant/malicious spirit that afflicted men with various evils ranging from physical maladies to mental derangement. Luk.8:2, 27ff; 9:37-42; 11:14; Joh.10:20; Act.19:11-16 *read for humor*.
45. They are fallen angels headed by Satan and have tremendous power over those who belong to the kingdom of darkness.
46. They also have the potential, under the permissive will of God, to afflict believers for various purposes. Job 1:6-12; 2Cor.12:7
47. Even though a believer cannot be possessed (1Joh.4:4), anyone can be **demon** influenced through the thought processes.
48. And what these Jews (and negative Christians today) reflect through their –V is that one of the major demonic attacks towards men in the A/C is through distortion of Scripture. 2Cor.11:4
49. It is Satan and his demon’s sole goal in existence to attack the truth at every corner, through any means allowed by God, in order to advance the plan of darkness and upset the POG.
50. And their influence is made possible through the –V of man failing to isolate the STA.
51. And because the system of Judaism is not capable of effectively isolating the STA, the system and all that adhere to it promote and advance Satan’s plan to include the murder of Messiah.
52. Again, the irony can’t be missed: Jesus condemns the –V unbelief of the crowd by associating them with the murderous intentions of the Sanherin, who are associated with the murderous intentions of their father the devil, and they in turn associate Jesus with the very influence governing their own souls.
53. The principle is crystal clear: Man/volition either serves God and all that He stands for (+V) or he serves Satan and what he stands for (-V). Mat.6:24
54. Christ further substantiates the fact that the multitude is –V and blind to what God teaches versus what comes from negative souls of men in vss.22-23.
55. *See the Doctrine of Demonism.*

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EXEGESIS VERSES 21 – 24:

GNT John 7:21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε.

NAS John 7:21 **Jesus answered and said to them, "I did one deed, and you all marvel.** Ἰησοῦς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (nrdm3p) ἐποίησα ποιέω (viaa--1s; "I did/performed") Ἐν εἷς (card. adj./an-s; "one/single") ἔργον (n-an-s; "deed/work") καί (ch) πάντες πᾶς (adj.-nm-p; "you all") θαυμάζετε. θαυμάζω (vipa--2p; "marvel/wonder/are amazed"; same as 3:7; 4:27; 5:20,28; 7:15)

GNT John 7:22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομὴν οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

NAS John 7:22 **"On this account Moses has given you circumcision (not because it is from Moses, but from the fathers),** διὰ (pa +) τοῦτο οὗτος (apdan-s; "On this account/because of this thing") Μωϋσῆς (n-nm-s) δέδωκεν δίδωμι (viPFa--3s; "has given/gave") ὑμῖν σύ (nrd-2p; "you all") τὴν ἢ περιτομὴν περιτομή (d.a. + n-af-s; "circumcision"; used 36x; the ritual of, as stipulated in the Mosaic Law, Lev.12:1-3) οὐχ οὐ (neg. +) ὅτι (causal conj.; "because") ἐστὶν εἰμί (vipa--3s) ἐκ (pabl) τοῦ ὁ Μωϋσῆς (d.a. + n-ablm-s) ἀλλ' ἀλλά (strong. adv.) ἐκ (pabl) τῶν ὁ πατέρων πατήρ (d.a. + n-ablm-p; "the fathers") **and on the Sabbath you circumcise a man.** καί (cc) ἐν (pL of time) σαββάτῳ σάββατον (n-Ln-s; "a Sabbath"; inferring any Sabbath) περιτέμνετε περιτέμνω (vipa--2p; "you all circumcise") ἄνθρωπον. ἄνθρωπος (n-am-s)

GNT John 7:23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

NAS John 7:23 **"If a man receives circumcision on the Sabbath that the Law of Moses may not be broken,** εἰ (conj. intro. 1st class condition; "If") ἄνθρωπος (n-nm-s) λαμβάνει λαμβάνω (vipa--3s; "receives") περιτομὴν περιτομή (n-af-s; "circumcision") ἐν (pL) σαββάτῳ σάββατον (n-Ln-s) ἵνα (conj./purpose; "in order

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that) ὁ νόμος (d.a. + n-nm-s; "the law") Μωϋσέως, Μωϋσῆς (n-gm-s) μή (neg. +) λυθῆ λύω (vsap--3s; root meaning to loose/release, hence of laws "broken/subvert or do away with/deprive of authority"; same as 5:18) **are you angry with Me because I made an entire man well on the Sabbath?** χολᾶτε χολάω (vipa--2p; for correct English sense "are you angry"; hapax; lit. it means to be full of black bile or gall/to be bitterly angry") ἐμοὶ ἐγώ (npd-1s; "with Me") ὅτι (conj.; intro. ind. discourse) ἐποίησα ποιέω (viaa--1s; "I made") ὅλον ὅλος (a--am-s; "an entire/whole") ἄνθρωπον ἄνθρωπος (n-am-s) ὑγιῆ ὑγιής (a--am-s; "whole/well/sound in body/healthy; same as 5:6,9,11,14,15) ἐν (pL) σαββάτῳ; σάββατον (n-Ln-s)

GNT John 7:24 μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.

NAS John 7:24 **"Do not judge according to appearance, but judge with righteous judgment."** μή (neg. +) κρίνετε κρίνω (vimppa--2p; "Do not judge/lit. stop judging") κατ' κατά (pa) ὄψιν, ὄψις (n-af-s; "what is seen/outward or overt appearance/ countenance or face"; used 3x) ἀλλά (strong adv.) κρίνετε. κρίνω (vimppa--2p; "judge") τὴν ἡ (dafs +) δικαίαν δίκαιος (a--af-s; "righteous/right"; same as 5:30; denotes the standard used for judging) κρίσιν κρίσις (n-af-s; "judgment")

ANALYSIS VERSES 21 – 24:

1. Jesus' comments must continue to be viewed as addressing the system of Judaism and its beliefs, which incriminates His audience that subscribe to it.
2. **Jesus** ignores the crowds petty and insulting remarks attempted to degrade His Person and rather confronts them with logical Scriptural support for His analysis of them, as well as support for His own actions and teaching.
3. He uses reason, while avoiding any emotionalism, which proves the fact that they do not understand nor carry out the true teaching and thus intent of the Mosaic **Law**.
4. He does so by bringing forth pertinent facts regarding **the Law**.
5. His illustration is based on the issue of the ritual of **circumcision** and how it takes precedence over **the Sabbath**.
6. The phrase, **"I did one deed"**, harks back to the event of the healing of the crippled man by the pools of Bethesda as recorded in Joh.5:1-18, some 1 – 1½ years earlier.
7. Though He had done many miracles in and around Jerusalem (Joh.2:23), it was this particular event that stands out because of the instant notoriety and condemnation it received. Cp. Joh.5:16

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8. This seeming flagrant rebellion against Judaistic law and under these circumstances, would be the kind of news that would be spread quickly and most would be privy too.
9. In addition, it was the specific event that gave the leadership of Israel their legal grounds to take issue with Christ and His Messianic claims.
10. Immediately they began to persecute **Jesus**, heightening their agenda to kill Him, based on their legalistic interpretation of *the Sabbath* law that viewed Him as violating the Mosaic injunction of working on *the Sabbath*.
11. It was a strong bone of contention between **Jesus** and Jewish leadership that He continually threw in their face. Joh.9:1ff cp. vs.14, 16; cp. Luk.6:6-11; 13:10-17; 14:1-5
12. It is with understanding of the seeming conflict of **Jesus** able to perform a miracle of healing on *the Sabbath* contradicting the legalist interpretation of **the Law**, that the true force of the phrase, “**and you all marvel**”, comes out.
13. The Jews are still amazed and confounded that He had the power to heal in seeming violation of **the Law**.
14. And their confusion over this issue is because they are negative and do not know the teaching of God regarding *the Sabbath* and the intent of its inclusion in **the Law**.
15. To them, it is paradoxical/contradictory that God would give this man **Jesus** the power to heal in the face of blatantly violating His own laws. (*Not that Jesus violated God's law, but violated the Jews legalistic interpretation of the Law.*)
16. In fact, the only other logical conclusion and pat answer that the Jews could infer to rationalize Jesus' actions and teaching is that He operated under some form of paganism and was demon possessed. Joh.8:48; 10:20-21
17. Which in turn was the same accusation that they used against John the Baptist in reaction to His stand for the truth. Luk.7:33
18. Observation: Don't be surprised if –V slanders you or your church with the title “evil”, which is exactly how reversionists see things under reverse process thinking i.e., what is good is evil and what is evil is good (See Doctrine of Reversionism). Isa.5:20
19. Observation: Legalists that attach themselves to a sound communicator and are not willing to cough up this baggage will experience confusion when they learn of the freedoms in Christ he engages in and yet still manifests that God is behind him by teaching truth Bible class after Bible class.
20. This passage points out once again that legalism (adding to BD via traditions of men) is STA activity and constitutes leaven that if not dealt with according to Scripture will destroy the intent of grace as provided for in God's plan. Mat.16:6-12 cp. Act.15:10
21. And Scripture indeed confronts and recognizes this particular STA trend as **Jesus** makes clear in vs.22, “**On this account/because of this thing, Moses has given you circumcision....and on the Sabbath you circumcise a man**”.
22. In addition, He rightly explains that though **circumcision** was included under the Mosaic corpus (Lev.12:3), it did not originate with him as noted in the parenthesis, “**(not because it is from Moses, but from the fathers)**”.
23. The Old Testament makes clear that this ritual was instituted through Abraham and practiced among the Jews from that time forward. Gen.17

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24. That **Jesus** does not state that **circumcision** began specifically with Abraham, but rather refers to “**the fathers**/abl-m-pl/πατέρ”, is designed to force this crowd to think back from whence its origination began.
25. In other words, that this ritual was practiced by the Jewish patriarchs before the time of the giving of **the Law**, removes the “pedestal” that Jesus’ audience has placed the man **Moses** upon.
26. In addition, if this aspect of **the Law** originated before **Moses** and went all the way back to Abraham, then why was it incorporated into **the Law**?
27. The logical conclusion that any normal Jew would have to surmise is, “because it was a law given by God himself”.
28. Therefore, the parenthetical comment is designed to force the thinking of His audience to reason that God Himself initiated the ritual of **circumcision** to be applied, even when the work of this ritual occurred on a **Sabbath**.
29. A directive of God that the Jews even of this time fastidiously kept as 22c emphasizes, “**and on any given Sabbath you all circumcise a man**”.
30. Therefore, any clear thinking individual must conclude that God did not design the **Sabbath** law for the purpose or intent of neglecting or rejecting any other of the principles of **the Law**.
31. And it is the legalism of Judasim as applied to **the Law**, including the **Sabbath** law, that forces man to violate other principles of Scripture and thus destroys the intent of God’s word. Mat.15:3,9 (*Cp. vs.12 that truth regarding legalism offends the legalist.*)
32. God in His omniscience knew that men would take liberties with His Word to include arrogantly incorporating their own rules to His Word, and has made provision in His Word to counter attack this STA approach.
33. **Jesus** has with Scripture and logic revealed that the legalism that Judaism operates under regarding the **Sabbath** is hypocritical, as they too engage in work on the **Sabbath**.
34. In addition, it emphasizes that the intent of the **Sabbath** law was not to cease from or deny application of doctrine towards others. Cp. Luk.14:1-6
35. And it is that aspect of intent that **Jesus** now emphasizes in vs.23, “**If a man receives circumcision on the Sabbath that the Law of Moses may not be broken, are you so bitterly angry with Me because I made an entire man well on the Sabbath?**”
36. The first class condition of vs.23a states that indeed the reason that this ritual is applied to the eight-day-old male, even **on the Sabbath**, is so that God’s will is not violated or **broken** in this regard.
37. Therefore, the precedence to determine the intent of any aspect of Scripture is to compare it to other scripture that addresses or impacts the same subject.
38. All of the Bible is to be in harmony with itself and does not contradict itself.
39. And only by researching all that God says regarding any category or principle of doctrine can one discern the intent of that category or principle. (*This is why we do doctrines that address the full scope of revelation concerning that particular principle.*)
40. And anyone, who adds too via his or her own man-made rules/ideas or removes principles that apply to the doctrine, destroys or distorts the true intent of the doctrine.
41. This hermeneutic principle is simple; Scripture must be interpreted by Scripture.

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42. The gist/main idea therefore, of His question in vs.23a is, “if its God’s will to engage in a work **on the Sabbath**, in order to maintain fidelity to another aspect of His directive will, then obviously the intent of the law to cease working does not include dismissing His other known directives.
43. And by establishing the true intent in this regard, it sets up the logical conclusion of His question in vs.23b, “Why therefore, are you all taking issue with me for maintaining fidelity to God’s will for Messiah to heal **on the Sabbath**?”
44. And the proof that indeed it was God’s will for Messiah to engage in healing, even **on a Sabbath** is two fold:
- A. First it was prophesied that Messiah’s ministry would be one of miracles and healing. Isa.35:5,6 cp. 42:7
 - B. Second, that His healing **on the Sabbath** was not in violation of **the Law** is substantiated by His power to do so.
45. His argument is loud and clear, “Judaism sets aside the **Sabbath** regulation to deal with a small member of the body, while I am dealing with a whole or **entire** person”.
46. If the foreskin of the male phallus is of such significance to be dealt with **on the Sabbath** in order to fulfill another directive of **the Law**, how more important is a complete human and God’s directive for Me to heal?
47. Another subtle point implied in Jesus’ logic is that the work the Jew’s engage in actually wounds and removes a portion of the body, while He has not wounded, but healed.
48. Vs.23b has a word play when He says, “**I made** a whole **man** whole”.
49. In vs.24, **Jesus** admonishes the crowd with an adjunction, “**Do not judge according to appearance, but judge with righteous judgment**”.
50. His command in the Greek means literally, “stop judging”, indicating an action in progress by His audience of which they are to refrain.
51. For one to **judge according to appearance** denotes a superficial evaluation omitting mitigating facts that have bearing on the situation.
52. What may look “guilty” on the surface, may in fact be “innocent” or vice versa.
53. Without knowing all the facts, then there is no way to truly evaluate the intent, motives and accountability of the accused with regard to the charge.
54. **Jesus** does not say it is wrong to make judgments regarding others, **but** that **judgment** is to be based on a **righteous** standard.
55. And the only true **righteous** standard afforded us to evaluate others is BD.
56. Case and point:
- A. The Jews did not **judge** Christ’s actions based on the intent of the law of the **Sabbath** as defined by putting together all the facts that Scripture reveals that constitutes what working **on a Sabbath** is.
 - 1) Refraining from the normal work of commerce and the pursuit of living grace and give attention to the family. Exo.16:22-30 cp. 20:8-11; Jer.17:21-22
 - 2) It is to be used as a time for reflecting upon and giving thanks for God and His plan. Exo.31:16-17; Isa.58:13-14a
 - 3) It was a test for the Jews to faith-rest that God would provide all of their needs. Exo.35:2-3
 - 4) It did not preclude the priest from carrying out the work of priestly duties or others from applying under ritual law. Num.28:9ff; Eze.46:4ff

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- B. In addition, they employed their own legalistic interpretations concerning **the Law** further skewering it as a tool for evaluation.
 - C. They condemn an innocent party by imputing an unrighteous action to a perfect **righteous** action.
57. The reality then, is that the Jews were **angry** with Him and condemning Him based only on their legalistic rules, not because He had violated some principle of God's will.
 58. This is one of the problems that any person can easily fall into i.e., the quick desire to make snap decisions and judgments without having all the pertinent facts before oneself.
 59. Application: Recognize that you may not have all the facts and don't jump to conclusions without the facts, especially a situation that condemns another.
 60. Application: The Board (and individuals) are to dismiss any accusation brought upon another that does not meet the **righteous** standards of **judgment** as defined in Scripture or a situation where facts or evidence is lacking.
 61. As one person so aptly put it, emotional responses produce jerk reflexes, indicative of jerks.

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EXEGESIS VERSES 25 – 27:

GNT John 7:25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτείνειν;

NAS John 7:25 **Therefore some of the people of Jerusalem were saying,** οὖν (*infer. conj.*) τινες τίς (*indef. pro./nm-p; "some of the people"*) ἐκ (*pAbl*) τῶν ὁ Ἱεροσολυμιτῶν, Ἱεροσολυμίτης (*d.a. + n-AbIm-p; "Jerusalemites"; reflects those residing in Jerusalem*) Ἔλεγον λέγω (*viIPFa--3p*) **"Is this not the man whom they are seeking to kill?** ἐστὶν εἰμί (*viPa--3s*) Οὐχ οὐ (*neg.*) οὗτος (*near dem. pro./nm-s; "this one/man"*) ὃν ὅς (*rel. pro./am-s; "he whom"*) ζητοῦσιν ζητέω (*viPa--3p; "they are seeking"; ref. Sanhedrin*) ἀποκτείνειν; ἀποκτείνω (*inf. of purpose/aa; "to kill/murder"*)

GNT John 7:26 καὶ ἶδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

NAS John 7:26 **"And look, He is speaking publicly, and they are saying nothing to Him.** καί (*cc*) ἶδε (*particle of interjection; "look/ behold!"*) λαλεῖ λαλέω (*viPa--3s; "He is speaking/talking/communicating"*) παρρησίᾳ (*n-df-s; "freedom of speaking/openly/frankness/publicly"; same as 7:4,13*) καί (*cc*) λέγουσιν. λέγω (*viPa--3p; "they are saying"; ref. religious rulers*) οὐδὲν οὐδεὶς (*adj. pro./an-s; "nothing/not one thing"*) αὐτῷ αὐτός (*npdm3s*) **The rulers do not really know that this is the Christ, do they?** οἱ ὁ ἄρχοντες ἄρχων (*d.a. + n-nm-p; "first in rank or order/rulers/commanders/chiefs etc."; used of Nicodemus in 3:1*) μήποτε (*inter. part.; "perhaps denying"; denotes a negative speculation contrary to an otherwise known fact, but is not fully certain of the speculation +*) ἀληθῶς (*adv.; "truly/really"*) ἔγνωσαν γινώσκω (*viaa--3p; "know/have figured out/do not really know, do they?"*) ὅτι (*conj. ind. disc.; "that"*) οὗτος (*near dem. pro./nm-s*) ἐστὶν εἰμί (*viPa--3s*) ὁ Χριστός; (*d.a. + n-nm-s*)

GNT John 7:27 ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.

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NAS John 7:27 "**However, we know where this man is from;** *ἀλλά (strong adv.; "But/However") οἴδαμεν οἶδα (viPFa--1p) πόθεν (adv.; "from where/from what place") τοῦτον οὗτος (near dem. pro./am-s; "this man/this one") ἐστίν· εἰμί (vipa--3s) but whenever the Christ may come, no one knows where He is from."* *δέ (cc) ὅταν (conj.; "whenever/until such time"; views the expectation of occurrence as something that ultimately will happen, but not immediately) ὁ Χριστός (d.a. + n-nm-s) ἔρχεται ἔρχομαι (vspd--3s; "might come") οὐδεὶς (adj. pro./nm-s; "no one") γινώσκει γινώσκω (vipa--3s; "knows/has the knowledge) πόθεν (adv.; "from where") ἐστίν· εἰμί (vipa--3s)*

ANALYSIS VERSES 25 – 27:

1. Jesus' candid, bold and direct teaching in Bible class that day resulted in stimulating the thinking of His audience.
2. The phrase, "**Therefore some of the people of Jerusalem were saying**" indicates the geographical admixture of Jews in His audience being:
 - A. The Jewish leadership of the Sanhedrin who reside in **Jerusalem**, called "the Jews". Vss.11, 13, 15
 - B. The overall multitude of Jews including those living outside the metropolitan area who have pilgrimaged for the feast.
 - C. And the Jersualemites living within the city.
3. News of Jesus' miracle of healing the lame man on the Sabbath and the antagonism it caused with the religious leaders would be news that would travel through all the circles.
4. But obviously, those who lived in town and in constant touch with local personalities and issues would be privy to the full scope of hatred emanating from their **rulers**.
5. And that is, the preliminary response by "the Jews" over "the miracle" was not temporal or isolated, but a serious and ongoing intention to do Jesus in.
6. That is the force of the present verb "**they** keep on **seeking**" in the response evoked from the sector of Jerusalemites in the clause, "**Is this not the man whom they are seeking to kill?**"
7. The ongoing murder plot against Jesus was not a well-kept secret and at least **some of the people** living in **Jerusalem** are definitely aware of the Jews intentions.
8. But what they can't figure out and what sets them aback is that knowing the intensity of the Jews with regards to killing **Him**, no one is making any moves in that direction.
9. That is the force of vs.26a, "**And look/ behold/pay attention to this fact, He is speaking publicly/openly/without restraint, and they are saying nothing to Him**".
10. And what truly astonishes these **people** is that not only have **they** not shown any physical force to apprehend Jesus, but also **they** are not even verbally responding to Jesus' disparaging/faultfinding teaching against the legalistic religious system **they** stand for.

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11. The fact that they had **nothing**/not one thing to say indicates that the effectiveness of Jesus teaching regarding their legalistic viewpoint of the Sabbath was sufficient too at least temporarily disarm any present motives to seize **Him**.
12. It shows that the logic of sound BD is concrete enough that when legalists are put on the spot, it at least temporarily disarms them and **they** really have no sound defense.
13. It also shows that there is no true confidence in legalistic Biblical views that men may have when confronted with the truth.
14. And it is the fact of Jesus “stumping” the religious leaders in this manner that raises doubt amongst those who know of their agenda.
15. Because of their hesitancy of moving forward, this sector of the multitude begin to speculate, “**the rulers do not really know that this is the Christ, do they?**”
16. Observation: Lack of confidence and vacillating with regard to what you believe, especially in a leadership role, promotes instability and uncertainty among those around you.
17. Jesus is compared to **the rulers** and is seen as one whose very logic, because it is based on doctrine, emulates confidence and courage versus those who are wishy-washy and weak.
18. Because of this, in these people’s thinking, they now try to explain the lack of action by the authorities and so speculate that **they** must have altered their opinion of Jesus.
19. In their minds, the situation implies that Jesus is now somehow immune to the murder plot, therefore maybe **they** have come to realize that indeed **this one is the Christ**.
20. However, that they have no solid grounds to base their speculation upon, it is short lived and they immediately dismiss their own suggestion.
21. They then begin to think about and insert their own ideas with regard to Messiah in vs.27.
22. It is vs.27 that points out that though these Jews had a legitimate cause for their speculation, their ignorance regarding the WOG place them in no better position to offer conjecture about Messiah.
23. Though their statements regarding Messiah was not uncommon, neither was it universally held in Israel.
24. In fact, there wasn’t any specific or definitive view of teaching on Messiah, which universal agreement in Israel was forthcoming.
25. This points out that religious reversionists are frustrated in their approach to BD and not provided with insights into the truth.
26. These people’s opinions are three fold in revealing their ignorance.
27. In addition, they prove to reflect the negative aspect of Jesus’ preceding teaching of judging in vs. 24, “*Do not judge according to appearance, but judge with righteous judgment*”.
28. The first statement, “**However, we know where this man is from**”, indicates an evaluation of **Him** held predominately by the Jewish leadership. Cp. Vs.52
29. However, this speculation is false and derived from a superficial investigation of the facts of His birth.
30. Because they do not fully investigate Jesus origination, they are also misled to think that He is from Nazareth rather than His true birthplace, Bethlehem.
31. It only “appears” that they **know where He is from**.

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32. It is vs.27b that reveals specifically that their evaluation is not based on a righteous standard, i.e., BD.
33. The phrase, “**but whenever the Christ may come**” reveals that even in the midst of Messianic expectation in Israel, uncertainty and a true lack of confidence is manifested in their thinking as to its timing.
34. These Jews reflect that their understanding regarding Scripture is that though Messiah’s appearance is eminent, no one can really know when and it is probably a distance into the future.
35. This is because they have not put together the timing facts of the 1st advent as revealed in Scripture, specifically Daniel’s 70 weeks. Dan.9:24-27
36. The final clause, “**no one knows where He is from**” is a misnomer and again reflects a disregard concerning the Old Testament.
37. It is clear in the OT that Bethlehem is designated as the birthplace of Messiah. Mic.5:2
38. In addition, **the rulers** of Israel responsible for the teaching of Scripture to the people and even others of the multitude knew of this OT reference as seen in Mat.2:4-6 cp. Joh.7:40-42.
39. It is this contradictory and confusing read regarding Messiah that the **people** of Israel had, that reflects perfectly the type of Bible teaching and emphasis regarding Scripture that Israel has been getting.
40. Even though facts of Scripture concerning Messiah have been taught, because of the negative volition of the teachers and Israel corporately and emphasis on a legalistic Law, a clear and precise understanding is void and there is no solid line of doctrinal evaluation for the “sheep” to follow.
41. It points out the confusion spawned by –V in any attempt to teach Scripture.
42. Observation: This is exactly what we see in Christian churches today. Even though facts of the Bible are taught, there is no putting together all of the facts in a clear precise form that is in total harmony with itself and thus provide a clear presentation and understanding of God’s directive will in all matters.
43. That the confusion is rampant in Israel is pointed out by this sector of Jerusalemites in that under their –V, they regard both the when and **where** of Messiah as “can’t know” propositions.
44. Because sound doctrine is not being taught regarding Messiah, they reflect the disorientation it causes as seen in their own conclusions.
45. Therefore, they are “hamstrung” doctrinally and are not only unwilling, but also unable to take the facts of Scripture regarding Him and make a righteous judgment.
46. And because they have drawn such a negative conclusion as to being able to identify Messiah via time in history and origin of birth, then obviously there is no need to research any further there superficial analysis of **where He is truly from**.
47. They reflect clearly –V supporting a legalistic reign by failing to investigate all the facts of the matter, an inclusion of their own human viewpoint read regarding the Bible and failure to properly apply the correct doctrine regarding the matter.

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EXEGESIS VERSES 28 – 30:

GNT John 7:28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Καμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

NAS John 7:28 **Jesus therefore cried out in the temple, teaching and saying,** ὁ Ἰησοῦς (*d.a. + n-nm-s*) οὖν (*infer. conj.*) ἔκραξεν κρᾶζω (*viaa--3s*; "cried out/called out/spoke out in a loud voice"; same as *Joh.1:15* w/ref. to *Joh/Baptist* in his teaching) ἐν (*pL*) τῷ τὸ ἱερῷ ἱερός (*d.a. + adj.-Ln-s*; "the temple"; not the Holy Place but elsewhere in the temple environs) διδάσκων διδάσκω (*circ. ptc./p/a/nm-s*; "while teaching"; emphasizes that the format of His communication is for instructive purposes) καί (*cc*) λέγων, λέγω (*circ. ptc./p/a/nm-s*; "saying"; emphasizes His words or content) **"You both know Me and know where I am from;** Καμὲ κάγώ (*emphatic use cc+ & npa-1s*; "Indeed Me"; the accusative of the pers. pro. denotes He is the object of their "knowing") οἴδατε οἶδα (*viPFa--2p*; knowledge of the past with existing results) καί (*cc*) οἴδατε οἶδα (*viPFa--2p*) πόθεν (*adv. of place*) εἰμί· (*vira--1s*) **and I have not come of Myself, but He who sent Me is true, whom you do not know.** καί (*adversative/contrastive use of conj.*; "yet/but") οὐκ οὐ (*neg. +*) ἐλήλυθα, ἔρχομαι (*viPFa--1s*; "I did not come") ἀπ' ἀπό (*pAbl*) ἐμαυτοῦ (*reflex. pro. Abl/m/1s*; "Myself") ἀλλ' ἀλλά (*strong adversative*; "but") ὁ πέμψας πέμπω (*d.a. + subs. ptc. /a/a/nm-s*; "the One who sent") με, ἐγώ (*nra-1s*) ἔστιν εἰμί (*vira--3s*) ἀληθινός (*adj--nm-s*; "factual/genuine/reality/true/dependable") ὃν ὅς (*rel. pro./am-s*; "whom") ὑμεῖς σύ (*nprn-2p*; "you all") οὐκ οὐ (*neg. +*) οἴδατε· οἶδα (*viPFa--2p*)

GNT John 7:29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κάκεινός με ἀπέστειλεν.

NAS John 7:29 **"I know Him; because I am from Him, and He sent Me."** ἐγώ (*nprn-1s*; "I Myself") οἶδα (*viPFa--1s*) αὐτόν, αὐτός (*nram3s*) ὅτι (*causal conj.*; "because") εἰμι εἰμί (*vira--1s*) παρ' παρά (*pAbl*) αὐτοῦ αὐτός (*nraBlm3s*) κάκεινός κάκεινος (*enclitic cc & remote dem. pro. /nm-s*; *emphatic use*; "indeed/certainly that One") ἀπέστειλεν. ἀποστέλλω (*viaa--3s*; "sent with a commission"; a divinely sanctioned delegate) με ἐγώ (*nra-1s*)

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GNT John 7:30 Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

NAS John 7:30 **They were seeking therefore to seize Him;** Ἐζήτουν ζητέω (viIPFia--3p; "they were seeking") οὖν (infer. conj.) πιάσαι, πιάζω (inf. of purpose/aa; "to seize/capture/ arrest/apprehend"; used 12x) αὐτὸν αὐτός (nram3s) **and no man laid his hand on Him, because His hour had not yet come.** καί (adversative/contrastive use; "yet") οὐδεὶς (adj. pro./nm-s; "no man") ἐπέβαλεν ἐπιβάλλω (viaa--3s; "cast upon/laid upon") τὴν ἢ χεῖρα, χεῖρ (d.a. + n-af-s; "the hand") ἐπ' ἐπί (pa) αὐτὸν αὐτός (nram3s) ὅτι (causal conj.) αὐτοῦ. αὐτός (nprgm3s) ἡ ὥρα (n-nf-s; "hour") οὐπω (adv. "still not yet) ἐληλύθει ἔρχομαι (viPluPFa--3s; "had come"; PluPF denotes action completed up to a time in the past; His time of ministry was not yet over)

ANALYSIS VERSES 28 – 30:

1. The human viewpoint garbage espoused by the Jerusalemites does not go unopposed by **Jesus**.
2. Though the Jerusalemites may reflect only one erroneous viewpoint of the multitude, their disorientation, ignorance and distortion of righteous judgment and thus blindness to the truth of BD, is representative of Judaism corporately.
3. In turn, though it is this fallacious system of worship that underwrites the thinking of Israel, it is the individuals who have attached themselves and perpetuate its false ideologies that are ultimately responsible for its perversities under the principle of volition.
4. **Jesus therefore** addresses them directly.
5. The phrase, “**cried out in the temple**” denotes that Jesus’ voice is now raised several decibels and verbally reflects the zeal of His attitude regarding the human viewpoint circulating concerning **His** Person.
6. It has a nuance of righteous indignation coupled with a desire to “drive” **His** point home.
7. The words, “**teaching and saying**” indicates that the content of **His** words have a two-fold emphasis:
 - A. **Teaching** indicates that the content is instructive in nature.
 - B. **Saying** indicates that the content is also designed to address their hmvwpt and therefore is condemning in nature.
8. Though all that He says has the combination of instruction and condemnation intertwined, it is the remainder of vs.28 that is primarily condemning, while vs.29 is primarily instructive.

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9. And both the instruction and condemnation evolve around the principle of “knowledge/to **know**/οἶδα”, the verb used 4x.
10. **His** condemnation points out the Jews lack of knowledge (vs.28b,c) contrasted to the **teaching** that points out Jesus’ extent of knowledge (vs29).
11. The clause, “**You both know Me and know where I am from**” has both a touch of truth and sarcasm combined.
12. Indeed, the Jews knew the physical person of **Jesus** and had some knowledge of **His** background.
13. However, even that information was superficial and therefore there was no real/full knowledge concerning **Him**.
14. Therefore, though they had “γνώσις/knowledge in part” (cp.2Pet.3:18; you grow in stages!), they did not have “ἐπίγνωσις/full or complete knowledge” (cp.1Tim.2:4).
15. This points to the sarcasm of the statement, which could be rendered, “Indeed **you know Me in part and know in part where I am from**”, or even better “**You just think You both know Me and know where I am from**”.
16. In contrast to their ignorance, **Jesus** then points out the reality of **His** Person as He states, “**Yet I have not come of Myself**”, a principle He has espoused before in **His teaching**. Joh.5:30
17. Here, He is stating that the very existence of **His** Person and ministry was not initiated by any act of **His** own human volition.
18. Then in further contrast, He states who originated **His** existence in time i.e., “**but He who sent Me is true**”.
19. He notes that the originality of **His** being and mission was fully dependent upon the will of God the Father, no one else, not even Himself.
20. The word “**true**/ἀληθινός” has the nuance of reality and thus dependable, factual and genuine.
21. The force of this statement notes that the reality of **His** Person is not based on the physical perception or origination of men, but is spiritual in nature, which is the reality behind the existence of all physical creation. Gen.1:1, et al.
22. **His** purpose for stating that **His** Person and ministry are not of Himself, but God’s, by design is to drive home the point that true knowledge regarding Messiah is not based on man’s ideas or physical and speculative perceptions, **but** is dependent upon a higher spiritual source.
23. And it is the void of spiritual reality and understanding concerning God (and thus Messiah) that the Jews and Judaism alike lack in what knowledge they may have.
24. A point **Jesus** unequivocally makes as He states, “**whom you do not know**”.
25. Because of the –V of the Jews and the false legalistic approach that they have to doctrine, their eyes are only on the physical and therefore there is no spiritual insight as to what God’s plan is all about.
26. **His** condemnation is clear, they don’t even **know** God in part, otherwise they would **know** that the Person of Messiah was not based on a physical evaluation, but a spiritual evaluation that also must originate with God.
27. And the fact that they **do not know** God, is in light of all their academic rhetoric of what they understand the Bible to say.

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28. Observation: Religious reversionists can study the Bible all day long, quote the verses, have some knowledge of it and appear to understand God's plan, but in reality they are void of true spiritual insight regarding what they **know** and to that degree, they **do not know** God.
29. Their pseudo judgment/evaluation/critiquing of Him lacks the proper spiritual knowledge to fully recognize who and what Christ is.
30. In vs.29, **Jesus** sets Himself as the antithesis to their complete lack of knowledge of God as He states, "**I know Him; because I am from Him, and He sent Me**".
31. He once again reveals the true nature of **His** origination and Person that is spiritual in makeup, and that is He is God.
32. The extent of **His** knowledge is based on the reality of the hypostatic union.
33. The emphasis of **His** Deity is seen in the phrase, "**I am from Him**", while "**He sent Me**" points to **His** mission at the incarnation.
34. Therefore, the very nature of **His** Person stands upon the foundation that first He is of a spiritual character as God, which must be understood before one can fully understand **His** existence and ministry as man.
35. The condemnation therefore is that the Jews lacked spiritual insight into who Messiah really is because of their -V and adherence to false teaching.
36. The instruction is that a full understanding of Messiah is spiritually based, not physically perceived and must come from God; therefore one must first seek God and if they do they will find **Him** in the Person of Messiah as God-man. (*Note: It all goes back to volition at God Consciousness.*)
37. That at least some of the crowd fully grasped Jesus' claim as Deity in **His teaching** is seen in vs.30, "**They were seeking therefore to seize Him**".
38. The question is, whom specifically does the "**they**" refer to?
39. Some have advanced the following probabilities:
 - A. The sect of the crowd that was blatantly hostile to Jesus. Vs.20
 - B. The Jewish leadership present in the multitude. Vss.11, 13, 15
 - C. The officers of the court sent by the Sanhedrin. Vs.32, 45ff
40. It is known that the chief priests and scribes (lawyers) did not want to be associated with the arrest of **Jesus** on a personal level for fear of the response of the masses. Luk.20:19
41. Though the Sanhedrin included chief priests, scribes, Sadducees and Pharisees, it seems that the Pharisees were the most aggressive and bold in their plot to murder Christ.
42. Because the Sanhedrin could not effectively substantiate their warrant against Christ, they instituted covert operations in attempts to accomplish their objective, although only one was ultimately successful.
 - A. They sent undercover agents to follow Jesus and attempt to trick Him into saying something that would incriminate Him under Roman law. Luk.20:20-26
 - B. Individual groups of Pharisees would attempt to trip Him up with trick questions theologically. Mat.19:3
 - C. They had men who actively attempted to physically arrest Him upon an occasion that would reveal itself. Joh.7:30,32,45ff
 - D. They went inside Jesus' confidants and found one who would betray Him.

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43. There are those who may insist that those mentioned in vs.30 has to be the officers of vs.32 because of the necessary time it would take for the Pharisees to report to the Sanhedrin and the sending of the officers to arrest **Him**.
44. However, there is no reason to break the flow of context in vss.31-32 in order to have the officers present following vs.32 and not now, since all of this is taking place in the temple precincts where all of the religious leaders, etc. would naturally be.
45. Contextually, the most logical conclusion is that the “**they**” refers to “the Jews” currently present in the multitude that were looking for **Him** initially. Vs.11
46. That “the Jews” were some of the Pharisees also makes sense, since it is the Pharisees in vs.32 that hear the multitude’s responses to Jesus and immediately confer with the chief priests readily available at the temple to send in the officers to arrest **Him**.
47. While the logic of Jesus’ previous teaching concerning the Law had temporarily disarmed the Jews present intending to arrest **Him**, they now have further grounds to continue on with the apprehension.
48. And that is the one that really ruffled their feathers, **His** claim of equality with God. Joh.5:18
49. However, their plans are again frustrated as the author now asserts, “**and no man laid his hand on Him, because His hour had not yet come**”.
50. The fact that the means of Jesus’ deliverance is not made known here, is designed to point out that no one was able to effectively muster any attack against Christ apart from the will and timing of God.
51. Though **Jesus** effectively was able to thwart attempts through physical means, the ultimate assurance of any of His deliverances came from the unseen and invisible Father.
52. Principle: No person(s) can effectively interfere or upset the plan of God for the positive adjusted believer that would otherwise neutralize their individual fulfillment of it.
53. **His hour** refers to the time of **His** arrest by the authorities and the final steps that would culminate Jesus’ fulfillment of the Father’s plan for Messiah at the 1st advent.
54. The irony is that God’s plan for His Son to bear the sins of the world on the cross is brought to fruition by the negative and hostile forces now operating.
55. However, even then, it is only possible as God permits and it culminates into the continued advancement of God’s plan regarding the Christ.
56. All positive believers in line with God’s word must focus on Rom.8:28 when they encounter the hostility and evil plans of others towards them and recognize that nothing happens that God does not allow or use for our ultimate spiritual good.
57. And as **Jesus** serves to prove, nothing that man seeks or can do to us, will barricade our continued advancement and fulfillment of our individual Priesthood.

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EXEGESIS VERSES 31 – 32:

GNT John 7:31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον, Ὁ Χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσῃ ὧν οὗτος ἐποίησεν;

NAS John 7:31 **But many of the multitude believed in Him; and they were saying,** δέ (cc) πολλοὶ πολὺς (adj. used as a pronoun/nm-p; "many") Ἐκ (pAbl) τοῦ ὄχλου ὄχλος (d.a. + n-gm-s; "the multitude") ἐπίστευσαν πιστεύω (viaa--3p; "believed"; point of time) εἰς (pa; lit. "into") αὐτόν αὐτός (nram3s) καί(cc) ἔλεγον, λέγω (viIPFa--3p) **"When the Christ shall come, He will not perform more signs than those which this man has, will He?"** ὅταν (conj.; "when/whenever") Ὁ Χριστός (d.a. + n-nm-s; "the Christ/the Messiah") ἔλθῃ ἔρχομαι (vsaa--3s; "might come"; the force of the potential is its consummation; what follows marks the potential as being reality) μὴ (neg. +) ποιήσῃ ποιέω (vifa--3s; "will not perform"; lit; will He do not..?; expects a negative answer +) πλείονα πολὺς (adj. used as a comparative/an-p; "more than those") σημεῖα σημείου (n-an-p) ὧν ὅς (rel. pro./gn-p; gen of reference; "of which"; defines limits of "more than those" as being the cumulative result) οὗτος (near dem. pro./nm-s; "this man/one") ἐποίησεν; ποιέω (viaa--3s; "did/performed") (supply - "will He?")

GNT John 7:32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.

NAS John 7:32 **The Pharisees heard the multitude muttering these things about Him;** οἱ ὁ Φαρισαῖοι Φαρισαῖος (d.a. + n-nm-p) Ἦκουσαν ἀκούω (viaa--3p) τοῦ ὄχλου ὄχλος (d.a. + n-gm-s; "the multitude/crowd") γογγύζοντος γογγύζω (circ. ptc./p/a/gm-s; "when they were muttering/grumbling/complaining"; used 8x; always in the sense of a complaint; same as 6:41,43,61) ταῦτα, οὗτος (near dem. pro./an-p; "these things") περὶ (pg; "concerning/about") αὐτοῦ αὐτός (nrgm3s) **and the chief priests and the Pharisees sent officers to seize Him.** καί (ch) οἱ ὁ ἀρχιερεῖς ἀρχιερεύς (d.a. + n-nm-p; "the chief priests"; the chief priests where made up of the Saduceans who formally ruled the Sanhedrin, while the Pharisees ruled

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*practically, cf. The International Standard Bible Encyclopedia) καί (cc) οἱ ὁ
 Φαρισαῖοι Φαρισαῖος (d.a. + n-nm-p) ἀπέστειλαν ἀποστέλλω (viaa--3p; "sent with
 a commission") ὑπηρέτας ὑπηρέτης (n-am-p; "officers/deputies" of the Sanhedrin
 court) ἵνα (conj. purpose; "in order that") πιάσωσιν πιάζω (vsaa--3p; "they might
 seize/arrest") αὐτόν. αὐτός (npam3s)*

ANALYSIS VERSES 31 –32:

1. Again, many interpreters seek to take John's inserts at this point and place their timing as sporadic incidents without any specific order of sequence that occurred throughout Jesus teaching from the time He got to Jerusalem until the end of the Feast.
2. However, the flow of context and order of events does not demand that what is now occurring, did not occur in the order John has placed it.
3. In fact, the context of Jesus teaching lends support for the following responses of the crowd in at least a very near order in which John places them.
4. Jesus has just finished proclaiming Himself as God and thus Messiah. Vs.29
5. It is that aspect of understanding and acceptance of who Jesus was, that was the dividing line between those who **believed** and those who didn't believe.
6. As the Jewish authorities understood correctly His claim of Deity, so did others listening.
7. The authorities reacted with –V and hostility, **but many of the multitude believed in Him** for salvation.
8. Though **many believed**, in the overall scheme of the masses present, this does not mean the majority by any stretch of the imagination.
9. While no one can pin point the exact minute of belief for each of these individuals, there is no reason to not accept that it was during Jesus' present course of teaching.
10. Obviously, the verses John records of this current Bible class, is only a partial excerpt of the entire class.
11. And it was sometime during this period whether an hour or hours that **many** came to faith **in Him**.
12. The preposition εἰς/**in** literally means "into" and denotes the union that occurred from the exercise of their belief that **He** was indeed God and the Promised One.
13. The clincher to their realization that **He** was who and what **He** said **He** was in His teaching, comes from their previous observances of all of the miracles **He** has to date performed. Joh.5:36
14. This is the force of their rhetorical question, "**When the Christ shall come, He will not perform more signs than those which this man has, will He?**"
15. The concluding factor that reinforced their +V to manifest itself for belief was all the miracles Jesus has done.
16. After Jesus dogmatic statement regarding His Deity, **many of** those present put two and two together and came to the right conclusion; "Jesus really is God".
17. It is this element of the crowd that serves as proof that Jesus' miracles had their desired effect upon +V that were truly seeking the truth of His teaching.

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18. They also serve to add to the already diverse mix of attitudes and viewpoints regarding **the Christ** incorporated within **the multitude**.
19. These **many of the multitude**, are set aside as exceptions to the rule of Judaism and have departed from its distorted teaching.
20. Again, while they may be **many**, the overwhelming majority of Israel still adheres to Judaistic beliefs concerning Messiah.
21. And it is Judaistic beliefs that provide the background for discussion in this passage.
22. In addition, they serve to provide the necessary element to fully picture the reality of religious reversionism and that is not until the reversionist is willing to honestly weigh the overwhelming facts of the truth and accept them will they escape reversionism.
23. They picture +V in the A/C who are willing to see through all of the illogical human viewpoint garbage of religiosity and are drawn to the logical truth of God's word and the evidence that supports it.
24. The scenario at hand is the same that we see today in the cosmos.
25. In the midst of all of the confusing and conflicting theological views, the truth continues to be taught and some put two and two together and line up with the truth.
26. While John did not record how God frustrated the Jew's immediate preceding attempt to **seize** Jesus, by whatever means, it did not mean that they took the hint and were willing to back off from their previous plans.
27. This points to the stubborn nature of the reversionist in pursuit of their agendas.
28. While they did not bother to react to the hmvwpt that was being espoused, now that Dvwpt was being circulated through the crowd, it again spurs the Jews to action.
29. This points to the fact that religious reversionists generally will let other hmvwpt theories slide, since it cannot prove their own agendas false, however once Dvwpt is espoused exposing their fallacies, they will seek to counter attack.
30. Once **the Pharisees heard the multitude muttering these things about Him**, they immediately call a meeting with the Sanherdrin, **and the chief priests and the Pharisees sent officers to seize Him**.
31. While there were those who were seeing the truth and conversing about it, they were still quite surreptitious/secret about their opinions and did not publicly voice their approval of Jesus, though they agreed with **Him**.
32. Their fear was due to the fact that anyone who confessed that Jesus was Messiah was in danger of being excommunicated from the synagogue, the center of life for the religious Jew. Joh.9:22
33. The religious leadership was obviously reconnoitering among the masses keeping their ears open looking for the pulse of the people.
34. While **the Pharisees** were more active in opposing Jesus, **the chief priests** were in the place of ultimate power in the nation.
35. Therefore, more effective opposition against Jesus was possible if they combined their authority together.
36. This would further solidify their contention that Jesus was a fraud and an impostor, since both religious parties vehemently opposes **Him**.
37. **The chief priests** refer to the leadership of the Sanhedrin comprised of the wealthy, aristocratic Sadducees.

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38. The fact that the term is plural points out that the situation that was established in the OT was not the situation that existed at this particular time in history.
39. Under the Levitical system **the chief** priest/high priest was appointed for life and only replaced upon his death. Num.35:28
40. Under roman rule, the Romans had taken this authority upon themselves and had appointed and deposed many men as they saw fit for political reasons.
41. Therefore, there were quite a number of men who had occupied the office and retained this courtesy title. (*Kind of like the title President in our country.*)
42. The actual reigning high priest was one Caiaphas. Mat.26:3,57
43. However, the real power behind the rule was his father-in-law, Annas, who actually reigned from 6-15 AD.
44. He was such a dominating force in the religious leadership that although the Romans had deposed him and gave title to another, he was still virtually “pulling the strings”.
45. After his reign, five of his sons, his son-in-law Caiaphas, and a grandson all were appointed as high **priests**.
46. Caiaphas was actually just a puppet leader for Annas as documented:
 - A. The way the term “chief priest is used. Luk.3:2; Act.4:6
 - B. The fact that Jesus is taken to Annas before Caiaphas upon His arrest. Joh.18:13,24
47. **The Pharisees** were the legalistic watchdogs of the religious life of Israel and would keep their finger on the pulse of public sentiment and report back to the Sanhedrin.
48. They operated as the front men for the Sanhedrin as well as made up a part of its judicial force.
49. As soon as they realized the potential for a major change of public opinion, they now scurry to group with the higher powers to be in order to instigate another means to arrest Jesus.
50. And that is by laying the burden of responsibility upon the temple **officers**.
51. These temple police were the official arm of the Sanhedrin and were responsible for maintaining law and order within the temple precincts.
52. They were a picked-out group from the Levites and their leader was an official who commanded high authority, next only to that of the high priest.
53. Their modus of operandi is clear in having the police now involved, as it would keep them aloof from any physical repercussions that may evolve and help maintain their crust of godliness.
54. Since all of this is happening at the temple, the scenario of vs.32 could feasible have taken place in a matter of several minutes.
55. This unholy alliance of **chief priests, Pharisees and officers**, who were not political or religious allies, will ultimately result in Jesus’ arrest.

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EXEGESIS VERSES 33 – 36:

GNT John 7:33 εἶπεν οὖν ὁ Ἰησοῦς, Ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

NAS John 7:33 **Jesus therefore said, "For a little while longer I am with you, then I go to Him who sent Me.** ὁ Ἰησοῦς, (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) Ἔτι (adv.; "Yet/Still) μικρὸν μικρός (adj--am-s; "small/little") χρόνον χρόνος (n-am-s; "time/period or span of time") εἰμί (vipa--1s) μεθ' μετά (pg) ὑμῶν σύ (npg-2p; "you all") καί (cc - temporal sense; "then") ὑπάγω (vipa--1s; "I go/withdraw/depart/leave") πρὸς (pa; "to/toward"; here indicates a face-to-face encounter) τὸν ὁ πέμψαντά πέμπω (d.a. + subs. ptc./a/a/am-s; "Him who sent") με. ἐγώ (npa-1s; "Me"; ref. Christ)

GNT John 7:34 ζητήσετέ με καὶ οὐχ εὑρήσετέ [με], καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.

NAS John 7:34 **"You shall seek Me, and shall not find Me; ζητήσετέ ζητέω (vifa--2p; "You will seek/look for") με ἐγὼ (npa-1s) καί (ch) οὐχ οὐ (neg. +) εὑρήσετέ εὑρίσκω (vifa--2p; "will not find") [με], ἐγὼ (npa-1s) and where I am, you cannot come."** καί (cc) ὅπου (conj. of place; "where") ἐγὼ (nprn-1s; "I Myself"; emphasis on His person) εἰμί (vipa--1s; "I keep on being"; a futuristic present tense) ὑμεῖς σύ (nprn-2p; "you all") οὐ (neg.+) δύνασθε δύναμαι (vipdep--2p; "cannot/are not able") ἐλθεῖν. ἔρχομαι (compl. inf/aa; "to come")

GNT John 7:35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας;

NAS John 7:35 **The Jews therefore said to one another, "Where does this man intend to go that we shall not find Him? οἱ ὁ Ἰουδαῖοι Ἰουδαῖος (d.a. + adj-nm-p; "The Jews"; ref. religious leaders) οὖν (infer. conj.) εἶπον λέγω (viaa--3p) πρὸς (pa) ἑαυτούς, ἑαυτοῦ (reflex. pro./am3p; "one another") Ποῦ ποῦ (inter. adv.; "Where?") οὗτος (near dem. pro./nm-s; "this man") μέλλει μέλλω (vipa--3s+; "about to do**

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something with certainty; hence, intend"; same Joh. 4:47, etc.) πορεύεσθαι πορεύομαι (+ compl. inf./pdep; "to go/journey/travel"; indicates a destination; same Joh. 4:50) ὅτι (ch; "that"; shows result of what He said) ἡμεῖς ἐγώ (nprn-1p; "we ourselves") οὐχ οὐ (neg. +) εὐρήσομεν εὐρίσκω (vifa--1p; "will not find") αὐτόν; αὐτός (npram3s) **He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?** μή (neg. +) μέλλει μέλλω (vipa--3s+) πορεύεσθαι πορεύομαι(+compl. inf./pdep; "He is not intending to go") εἰς (pa; "to") τὴν ἢ διασπορὰν διασπορά (d.a. + n-af-s; "the dispersion"; used 3x, Jam.1:1; 1Pet.1:1; ref. to the scattered Jews from the Babylonian dispersion who continue to live outside the land. This word occurs in Plutarch and is common in the LXX) τῶν ὁ Ἑλλήνων Ἑλλην (d.a. + n-gm-p; objective genitive; received the action of the diaspora; "the Greeks/Hellenistic"; used 25x; used in a wider sense of gentiles or all those who were not Jews) καί (cc) διδάσκειν διδάσκω (purpose inf./pa; "teach") τοὺς ὁ Ἑλληνας; Ἑλλην (d.a. + n-am-p) **"Is He" supplied**

GNT John 7:36 τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν, Ζητήσατέ με καὶ οὐχ εὐρήσατέ [με], καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

NAS John 7:36 **"What is this statement that He said, 'You will seek Me, and will not find Me; τίς (inter. adj./nm-s; "What?") ἐστὶν εἰμί (vipa--3s) οὗτος (near dem. pro./nm-s; "this") ὁ λόγος (d.a. + n-nm-s; "statement/word") ὃν ὅς (rel. pro./am-s; "that/which") εἶπεν, λέγω (viaa--3s) Ζητήσατέ ζητέω (vifa--2p; "You will seek") με ἐγώ (nra-1s) καί (ch) οὐχ οὐ (neg. +) εὐρήσατέ εὐρίσκω (vifa--2p; "will not find") με, ἐγώ (nra-1s) and where I am, you cannot come'?" καί (cc) ὅπου (conj. of place; "where") ἐγώ (nprn-1s; "I Myself") εἰμί (vipa--1s; Present tense used futuristic to denote the ongoing reality at that time) ὑμεῖς σύ (nprn-2p; "you yourselves") οὐ (neg. +) δύνασθε δύναμαι (vipdep--2p; "are not able/cannot") ἐλθεῖν; ἔρχομαι (compl. inf./aa; "to come")**

ANALYSIS VERSES 33 – 36:

1. The inferential conjunction “οὖν/therefore”, looks back to the Temple Police being sent (vs.32) and their arrival upon the scene.

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2. It is the word “**therefore**” that is critical in establishing the purpose and logic behind what **Jesus** is now saying.
3. It would be quite obvious to **Jesus** when the Pharisees (in their distinct garb – Mat.23:5) retreated out of sight and now shortly thereafter the appearance of the Temple Police, that the agenda at hand was to initiate His arrest.
4. In the eyes of the Sanhedrin, who are operating under STA hatred regarding Christ, the primary solution to take care of their “problem” that has been advanced in their scheming against **Him**, is to have **Him** somehow apprehended and killed.
5. Because of the intense and focused hatred that they have, the only feasible way to get rid of **Jesus** is to once and for all remove “**this man**” from the scene.
6. However, their agenda to do so is also conditioned upon their fear of possible repercussions from the Romans and the multitudes.
7. It is this mindset and quandary in the scheme of these religious reversionists that in part colors their thinking and actions in how they respond to **Jesus**.
8. In addition, they reject Christ’s claim of Messiahship and existence as God, only view **Him** as another **man**, and therefore interpret what He says from a purely physical perspective.
9. **Therefore**, His words will be evaluated by them in light of their STA agenda to arrest **Him**, aggravated by their fears of the possible repercussions by others if they do so and will be interpreted strictly from a physical perspective in conjunction with their scheme.
10. **Jesus** however, employs speech that has both physical and spiritual ramifications, as is His habit.
11. **He** once again uses teaching of doctrine to “stump” and confound the religious leaders in their immediate quest of arrest.
12. And the irony is, it is the truth regarding His Person (what the religious leaders reject) that is the doctrine that does it.
13. Jesus’ comments must be understood in the light of the hypostatic union (from which entity of His Person is He speaking i.e., His Deity or His humanity) as well as His use of the present tense of the verbs that have a futuristic emphasis.
14. The opening **statement**, “**For a little while longer I am with you, then I go to Him who sent Me**” has emphasis on His humanity but also brings into focus His Deity.
15. The phrases, “**I am with you**” and “**then I go**” is strictly speaking regarding His humanity.
16. **He** explains to them that His time physically with them is limited and then **He** is returning to the Father **who sent Him**.
17. The exact length of time in view that is left regarding His ministry is some six months, the interval between Sept.-Oct. 32 AD and April 33 AD.
18. **He** is stating that **He** will remain physically present in the world until that time.
19. His emphasis is obviously on the death, resurrection and ascension of His humanity to the right hand of the Father.
20. Though **He** begins by emphasizing His humanity, **He** ends the first sentence by making another clear statement affirming His Divine origin (**then I go to Him who sent Me**).

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21. It denotes that the origination of His Person was dependent upon His heavenly existence as God, which was united with its earthly form of humanity via God the Son's condescension. Joh.1:1,14; Phi.2:6-7
22. It is the personal pronoun "**Me/ἐγώ**" that ties in the concept of the hypostatic union and governs its use in vs.34.
23. **Therefore**, though **He** initially emphasizes His humanity, it can't be overlooked that His words encompass both an earthly reality and heavenly reality regarding His Person, hence it has both physical and spiritual ramifications.
24. The present tense of the verb, "**I go**", regarding His humanity physically has the force of a future tense.
25. However, it maintains its force as a present tense in the spiritual realm of BD, as what will occur regarding His humanity (death, resurrection & ascension) "keeps on being" a reality in time, as this is the Father's plan for **Him**, even as **He** speaks.
26. It is God's word that is eternal, thus it is not confined or limited by time and maintains a constant state of reality. 1Pet.1:25
27. Though the event has not yet occurred, the present tense retains its essential force as an event that has already been firmly resolved because of the unalterable "law" of God's word concerning the matter. Cf. *A Manuel Grammar of the Greek New Testament*, Dana and Mantey, p.176 (2)
28. That His death, resurrection and ascension "keeps on being" a present reality in the perspective of the literal time of Jesus' statement is seen via:
 - A. OT prophesy. Cp. Isa.53:9 (death); Psa.16:10 (resurrection); Psa.68:18 (ascension)
 - B. His glorified state as decreed by the Father in eternity past "to be/present active infinitive of ἐμί" the first born among many brethren. Rom.8:29c cp. Psa.2:7
29. Hence, His opening comment is designed to point out both physical and spiritual truths and brings out the dual emphasis of His use of the present tense, which encompasses both truths.
30. That is, the futuristic force of the present tense emphasizes His humanity while retaining its present force as seen in the decrees of God.
31. His comment in vs.34a, "**You shall seek Me, and shall not find Me**" denotes a future reality regarding the Jews that is in fact a prophecy of dual fulfillment both physically and spiritually.
32. Again, Jesus' comments must be understood in the light of the hostile negative Jews who personally want **Him** dead.
33. These are Jews who are die hard religious reversionists who adhere to a system of Judaism who reject the necessity of Messiah being God.
34. Though there are and will be exceptions to the rule, it is this type of -V that represents Israel corporately at the time, especially those in leadership roles.
35. And it is a picture of corporate Israel (**the Jews** and the multitudes) that is a focus of John's narrative in this passage.
36. Again, it is the personal pronoun "**Me/ἐγώ**" that denotes that Christ is now speaking from His whole Person.
37. Physically His comment is fulfilled after His death, when they cannot account for the missing body of His humanity after His resurrection, and propagate a lie in order to

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- leave a door open in searching for His body, even though they will never **find** it.
Mat.28:11-15
38. It is spiritually fulfilled because of their rejection of the doctrine of the hypostatic union.
 39. As God is literally found in the Person of Christ, the Jews will continue to **seek** God with empty results.
 40. Also, that they are only looking for a physical deliverer rather than a spiritual deliverer, they will continue to only look for a **man** to fulfill the role of messianic expectations.
 41. Israel's adherence to the beliefs of Judaism and –V corporately will result in a future search as a nation for God, who can only be found in their Messiah and hence, their spiritual rejection of **Him** will only lead to a future failure to **find Him**.
 42. This is validated as seen in Israel's current state of unbelief even today under the system of Judaism.
 43. As long as the Jews remain negative and reject pertinent doctrines regarding Messiah, their future only holds "empty hands" as it relates to both His Deity and humanity.
 44. That a dual emphasis on His Person as God-**man** is indeed in view is seen in His final statement in vs.34b, "**and where I am, you cannot come**".
 45. Though the present tense of the verbs "**I am**" and "**cannot/are not able**" maintain a future emphasis based on His initial comment in vs.33, it also can be interpreted in the present tense.
 46. The fact that His humanity will ascend into heaven in the near future satisfies the futuristic emphasis.
 47. However, speaking from His Deity, it is also a statement of a present reality.
 48. That His Deity is now also in view is seen again in the use of the personal pronoun "ἐγώ/I Myself" before the to be verb εἰμί.
 49. The fact that the Jews **cannot come where He** is denotes that they are denied access both physically and spiritually as it relates to the kingdom of God both now and in the future.
 50. The force and intent of all that **He** has just said unfolds as follows:
 - A. His **statement** of vs.33 emphasizes His humanity as it pertains both in its current physical state and future spiritual/glorified state.
 - B. However, it also brings in the perspective of His Deity as seen in His origination.
 - C. Contextually **therefore**, even though the primary emphasis is on His humanity, it also incorporates the principles of the earthly and heavenly, present and future, in correlation with His Person as representing both God and **man**.
 - D. The purpose of emphasis on His humanity by design points to the emphasis that Jewish –V places upon His Person in their rejection of His Deity.
 - E. **Therefore**, His words are designed to point to the fact that **the Jews** in their quest to apprehend **Him**, only regard **Him** as a **man**, and thus will interpret anything **He** says only on a physical level.
 - F. This is even in the face of the reality that His visible and physical humanity existing in time will soon disappear into a heavenly existence via His death, resurrection and ascension.
 - G. Vs.34 points to the future consequences of **the Jews** –V as it pertains to His whole Person.

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- H. Vs.34a denotes that since they reject His Deity, they are not true seekers and hence the reality of what happens to His body after death will allude them as well as any spiritual seeking of God that can only be found by recognizing His Deity.
- I. Under –V and the system of Judaism, they only have eyes on the physical.
- J. Hence, any future seeking regarding their Messiah who is God, either physically or spiritually will be hid from them.
- K. The phrase, “**where I am**” in vs.34b glues together the concepts of physical and spiritual/earthly and heavenly and present and future, into one reality i.e., the Person of Christ.
- L. The continuing phrase, “**you cannot come**” denotes the consequence of rejection of that reality/truth due to the –V of **the Jews** as applied to them both now and in the future.
- M. Since **the Jews** refuse to accept His entire Person, they are denied access and fellowship with the Father now and forever.
- N. To them **He** is just a **man** and the realities of His Person as it equates to salvation and His glorified state is lost upon them.
51. That **Jesus** has read these people like a book is made clear in vss.35-36.
52. Since they are –V and lead from their STA’s, they can only **seek** to discern what **He** has **said** from a physical perspective. 1Cor.2:14
53. His teaching sparks a conversation amongst themselves and **the Jews therefore said to one another, “Where does this man intend to go that we shall not find Him?”**
54. **The Jews** again refer to the religious leadership of the time and represent the mentality of Judaism corporately.
55. It further implies that either the Pharisees that left in vs.32 to report to the Sanhedrin returned or that not all the Pharisees left and some remained behind.
56. Their question notes the superficial analysis/interpretation of what **Jesus** has just **said**, since **He** made it clear that **where He** was going was “**to Him who sent Me**”.
57. Their question positively reflects their lack of any spiritual insight into His Person or ministry.
58. Since they only view **Him** as a **man** and on a physical plane, they ignorantly think that wherever **He** is going or whoever has **sent Him** has to be someplace or someone on this earth.
59. Knowing the arrogance of **the Jews**, it is possible (speculative speaking) that they think that the arrival of the Temple Police might somehow have caused Christ to reconsider His current ministry and is now looking for a way out of the situation.
60. No matter their motivating reasons, they think **He** is stating that **He** is fixing to travel somewhere, **where He** will be beyond their scope of jurisdiction and apprehension.
61. That they think it is an earthly venture in view is brought out by their interpretation of what **He** meant when **He said**, “**I go/ὑπάγῳ/depart/leave**” with their use of the verb “**to go/πορεύομαι/journey/travel**”.
62. And since **He** has made it clear that **He** is claiming to be Messiah, His ministry must include **Jews** somehow and they draw a possible logical conclusion, “**He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?**”
63. The **dispersion** refers to **Jews** who had been dispersed throughout the Roman Empire.

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64. Since the Babylonian captivity in 586 BC, there had been **Jews** that lived outside Palestine, although they had been given permission to return to their homeland.
65. Some remained in Gentile regions and yet managed to maintain their unique identity.
66. Their comment about going to the **dispersion and teach the Greeks** indicated that they thought **Jesus** might have a plan to use Jewish settlements as a springboard to establish His ministry among the Gentiles.
67. This thinking follows the train of thought that indeed **the Jews** think that Christ might be taking their show of force of arresting **Him** seriously and thus considering His ministry as a failure in Israel and now has an alternate plan.
68. If Israel won't accept His claim, maybe the outsider **Jews** will support His claim and **He** could subsidize His number of followers via the Gentiles.
69. The irony is that Christ does have a mission to the Gentiles, but that will be accomplished through His followers.
70. Their comment has a tone of hope and sarcasm and reflects the Jewish exclusivity that colored their thinking.
71. There hope is that **He** is leaving Israel; their sarcasm is their arrogance that if **He** does leave, His predicted agenda could only mean to attach Himself to **Jews** they consider beneath them and the "dogs" amongst whom they live.
72. Therefore, since they regard **the Jews** in **dispersion** and the Gentiles in such a condescending manner, any such ministry He may pursue in that area is not worthy of serious consideration and produces no threat to their Judaistic life and theology.
73. The irony of **the Jews** physical read on what **Jesus** has said can't be missed.
74. Because they are blind to the spiritual reality behind His words, even the physical reality of what **He** has said is now misconstrued.
75. Observation: Man's spiritual discernment or lack of, directly impacts their physical decisions.
76. Their own distorted readout has essentially provided a possible alternative in their thinking, of getting rid of **Jesus** from their midst and avoiding any messy repercussions from the Roman rulers and their Jewish followers that might arise in their arrest and murder of **Him**.
77. But at the same time, their distorted read ultimately diffuses their immediate intentions to arrest **Him** (the irony).
78. Their own STA thinking has convinced them to let **Jesus** "ride" for the time being in hopes that their "problem" will end up taking care of itself.
79. However, there is one aspect in their distorted interpretation of His words that "bugs" them to some extent brought out in vs.36, "**What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?**"
80. Since they only regard His words on a physical plane their thinking is, "where on this planet could **He go** that there is no way they could ever **find Him** or have access to **Him**?"
81. Although they could parrot back exactly what **He** had **said**, they could not understand what it meant.
82. Since they reject the principle of the hypostatic union, there is no way they can be expected to understand His mission and destiny.

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83. This points out once again the principle that –V cannot spiritually assess the words of truth and in their feeble attempts to interpret what is being said, they will still be left in the “dark”.
84. However, that this problem exists in the interpretation of what they think **Jesus** might be saying, in the overall scheme of things, to them it is superficial.
85. What is most enticing to them is that it now looks possible that they can avoid any future personal “headaches” regarding **this man** and come out with a win-win situation.
86. In their minds, “**He** is possibly leaving Israel and we won’t have to do anything else – therefore, we win physically in the scheme of things” and “His only other potential followers will be Jewish infidels and the spiritual scum of the earth – we win spiritually”.
87. Though the question in vs.36 remains, their thinking is obvious, “If we can take care of our problem without all of the potential headaches, even if we don’t know exactly **what He** is saying, ultimately **what** will it matter?”
88. Observation: This is a typical approach of religious reversionists to BD in that they hear what they want to hear and any conflicting **statement** to their understanding will ultimately be at best intriguing wonderment.
89. Observation: -V will “bend” their interpretation of the WOG to make it fit within their own agendas and use it to give themselves hope in life.
90. Observation: Their hope in life is false-hope and only serves to satisfies their self-righteous STA approach to God’s plan and human viewpoint thinking.
91. Because Christ “knew His enemy”, **He** was effectively able to teach doctrine concerning His Person as it applied to them and at the same time diffuse an immediate threat against His ministry.
92. Even doctrine that they repudiated and was a primary source of their hostility against **Him**.
93. That Jesus’ teaching truly maintained this kind of power is seen in the fact that He is still teaching openly and freely, non-apprehended, at the end of the Feast, vss.37ff.

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EXEGESIS VERSES 37 – 39:

GNT John 7:37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων, Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.

NAS John 7:37 **Now on the last day, the great day of the feast, Jesus stood and cried out, saying,** δέ (cc) Ἐν (pL) τῇ ἡ ἐσχάτῃ ἔσχατος (d.a. + adj--Lf-s; "last/final" +) ἡμέρᾳ ἡμέρα (n-Lf-s) τῇ ἡ μεγάλη μέγας (d.a. + adj--Lf-s; "the great/most important"; - day supplied; ref. the eighth day of Booths; this day was observed as a Sabbath and called "a holy convocation", Lev. 23:34 - 36 cp. Neh.8:14-18) τῆς ἡ ἑορτῆς ἑορτή (d.a. + n-gf-s; "feast") ὁ Ἰησοῦς (d.a. + n-nm-s) εἰστήκει ἴστημι (viPluPFa--3s; "stood"; denotes linear action) καὶ (cc) ἔκραξεν κράζω (viaa--3s; "cried out with a loud voice"; the picture is Jesus standing for some time and suddenly cried out) λέγων, λέγω (circ. ptc./p/a/nm-s) **"If any man is thirsty, let him come to Me and drink.** Ἐάν (conj.; "if"; intro. 3rd class condition) τίς (indef. pro./nm-s; "anyone/any man") διψᾷ διψάω (vspra--3s; "might thirst") ἐρχέσθω ἔρχομαι (vImp./pdep--3s; "come!") πρὸς (pa) με ἐγώ (nra-1s) καὶ (cc) πινέτω. πίνω (vImp./pa--3s; "drink!")

GNT John 7:38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος.

NAS John 7:38 **"He who believes in Me, as the Scripture said,** ὁ πιστεύων πιστεύω (d.a. + subs. ptc./p/a/nm-s; "He who believes") εἰς (pa; "into"; prep. denotes that the believe is active sufficient to secure the union of salvation) ἐμέ, ἐγώ (nra-1s; "Me"; ref. His whole Person) καθὼς (conj. compar.; "just as") ἡ γραφή, (d.a. + n-nf-s; "the Writing/Scripture/OT") εἶπεν λέγω (viaa--3s) **'From his innermost being shall flow rivers of living water.'** ἐκ (pabl) αὐτοῦ αὐτός (nrgm3s) τῆς ἡ κοιλίας κοιλία (d.a. + n-Abf-s; "the belly/womb/appetite/hence: innermost being"; same as Joh.3:4) ρεύσουσιν ρέω (vifa--3p; "shall flow"; harax) ποταμοὶ ποταμός (n-nm-p; "river"; used 17x; flowing rivers used figuratively for abundance) ζῶντος. ζάω (circ. ptc./p/a/gn-s; "living") ὕδατος ὕδωρ (n-gn-s; "water")

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GNT John 7:39 τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.

NAS John 7:39 **But this He spoke of the Spirit, whom those who believed in Him were to receive;** *δέ (cs; "But/Now") τοῦτο οὗτος (near dem. pro./an-s) εἶπεν λέγω (viaa--3s; "said/spoke") περὶ (pg; "concerning") τοῦ τό πνεύματος πνεῦμα (d.a. + n-gn-s; "the Spirit"; ref. H.S.) ὃ ὅς (rel. pro./an-s; "whom") οἱ ὁ πιστεύσαντες πιστεύω (d.a. + subs. ptc./a/a/nm-p; "those who believed") εἰς (pa) αὐτόν· αὐτός (nram3s) ἔμελλον μέλλω (viIPFia--3p+; "were with certainty) λαμβάνειν λαμβάνω (+ compl. inf./pa; "to receive") **for the Spirit was not yet given, because Jesus was not yet glorified.** *γάρ (explan. conj.) πνεῦμα, (no d.a. - n-nn-s) ἦν εἰμί (viIPFa--3s) οὐπω (adv.; "still not/not yet" given supplied) ὅτι (causal conj.; "because") Ἰησοῦς (n-nm-s) οὐδέπω (adv. negates extension of time; "was not yet") ἐδοξάσθη. δοξάζω (viap--3s; "glorified/exalted/made great/magnified"; used 61x)**

ANALYSIS VERSES 37 – 39:

1. John's opening phrase in vs.37, "**Now on the last day**" is designed to synchronize the flow of context of Jesus' teaching while focusing the reader's attention on a two-fold observation:
 - A. Jesus' previous teaching that confounded the Jews regarding His ministry had its desired effect of neutralizing their immediate attempts to arrest **Him**.
 - B. That there is **now** a particular **day of the feast** that will have bearing and influence regarding what He has to say.
2. The actual length of **the feast** of Tabernacles encompassed 8 days from the 15th of Tishri to the 22nd (Sept-Oct).
3. However, there is a divisive emphasis regarding the 8 days, as **the feast** is referred to as a **feast** of 7 days, yet an 8th day is observed as separate from the 7, though still considered inclusive as part of the overall observance. Lev.23:34 cp. 36b; 39a-b cp. 39c; Deu.16:13, 15
4. The clue to the significance of the division of this festival can be seen in part through the sacrifices that occurred during the 8 days (Num.29:12-38):
 - A. For the first 7 days, there were a total of 70 bulls, (they began with 13 on the 1st day and decreased it by 1 each day i.e., 12, 11, 10, 9, 8, 7 = 70); 14 rams (2 each day); 98 male lambs (14 each day) and 7 male goats.
 - B. As can be seen, the totals of each of the sacrificial animals are divisible by 7, which is symbolic of rest, completion or perfection in Biblical numerology.
 - C. On the 8th day, the sacrifices consisted of 1 bull, 1 ram, 7 male lambs and 1 male goat.

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- D. 1 in numerology symbolizes the concept of the unity and uniqueness of God. Deu.6:4
- E. What is noted for purposes of our passage is that the emphasized number of 7 is reflected in the first 7 days of **the feast**, while number 1 is the predominate number in the majority of sacrifices on the 8th day, though both the one week and one day have additional spiritual significance via the other numbers present
5. Another distinction can be made regarding the 7 and 1 day observance, and that is the emphasis behind the first Sabbath observance on day 1 and the second Sabbath observance on day 8.
 6. Day 1's holy assembly is seen as one of rejoicing (as well as for the remainder of the 7 days), while day 8 is commanded to be a "solemn" observance of assembly. Lev.23:40 cp. Num.29:35
 7. The Hebrew differentiates between simply a "holy assembly/convocation/מִקְרָא קֹדֶשׁ" and "solemn assembly/עֲצֵרָה". (*The word "assembly" in Lev.23:36 is actually "solemn assembly/atsarah"*)
 8. The emphasis placed upon a "solemn assembly" is that the observers are to reflect upon God's plan as it applies to atonement for sins. Cp. Deu.16:8 *of Passover Sabbath, which pictures Christ's work on the cross regarding sins.*
 9. While the first 7 days of Tabernacles emphasizes God's plan as it pertains to blessing in time (Lev.23:42-44; Deu.16:13-15) and is to be observed with rejoicing by all, it is on the 8th day that the booths are dismantled and an assembly reflecting a serious nature regarding God and His plan is to be observed.
 10. Not to dismiss the fact that **the feast** unequivocally represents the Person and work of Christ as it relates to both God and man, and carries numerous overlaps of significance represented in the sacrifices and numerology, a brief overview of **the feast** reveals:
 - A. Tabernacles/booths are typologically symbolic for the people of God entering into rest, as it relates to God's perfect plan in the Person of Christ.
 - B. Further the booths symbolize man's dependency upon God for His provision of food, water and shelter.
 - C. This festival completes the festivals of the 7th month and is in contrast to the somber tone of Rosh HaShana (Feast of Trumpets; 1st & 2nd of Tishrei) and Yom Kippur (the Day of Atonement; Tishrei 10th).
 - D. The first 7 days represent God's blessing of life in time for those who adhere to His plan.
 - E. It is during this period of the festival that the Jews were to celebrate God's blessing of providing the produce of the land they had been given in remembrance of their deliverance from Egypt. Lev.23:43
 - F. Another name given for this feast is the Feast of Ingathering (Exo.23:16), which denotes the final harvest at the end of the fall season.
 - G. Jesus taught that the harvest represents the end of the age. Mat.13:39; cp. Rev.14:15; Joel 3:13
 - H. An essential ingredient necessary for a bountiful "Ingathering", would be God's provision of water/rain.
 - I. While not mentioned in the OT, there was a ceremony of water pouring in connection with Tabernacles that is well attested for 200 years prior to 70AD.

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- J. A procession led by the priest went down to the pool of Siloam where a golden pitcher was filled with water and returned to the temple as the morning sacrifice was being offered.
 - K. The water was poured into a funnel at the west side of the altar and the choir began to sing the Great Hallel (songs of praise) of Psa.113-118.
 - L. This was symbolic of the people's thankfulness for the blessing of water/rain and a prayer for continued prosperity in the coming year. Cf. Psa.118:25 "*O Yahwey, do save, we beseech you; O Yahweh, we beseech You, do send prosperity!*".
 - M. In addition, it has an allusion to the river established in Jerusalem at the 2nd Advent, providing a perpetual water source for Israel in the millenium. Zec.14:8
 - N. Some Jewish scholars have stated that the words of Isa.12:3 were sung in the procession from Siloam to the temple, which certainly fits the character of this ritual.
 - O. The Jerusalem Talmud (the body of Jewish canonical law and commentary on the text) connects Isa.12:3 with the activity of the Holy Spirit. "Why is the name of it called, The drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said: *Therefore you will joyously draw water, from the springs of salvation*".
 - P. In addition, Joel likens rain with the H.S. as applied to the 2nd Advent and Millenium. Joel 2:23, 28-29
 - Q. The records indicate that this procession and ritual was performed each of the 7 days, but excluded on the 8th.
 - R. Another name attached to **the Feast** is **the Feast** of Nations, as this festival is to be observed by all of the nations during the Millenium in lieu of judgment upon them. Zech.14:16-18.
 - S. Therefore, the 1st seven days of **the Feast** is representative of blessing in time fulfilled in the millennial age bringing to close the 7000 years of human history.
 - T. It is the 8th **day** that depicts God's blessing of life as it relates to eternity.
 - U. It is the one **day** following the seven days of creation that lasts forever via the new heavens and new earth. Isa.65:17; 66:22; 2Pet.3:12-13 (*The day of God*); Rev.21:1-8
 - V. This is seen as it is set apart from the 7 days, the booths are dismantled, and the number of sacrifices emphasizes the perfect and eternal God.
 - W. It was on the 8th **day** that the Jews were to put aside all physical enjoyments and celebrations and reflect upon Christ's work on the cross as it relates to eternal life.
 - X. The serious nature of this assembly reflects the real issue of God's plan and blessings, as it provides life beyond time into eternity.
 - Y. It was a **day** designed to look past the physical and focus in on the spiritual realities of God's plan.
 - Z. It is for this reason, that eternal life is the real issue before men that John refers to the final **day** as **the great day of the feast**.
11. It is with this background of understanding, that the student of God's word can fully appreciate the timing of Jesus' words and the particular event evoking them.
12. He picks the final **day** of the festival that was designed to cause the observers to focus in on God's plan as it relates to eternity, to once again offer the invitation of salvation to the masses.

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13. It is this **day** according to the representation of **the Feast** that emphasizes His Person truly as God in its glorified state, thus tying in with His preceding teaching contextually in vss.33-34.
14. **Jesus** took advantage of the mass assembly in a somber environment and **stood and cried out, saying, “If any man is thirsty, let him come to Me and drink”**.
15. The intensive pluperfect of the verb “**stood**” emphasizes the impact of Jesus’ standing in the midst of a solemn assembly otherwise seated and subdued.
16. It denotes a posture commanding attention toward His Person.
17. Spiritually, it is representative of His Person as elevated/exalted above the rest of mankind as God, exactly the picture portrayed in the sacrifices on the 8th day.
18. The verb “**cried out**” denotes words that carry a most serious and urgent message.
19. He reflects that time for mankind is short (Jam.4:14) in their need to make the ultimate decision regarding their eternal state, again the theme of **the great day of the feast**.
20. The third class condition “**If any man** might be **thirsty**” points to the fact that the ultimate burden of decision is placed upon man’s volition to determine **if** they are “**thirsty**” or not.
21. It also reflects that anyone in this condition can **come to Him and drink**.
22. To be “**thirsty**” is to be a positive unbeliever who desires eternal salvation.
23. The imperative/command to “**come! to Me and drink**” reflects the necessity of the individual submitting to the authority of the One speaking and complying with obedience to the order.
24. It denotes the required application that will manifest whether the unbeliever is indeed +V or not.
25. The personal pronoun “**Me/ἐγώ**” denotes that Christ is speaking from His whole Person, another tie back to the language of vss.33,34 & 36.
26. This points to the reality that salvation can only be attained through recognizing Christ as the unique Person of the universe, God-man.
27. His gospel invitation is reminiscent of the invitation previously given to the woman of Samaria. Joh.4:7ff
28. As in that passage, drinking represents faith and the **water Jesus** offers represents eternal life as He makes clear now in vs.38, “**He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water’**”.
29. The participial phrase, “**He who believes in Me**” expresses the following:
 - A. It introduces a promise given to those who do make the SAJG.
 - B. It equates drinking with believing.
 - C. The faith expressed is an active faith of complying with His words in vs.37b.
 - D. Salvation Ph₁ has always been and always will be a faith proposition as seen in the use of the participle.
 - E. Anyone at anytime in history who exercises faith in Christ for salvation will reap the benefits.
 - F. At the point of faith, a union occurs between Christ and the individual as the preposition “**εἰς/into/in**” indicates.
30. The phrase, “**as the Scripture said**” is designed to validate His words of promise with a second witness as testified to by the OT.

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31. His citation is not a direct quote from any one passage in the OT and interprets many verses as to the spiritual ramifications regarding **water** and life, not excluding Isa.12:3, “*Therefore you will joyously draw water from the springs of salvation*”. Cp. Isa.55:1
32. Just as the prophets of old gave invitation to men to adhere to BD and reap the results of salvation, **Jesus** once again offers it to that generation of Israel.
33. **Jesus** interpretative statement of salvation is a pregnant metaphor and is translated literally, “**From the womb/belly shall flow rivers of living water**”.
34. It relates eternal life to “a birth” and is an expression of the principle of regeneration. (*Cf. the Doctrine of Regeneration*)
35. As **Jesus** previously taught Nicodemus regarding the new birth, it is God the Holy Spirit who is the active agent who imputes +R to the believer via the human spirit. Joh.3:5-6; 6:63; Eph.4:24 cp. Rom.8:16 that denotes the tandem nature and action between the H.S. and human spirit.
36. It is God the H.S. that is the author of **Scripture** and produces in the believer all that is necessary for eternal life to be realized in its most abundant form.
37. John makes it clear that the Holy **Spirit** in the role of regeneration, is what **Jesus** is talking about in vs.39, “**But this He spoke of the Spirit, whom those who believed in Him were to receive**”.
38. His reference to **the Spirit** and that the fact believers at that time had **not yet** receive Him, **for the Spirit was not yet given**, has to be understood in light of the dispensational change from the age of Israel to the Church age.
39. John is not saying that **the Holy Spirit** was not currently in the world nor operative or active, as this is refuted by the OT and NT. Gen.6:3; Exo.35:30-31; Num.11:16-17,25,26,29; et. al. cp. Joh.1:32; 14:17
40. Though the H.S. would come upon or fill OT believers, there was one aspect of His ministry **yet** to be realized and that was His indwelling/sealing ministry.
41. While OT saint’s had the benefit of the H.S.’s guidance, power, protection and filling ministry in their communication and understanding of God’s word, He could depart the believer through some sin or reversionism. 1Sam16:14 cp. Psa.51:11
42. Excepting **Jesus**, the H.S. was not free to take up permanent residence with the OT saints, **because Jesus was not yet glorified**.
43. Until the strategic victory of Christ in the angelic conflict and His resurrection and ascension to the right hand, the H.S. refrained from indwelling each believer permanently.
44. This in part points to the fact that until sins were experientially removed, God was not free to establish a permanent and everlasting relationship with man experientially.
45. But with Christ’s work on the cross and the individuals belief in Him removing the only remaining sin not judged (Mar.3:29), God is now free to establish a permanent and abiding fellowship with man experientially in time as well as positionally.
46. The H.S. no longer has to come and go, but can now have literally an established place of residence with the believer, since the sin barrier has been removed.
47. The events surrounding Pentecost were designed to draw attention to this reality. Act.2:1ff
48. With Christ **glorified**, a new regime in the A/C has been established and eternal life and all that it offers is as secure as God literally in us.

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EXEGESIS VERSES 40 – 44:

GNT John 7:40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

NAS John 7:40 **Some of the multitude therefore, when they heard these words, were saying, Some supplied** Ἐκ (pAbl) τοῦ ὁ ὄχλου ὄχλος (d.a. + n-Ablm-s; "multitude/assembly/crowd") οὖν (infer. conj.) ἀκούσαντες ἀκούω (circ. ptc./a/a/nm-p; "when they heard/after hearing") τούτων οὗτος(near dem. pro./gm-p; "these") τῶν ὁ λόγων λόγος (d.a. + n-gm-p; "words"; ref. vss.37b;38) ἔλεγον, λέγω (viIPFa--3p) **"This certainly is the Prophet."** Οὗτός (near dem. pro./nm-s; "this man") ἀληθῶς (adv.; "really/truly/certainly") ἐστιν εἰμί (vipa--3s) ὁ προφήτης· (d.a. + n-nm-s; "the Prophet")

GNT John 7:41 ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός, οἱ δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

NAS John 7:41 **Others were saying, "This is the Christ."** ἄλλοι ἄλλος (pro./nm-p; "others of the same kind") ἔλεγον, λέγω (viIPFa--3p) Οὗτός (near dem. pro./nm-s; "this man") ἐστιν εἰμί (vipa--3s) ὁ Χριστός, (d.a. + n-nm-s) **Still others were saying, " Surely the Christ is not going to come from Galilee, is He?** δέ (mild adversative; "Yet/Still/Now) οἱ ὁ (dnmp; ref. to "others/ἄλλος"; "those of the same kind") ἔλεγον, λέγω (viIPFa--3p) Μὴ (neg. +) γάρ (+ explan. conj.; "For not"; denotes an emphatic explanation of response to the consideration that "This is the Christ" as not being possible or negated; "Surely not") ὁ Χριστός (d.a. + n-nm-s) ἔρχεται; ἔρχομαι (vipdep--3s; "comes") ἐκ (pAbl) τῆς ἡ Γαλιλαίας Γαλιλαία (d.a. + n-Ablf-s)

GNT John 7:42 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ Χριστὸς;

NAS John 7:42 **"Has not the Scripture said that the Christ comes from the offspring of David, "Has" supplied** οὐχ οὐ (neg.; "not") ἡ γραφὴ (d.a. + n-nf-s; "the Scripture") εἶπεν λέγώ (viaa--3s) ὅτι (cc; intro. ind. disc.; "that") ὁ Χριστός; (d.a.

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+ *n-nm-s*) ἔρχεται ἔρχομαι (*vipdep--3s*; "comes") ἐκ (*pAbl*) τοῦ ὁ σπέρματος σπέρμα (*d.a. + n-Abln-s*; "seed/offspring/descendant of"; used 43x) Δαυίδ (*n-gm-s*) **and from Bethlehem, the village where David was?"** καί (*cc*) ἀπό (*pAbl*; "from") Βηθλέεμ (*n-Ablf-s*; "Bethlehem") τῆς ἡ κώμης κώμη (*d.a. + n-gf-s*; "village/small town"; used 27x) ὅπου (*adv. of place*; "where") Δαυίδ (*n-nm-s*) ἦν εἰμί (*viIPFa--3s*)

GNT John 7:43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν·

NAS John 7:43 **So there arose a division in the multitude because of Him.** οὖν (*infer. conj.*; "Therefore/So there/From this") ἐγένετο γίνομαι (*viad3s*; "arose/came into existence") σχίσμα (*n-nn-s*; "a division/rift/tear/split/schism/discord"; here a division of opinion) ἐν (*pL*) τῷ ὁ ὄχλῳ ὄχλος (*d.a. + n-dm-s*) δι' διὰ (*pa*; "because of") αὐτόν· αὐτός (*npam3s*)

GNT John 7:44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

NAS John 7:44 **And some of them wanted to seize Him,** δέ (*cc*; "Now/And") τινὲς τὶς (*indef. pro./nm-p*; "some") ἐξ ἐκ (*pAbl*) αὐτῶν αὐτός (*npgm3p*; "them"; ref. the multitude) ἤθελον θέλω (*viIPFa--3p*; "were wishing/wanting/desiring") πιάσαι πιάζω (*compl. inf./aa*; "to seize/arrest") αὐτόν, αὐτός (*npam3s*) **but no one laid hands on Him.** ἀλλ' ἀλλά (*strong adv.*; "but") οὐδεὶς (*card. pro./nm-s*; "no one/not even one") ἐπέβαλεν ἐπιβάλλω (*viaa--3s*; "laid over/cast over/put on" +) τὰς ἡ χεῖρας. χεῖρ (+ *d.a. + n-af-p*; "the hands" i.e., the idiom "apprehended/arrested") ἐπ' ἐπί (*pa*; "upon") αὐτὸν αὐτός(*npam3s*)

ANALYSIS VERSES 40 – 44:

1. After Jesus gospel presentation and the promise of eternal life, the author once again records the reactions **of the multitude** assembled on this last day of the Feast of Booths.
2. John makes it clear that what sparked the conversation among them were the **words** of His gospel delivery.
3. While the emphasis of Christ's message was geared to the gospel Ph₁, as noted, the reference to "living water" also has strong Messianic and millennial overtones. Cp. Joel 2:23,28-29; Zech.14:8

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4. Under the system of Judaism, reference to Messianic expectations must be understood under their view that Messiah and the millennium would be ushered in under one advent, rejecting the need of the 1st advent and its spiritual significance relating to salvation Ph₁.
5. In addition, Judaism rejected any need for condescension of God the Son i.e., Messiah as God-man.
6. **Therefore**, apart from +V hearing His **words** as they relate to eternal life, what **they heard** was a message of the coming millennial reign.
7. It is the latter read on what He said that ignites this discussion.
8. The fact that Jesus was the One who spoke **these words**, places His person as the center of focus as to what part specifically He plays regarding the “Messianic age”.
9. That they have missed the true meaning behind His **words** relating “living water” to eternal life is supported in 8:12, which is the natural continuation of His teaching contextually, noting that 8:1-11 is non-canonical.
10. It is in 8:12 that “again” he explains Himself in the spiritual “light”, His emphasis in vss. 37-38, and clarifies His **words** as relating specifically to “life”.
11. **Therefore, when they heard His words** of vss.37-38, they were evaluating Jesus not as Messiah, the God-man and Savior of mankind, but as a possible prospect of someone who is making “noise” concerning the Millennium.
12. In other **words**, their read is governed by their Judaistic Messianic expectations to include:
 - A. The appearance of “the Anointed One” that would deliver Israel from national oppression and establish the messianic kingdom.
 - B. This Messiah is only a man with a divine mission in this regard.
 - C. His coming and establishing of the kingdom only encompasses one advent.
 - D. There would be another man, a **prophet** that would be associated with Messiah in this regard.
13. **Therefore**, their eyes were only on the physical of His message as it related to Israel and the messianic kingdom, not on anything spiritual.
14. That the entire group involved in the discussion **heard His words** on this plane is seen in the use of the pronoun “**others**/ἄλλοις” meaning “others of the same kind”.
15. The word “**others** of the same kind” denotes the common denominator of distorted Jewish thinking as it relates to the coming Messianic age of the Millennium.
16. This language sets those in view apart from the excepting +V of the minority “many” in vs.31 and **therefore** represents those who continue to adhere to mainline Judaistic belief.
17. In addition, the use of the demonstrative pronoun “**this** man” (vss.40b, 41a) points to the spiritual blindness they possess as it relates to the “great day of the feast” and thus the Person of **Christ**.
18. It is this very day of the Feast that teaches that Messiah is God sent for atonement for sins, which makes eternal life and participation for them in the Millennial age possible.
19. However, the sect of **the multitude** involved here only see Jesus as a man, and thus again, represent the Judaistic mentality and thinking corporately.
20. **Therefore**, the purpose of why John includes this section of narrative is to:
 - A. Characterize religious reversionists.

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- B. Compare reactions and readouts they may have when they hear **words** of truth.
 - C. Point to the spiritual blindness they possess concerning the understanding of the Scriptures.
 - D. Denote the resultant affect it produces among them.
21. And what we see is a group of people offering their varied opinions regarding Jesus.
 22. John notes three primary opinions regarding Jesus through what **they were saying**:
 - A. **Some** considered **Him** to be **the Prophet**.
 - B. **Others** considered **Him** to be **the Christ**.
 - C. **Still others** took issue with those who **were** considering **Him** as **the Christ**.
 23. **Some** among the crowd thought Jesus “**is certainly the promised Prophet**”, of Deut.18:15.
 24. There is such persistent reference to this coming man that it is apparent that such thinking was widely circulated among the Jews.
 25. The Jewish deputation sent to John the Baptist reflected the same confusion as we see here between **the Prophet** that Moses was speaking of and **the Christ**. Joh.1:20-21
 26. According to Peter J. Haas, Professor of Judaism Ethics, Vanderbilt University and in agreement with Rabbi Lawrence Raphael, the consensus of modern Judaism today is that **the Prophet** of Deut.18:15, could be any prophet after Moses.
 27. This thinking parallels the thinking the NT portrays of Judaism at the time of **Christ**, since both now and then, the Jews were looking only for a man to fulfill the prophecy.
 28. Again, per Professor Haas’, the same holds true regarding modern Judaism’s view as to Messiah.
 29. To them, Messiah is any man who is on a divine mission as a ruler or king.
 30. For the Jews, they are simply looking for men to fulfill the individual roles of **the Prophet** and **the Christ**, in accordance with their interpretation of OT prophecy concerning the Millennium.
 31. It is also noted that this sect of the crowd feels confident in their opinion, as brought out by the word “**certainly**/ἀληθῶς”.
 32. In their minds, they are thoroughly convinced that Jesus was merely a **prophet** like Moses who has come to prophesize and give instruction concerning the ushering in of the millennial age.
 33. To them, **He** was at best nothing more than a **prophet**, howbeit with great and exciting news concerning the state of Israel. Cp. “*the triumphal entry*”, Mat.21:10-11
 34. What other role(s) they thought **the Prophet** played concerning the coming Messianic age, it is obvious that they did not put the two together as One and the same Person.
 35. Peter later clarifies this misconception to the Jews in Act.3:11-26, especially vss.20-23.
 36. Too, it must be noted that even with their assertive proclamation, they give no reasoning behind their logic.
 37. This group reflects Judaism’s failure to harmonize the Scriptures.
 38. The second group who **were saying**, “**This is the Christ**” reflects those of the crowd who thought that Jesus was the promised one who would rule over Israel.
 39. They **heard** His **words** and accepted them as **saying** that **He** was the Messiah, which is the truth.

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40. But just because they accept His **words** as a claim to be Messiah, does not mean that they accepted Him as their Savior as God-man and believed in **Him** to the extent those of vs.31 did.
41. That many of the Jews considered Jesus as the promised king of Israel, but did not necessarily believe in **Him** for salvation has already been recorded by John. Joh.6:15 cp. 26-36
42. Jesus Himself refers to His title “**the Christ**” as an admonition (warning against) of use by His disciples to others because of the nationalistic fervor and non-saving messianic expectations of Judaism of the time. Mat.16:20
43. In fact, the uses of the title, “**the Christ**” by the gospel writers, reveal that when emphasis of the title is to be on His Person as the God-man, it is always further qualified in context that His nature as Deity is realized, versus emphasis simply on His office as Messiah. Mat.16:16 cf. Luk.9:20; 22:42 cf. Mar.12:35; Luk.20:41; Mat:26:63,68 cf. Mar.14:61; 15:32; Luk.23:35,39; Luk.4:41; 22:67-70; Joh.11:27; 20:31
44. That the Greek text capitalizes the word “**Christ**” does not mean that those who made reference to **Him** by this title, automatically believed **He** was Deity, as its use by Herod reveals, as he is seeking to locate the new King of the Jews. Mat.2:2-4
45. Though their statement is true, another missing ingredient in their belief is the absence of the certainty/ἀληθῶς accompanying those of the opinion that **He** was **the Prophet**.
46. Neither does their opinion contain the dogmatic assertion of confidence in those who immediately take issue with their stand as seen in the words “**Surely not**/Μή γάρ” in vs.41b.
47. This statement sandwiched in between the two varying opinions paints a picture of those in the crowd who **heard** His messianic claim and believed it, but still somehow lacks 100% assurance in their thinking.
48. Because Judaism does not accept the necessity of Messiah as being God, though their statement is correct and they are on the right track, they are void the necessary spiritual insight regarding His **words** that produces an absolute/positive belief.
49. They too come off as theorizing in their belief.
50. This points to the fact that even though negative volition can see the indicators that point to what is true, because they reject the spiritual realities behind the truth, their faith is less than complete.
51. This sect of Judaism points to the fact that they could hear the truth to the degree they wanted too, but would still misplace it under their own earthly understanding of it.
52. This group is immediately bombarded with another sect of Jews who take issue with their stand.
53. They regurgitate the very vein of argument given by their religious teachers, “**Surely the Christ is not going to come from Galilee, is He?**” Cp. vs.52
54. This thinking was popular among those who rejected Jesus for supposedly Scriptural reasons as they **were saying**, “**Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?**”
55. The fact that they bring in the issue of the Davidic line also supports that the thinking in view regarding Jesus claim as Messiah, is only His earthly office of kingship.

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56. What most people seemed to think was that since Jesus was raised in Nazareth of **Galilee** that that was where **He** was born.
57. They demonstrate that they had an accurate handle on the message of the OT regarding the pedigree of Messiah.
58. That many knew and understood that **the Christ** would come from **Bethlehem** is obvious from the very beginning of Jesus' life. Mat.2:4-6 cp. Mic.5:2
59. That the Jews knew that **the Christ** would be in the Davidic line is also exposed. Mat.22:41-42; Mar.12:35
60. If the Jews had bothered to fully investigate Jesus background, they would have found that both Jesus as well as **David** was born in **Bethlehem** and that Jesus' earthly parents were both descendants of **David**. Mat.2:1ff; cp. 1:2-16; Luk.3:23-38
61. While both **David** and Jesus were born in **Bethlehem**, the **village** is almost insignificant in terms of their lives.
62. No major event, save their births, occurred for either in **Bethlehem**.
63. This sect of Jews points out that Judaism, even in unbelief, were not ignorant of the Bible and could quote certain facts from it.
64. However, since they were not willing to correctly apply what they knew in this situation, they still remained in ignorance.
65. In other words, even though they could know facts of the Bible, they did not properly apply those facts for their intended purpose and shows a blatant disregard for God's directive will for Israel concerning Messiah.
66. This sect points to the intellectual dishonesty of Judaism in their use of the Scriptures.
67. John in vs.43 gives the predicted results that were produced from the various opinions offered concerning Jesus, "**So there arose a division in the multitude because of Him**".
68. Because Judaism provided no clear, solid spiritual understanding regarding Israel and Messiah, any unity/like-mindedness of understanding the truth **when** taught was remiss.
69. The best the **multitude** could do was theorize the meaning of His **words** under their own perceptions, thus producing contradictory views naturally leading to conflict and a schism within their religious system of belief.
70. The truth of Mat.10:24 is made clear here, "*A disciple is not above his teacher...*".
71. Because of the -V of Jewish leadership at the time and their distorted teaching of **Scripture**, could one expect any more than speculations regarding **this** person espousing Messianic and millennial language?
72. The **division** that occurred was between those who opined that **He** was the promised king and those who considered **Him** at best a **prophet** along with **others** who vehemently opposed any considering His Messianic claim, based on supposed Scriptural basis.
73. That strong opposition towards Jesus was engrained within *some* of the lay-Jews is made clear by John in vs.44, "**And some of them wanted to seize Him**".
74. In light of the conflict that Jesus **words** have produced among the masses, some considered Him the source of dissension and wanted **Him** silenced.
75. This sect points to Judaism's hostility to the truth and their attack against those who communicate the truth.

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76. **But**, they too as with the temple police were no more successful as **no one laid hands on Him**.
77. Observations regarding religious reversionists as seen in the example of Judaism:
- A. Religious reversionists fail to harmonize **Scripture** with **Scripture** as seen in the divisive opinions regarding who **the Prophet** is and who **the Christ** is.
 - B. This is because under $-V$ they fail to GAP the information and instead follow their own STA agendas as to what they think the Bible says.
 - C. Their interpretation of God's plan at best is quasi insight and thus speculative in nature and at worst is a false assurance that they are right.
 - D. Religious reversionists can identify the communicator as speaking the truth, but at best can only place the truth within a physical perspective. (*The difference between seeing **the Christ** as "man" or "the God-man"*.)
 - E. Just as they can understand facts regarding the Bible, but misapply it for their own purpose because their motives are not pure.
 - F. They can show some signs of intellectual honesty in what they hear, but this in and of itself does not render them $+V$.
 - G. **Some** are not antagonistic to the truth and will even support it, but their lack of spiritual insight produces no more than a less than fully confident opinion.
 - H. In addition, **some** will take portions of **Scripture** to advance their own theories of interpretation, as seen in those opposing Jesus as **the Christ**.
 - I. However, they fail to check out all of the details concerning what they quote and reveal that ignorance still exists. (*Just as not looking at all of the details of these verses and context, one would remain ignorant to the real picture at hand i.e., a **division** between $+V$ and $-V$ versus the real picture, **division** amongst $-V$.)*
 - J. Bible teaching void of spiritual insight into its **words** is only a religious system that is no better than the content, teaching and agenda of the one teaching.
 - K. When the teaching is unsound, it will produce followers of diverse opinions and theories regarding the truth.
 - L. Religious reversionists when confronted with the truth can range from individuals who almost "hear" all the truth spoken, to those entirely antagonistic to it and want it silenced.
 - M. To the degree that one rejects or misconstrues the truth, to that degree they are engrained into their reversionism. (*The force of the words "**certainly**" and "**Surely not**" compared to those who believe *He is the king*.)*
 - N. **Some** will assertively give opinion without any basis (**the Prophet**), **some** will simply give opinion without any assertiveness or true confidence (**the Christ**) and **some** will emphatically give opinions with basis (**Surely not...the Scripture said**).
 - O. And to that degree they will assert their beliefs, even arrogantly and ignorantly trying to use the Bible to support their reversionist understandings in an attack against the truth.
 - P. Not unless $+V$ is manifested can any of these find a system of belief that is undivided and unified.
78. One might think that John has just painted a picture of Christians in churches today, huh?

GOSPEL OF JOHN

79. Because Judaism is void of spiritual insight into the truth, they leave the doors open for false prophets and false christ.

GOSPEL OF JOHN

EXEGESIS VERSES 45 – 49:

GNT John 7:45 ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διὰ τί οὐκ ἤγάγετε αὐτόν;

NAS John 7:45 **The officers therefore came to the chief priests and Pharisees,** οἱ ὁ ὑπηρέται ὑπηρέτης (d.a. + n-nm-p; "The officers/temple police") οὖν (infer. conj.) ἦλθον ἔρχομαι (viaa--3p) πρὸς (pa) τοὺς ὁ ἀρχιερεῖς ἀρχιερεύς (d.a. + n-am-p; "the chief priests") καί (cc) Φαρισαίους, Φαρισαῖος (n-am-p; "Pharisees") **and they said to them, "Why did you not bring Him?"** καί (ch) ἐκεῖνοι, ἐκεῖνος (remote dem. pro./nm-p; ref. chief priests and Pharisees) εἶπον λέγω (viaa--3p) αὐτοῖς αὐτός (npdm3p) Διὰ διὰ (pa +) τί τίς (+ interr. pro./an-s; "because of or on account of what/Why?") οὐκ οὐ (neg. +) ἤγάγετε ἄγω (viaa--2p; "not bring/lead") αὐτόν; αὐτός (nram3s; ref. Christ)

GNT John 7:46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.

NAS John 7:46 **The officers answered, "Never did a man speak the way this man speaks."** οἱ ὁ ὑπηρέται, ὑπηρέτης (d.a. + n-nm-p) ἀπεκρίθησαν ἀποκρίνομαι (viaderp--3p) Οὐδέποτε (compound adv. oude/not + pote/ever/at any time;; "Never/not at any time") ἄνθρωπος. (n-nm-s) ἐλάλησεν λαλέω (viaa--3s) οὕτως οὕτω (adv.; "thus/in this way/in this manner")

GNT John 7:47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;

NAS John 7:47 **The Pharisees therefore answered them, "You have not also been led astray, have you?"** οἱ ὁ Φαρισαῖοι, Φαρισαῖος (d.a. + n-nm-p) οὖν (infer. conj.) ἀπεκρίθησαν ἀποκρίνομαι (viaderp--3p) αὐτοῖς αὐτός (npdm3p) ὑμεῖς σύ (nprn-2p; "You yourselves") Μὴ μή (neg. +) καί (+ adjunct.; "not also") πεπλάνησθε; πλανᾶω (viPFp--2p; "have been led astray/deceived into error"; same as 7:12) **"have you" supplied**

GNT John 7:48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων;

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NAS John 7:48 "No one of the rulers or Pharisees has believed in Him, has he? μή (neg. +) τις (+ indef. pro./nm-s; "No one/not anyone") ἐκ (pAbl) τῶν ὁ ἀρχόντων ἄρχων (d.a. + n-Ablm-p; "ruler/leader/ commander"; ref. one from the Sanhedrin) ἢ (cc; "or") ἐκ (pAbl) τῶν ὁ Φαρισαίων; Φαρισαῖος (d.a. + n-gm-p) ἐπίστευσεν πιστεῦν (viaa--3s) εἰς (pa) αὐτὸν αὐτός (npam3s) "has he" supplied

GNT John 7:49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.

NAS John 7:49 "But this multitude which does not know the Law is accursed." ἀλλά (strong adv.) οὗτος (near dem. pro./nm-s) ὁ ὄχλος (d.a. + n-nm-s) ὁ (d. a. +) μὴ (neg. +) γινώσκων γινώσκω (adj. ptc./p/a/nm-s; "which or who does not know") τὸν ὁ νόμον νόμος (d.a. + n-am-s; ref. "Mosaic Law") εἰσιν. εἰμί (vipa--3p; "they are") ἐπάρατοί ἐπάρατος (adj.-nm-p; "accursed/one laid under a curse/one with an imprecation or sworn denunciation against/one under the absolute judgment of God"; hapax)

ANALYSIS VERSES 45 – 49:

1. **The officers** mentioned in vs.32 now return **to the chief priests and Pharisees**.
2. As mentioned in the analysis of that verse, **the chief priests** refers to the ruling class of the Sanhedrin, the Sadducees, and the **Pharisees** are the religious legalists and experts in the law.
3. These have banded together in an attempt to eliminate Jesus since both groups viewed **Him** as a threat to the status quo.
4. The fact that a period of days have passed since the temple police were commissioned to arrest Christ, reflects that the orders were to do so in as clandestine a manner as possible and not to rile up the crowds who were present.
5. Their return without fulfilling their mission invites the question that are asked by their bosses, "**and they said to them, 'Why did you not bring Him?'**"
6. **The officers** response, "**Never did a man speak the way this man speaks**" implies that the opportunity they should seize in an apprehension should evolve around some clear blasphemous or condemning statement the Jesus might make.
7. As John has made clear, Jesus' teaching has produced confusion and rifts among the rank and file.
8. Some have thrown their hats in with Christ; others are no more than passive regarding **Him**, while still others oppose **Him**.
9. **The officers therefore** had concluded that no time in the near future would be conducive to arresting **Him** under the terms given them and **came** back to report.

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10. Their reply is both straightforward and does not place blame elsewhere but on themselves.
11. Their reference to Christ's speech also denotes that they were impressed personally in its manner and affect.
12. Obviously Jesus' confident bearing and authority with which He spoke was foreign to them. Mat.7:28-29 cp. vss.33-38
13. His stumping of **the Pharisees** (vss.35-36), assertiveness of delivery (vs.37a) and resultant questioning regarding what He was saying has produced conclusive opinions, even for these **officers**.
14. And again, one opinion they now have of **this man** is that His speech was of such an effectual nature that they could not find any grounds to facilitate an arrest without a possible domestic insurrection.
15. This is not to say that the temple police were believing or accepting everything that Jesus said, only that they too, as with the others, were spell-bound, intrigued and very contemplative/pensive/thoughtful/reflective of what He said.
16. Just as the multitudes were indecisive regarding Jesus, so these **officers** became doubtful that there were or would be any clear grounds for arrest.
17. It should be obvious that they had probably heard all the leaders and **Pharisees** teach on various occasions in the past, and unknowingly they are now drawing a comparison.
18. They have just non-intentionally slammed the bankrupt religious state of teaching in Israel.
19. As can be expected, the leadership was irritated by such comments and **therefore, the Pharisees answered them, "you have not also been led astray, have you?"**
20. As found being typical, it is the legalists of Judaism who now act as the "hammer men".
21. Their response is a personal attack on the temple police and potentially places them in the same category with those whom **the Pharisees** considered to have been sucked in by Jesus' lies.
22. It is a way of saying to **the officers**, "**You** are not as stupid as the rest of those believing this guy, are **you**?"
23. Their question is rhetorical in nature and expects no answer.
24. It reflects the Pharisee's attitude towards any that may side with Jesus.
25. Their next point, "**No one of the rulers or Pharisees has believed in Him, has he?**" is designed to further intimidate and discourage any thoughts **the officers** may be having in thinking that Jesus is in anyway OK spiritually or otherwise.
26. They point out that none of them take **Him** seriously or otherwise don't **you** think that confirmation would be forthcoming from the experts on the religious life in Israel?
27. It is a not so subtle way of saying that only ignorant, foolish and untrained people would consider aligning with His teaching and Person.
28. They set themselves apart as the examples others need to follow in order to correctly ascertain what Jesus is about.
29. Just as unwittingly **the officers** slammed these religious leaders regarding their teaching, these same people now unwittingly condemn themselves, as the one's responsible for promoting views of Israel's rejection of their Messiah.

GOSPEL OF JOHN

30. The language is specific in their stand that none of them **has believed** into/εἰς **Him** to denote that it is a corporate agreement of the unbelieving Sanhedrin to reject any terms of witness Jesus **has** made or makes regarding His claims of Messiahship. Cp.8:13
31. Their final disparaging comment regarding those under their charge unabashedly reveals their condescending attitude towards them, “**But this multitude which does not know the Law is accursed**”.
32. They are not saying that the masses in Israel had no knowledge of the OT, it is just that they **Pharisees** had added so much to **the Law** (and thus distorting it) that no ordinary person could master it.
33. They discerned some 613 commandments in **the Law**, and beyond this added the entire corpus of oral tradition that interpreted **the Law**.
34. Since the average person did not pursue **the Law** in study and observance at the level of these professionals trained in it, they were generally looked down upon as not worthy of opinion to it and far beneath the standards held by the religious leaders.
35. Their attitude was not viewed as to the level of understanding and responsibility of the teacher to the student, **but** an attitude that there was no way in hell the student could ascribe to any level of understanding even close to the teacher.
36. Although in public **the Pharisees** appeared righteous and pious, their real inner attitude was one of haughty disdain/contempt for those whom they were responsible for spiritually.
37. **Therefore**, they thought that the common man was easy prey for any plausible teacher who might appear, **but** they were far too intelligent and skilled to fall for such nonsense.
38. They are claiming to have it all figured out and that there is no way they could be deceived like the morons they “serve”.
39. They are on the losing end of Mat.11:25-26 and are the antithesis to the true humility of God teaching, cp. Mat.11:28-30. Cp. 1Cor.1:26-29
40. The arrogance of the religious, scientific, educational and/or whatever other establishment fails to grasp the truths of doctrine while the common person who is “foolish” enough to believe Jesus and give **Him** their “ear”, has the very knowledge of God.
41. The reference to the crowds being **accursed** is probably based on Deut.27:26, “*Cursed is he who does not confirm the words of this law by doing them*’. *And all the people shall say, ‘Amen’*”.
42. The noun and participle in vs.49 are both singular (**multitude** and **which does not know**), while the verb and adjective (**is/are** and **accursed**) are both plural and indicates that the leadership viewed all of the masses of common people corporately and individually as spiritual derelicts.
43. Their statement is true, truly are **accursed** those whom do **not know the Law**.
44. However, anyone who **does know** it, knows that **the Law** teaches the sinful condition of mankind in need of salvation. Gal.3:9-14
45. Again, the irony: the religious leaders, who teach that salvation is by keeping **the Law**, have unwittingly condemned themselves.

GOSPEL OF JOHN

EXEGESIS VERSES 50 – 52:

GNT John 7:50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν τὸ πρότερον, εἷς ὢν ἐξ αὐτῶν,

NAS John 7:50 **Nicodemus *said to them (he who came to Him before, being one of them),** *Νικόδημος (n-nm-s) λέγει λέγω (vipa--3s; historical present) πρὸς (pa) αὐτούς, αὐτός (npam3p) ὁ ἐλθὼν ἔρχομαι (adj. ptc./a/a/nm-s; "he who came") πρὸς (pa) αὐτὸν αὐτός (npam3s; ref. Christ) τὸ πρότερον, πρότερος (d.a. + compar. adj./an-s; "before/formerly/previously") ὢν εἰμί (circ. ptc./p/a/nm-s; "while being") εἷς (card. adj./nm-s; "one") ἐξ ἐκ (pAbl) αὐτῶν, αὐτός (npAblm3p; ref. Pharisees)*

GNT John 7:51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἂν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γινῶ τί ποιεῖ;

NAS John 7:51 **"Our Law does not judge a man, unless it first hears from him ἡμῶν ἐγώ (npg-1p) ὁ νόμος (d.a. + n-nm-s) Μὴ μὴ (neg.; appears before "the Law" in Grk. text to denote it is the Law that negates) κρίνει κρίνω (vipa--3s; "does not judge") τὸν ὁ ἄνθρωπον ἄνθρωπος (d.a. + n-am-s) ἂν + μὴ (conj. third class + neg.; "unless") πρῶτον πρῶτος (ord. adj./an-s; "first" in priority) ἀκούσῃ ἀκούω (vsaa--3s; "might hear") παρ' παρὰ (pAbl) αὐτοῦ αὐτός (npAblm3s) **and knows what he is doing, does it?"** καὶ (cc) γινῶ γινώσκω (vsaa--3s; "might know/collects facts of knowledge/figure out") τί τίς (indef. pro./an-s; "whatever") ποιεῖ; ποιέω (vipa--3s; "he is doing") **"does it?"** supplied (phrased in such a way as to expect a no answer)**

GNT John 7:52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

NAS John 7:52 **They answered and said to him, "You are not also from Galilee, are you?"** *ἀπεκρίθησαν ἀποκρίνομαι (viaderp--3p) καὶ (cc) εἶπαν λέγω (viaa--3p) αὐτῷ, αὐτός (npdm3s; ref. Nicodemus) σὺ (nprn-2s) εἶ; εἰμί (vipa--2s) Μὴ μὴ (neg.; "not") καὶ (adjunct.; "also") ἐκ (pAbl) τῆς ἡ Γαλιλαίας Γαλιλαία(n-gf-s) **"are you?"** supplied **Search, and see that no prophet arises out of Galilee."** ἐραύνησον*

GOSPEL OF JOHN

ἐραυνάω (*vimp.aa--2s*; "search deeply/examine/investigate/try to learn"; same as 5:39)
καί (*cc*) ἴδε ὀράω (*vimp.aa--2s*; "see/perceive/ascertain/discern") ὅτι (*explan. conj.*;
points to "that" which they want him to "see") οὐκ οὐ (*neg.*) προφήτης (*n-nm-s*)
ἐγείρεται. ἐγείρω (*vipp--3s*; *passive voice*; "is lifted up/made to arise"; here sense is
"made to publicly appear") ἐκ (*pAbl*) τῆς ἡ Γαλιλαίας Γαλιλαία (*d.a. + n-Abf-s*)

ANALYSIS VERSES 50 – 52:

1. **Nicodemus**, the same whom **came to Him/Jesus before** in Joh.3:1ff, now steps forward and challenges the method of prosecution that the Sanhedrin is engaged in regarding their condemnation and arrest of Christ.
2. **He** makes two conspicuous and obvious observations about their methodology as **he said to them, "Our Law does not judge a man, unless it first hears from him and knows what he is doing, does it?"**
3. **Nicodemus** was an accomplished Rabbi and a Pharisee with position on the council **being one of them.**
4. Nothing is said concerning any results of his first encounter with Jesus, but obviously it is clear that Jesus' teaching had impact upon him.
5. It is not explicitly made clear that this man became a believer, however the two appearances after John 3, here and 19:39, clearly shows at the least **he** was a strong sympathizer regarding Jesus at this point, and his gifts at the funeral reflects an attempt to glorify God in the burial of His Son, indicating belief.
6. His remarks here are cautious and subtle, but the fact is that any direct approval of Jesus would only further inflame a situation that is already openly hostile.
7. Therefore, **Nicodemus** does not commit himself publicly to the cause of Christ, but merely makes two key points.
8. The first is that no matter what they may think or say about the ignorant rabble (as they perceived the populace), **he** speaks on the same level and authority as one of them, an accomplished teacher of the **Law.**
9. Though silently and subtly, **he** is refuting the Pharisees contention that no one of the Sanhedrin accepts any part of Jesus and His teaching.
10. **Nicodemus** points out a legal weakness in their "kangaroo" style of judicial prudence.
11. That is that the **Law** clearly states that judgment upon any **man** is to be withheld until the accused **first** is given opportunity to present his case.
12. **And**, in addition, it is incumbent upon the one(s) sitting in judgment over **him** to compile all the facts necessary to ascertain the validity or invalidity of the individual's defense.
13. His case of prosecution against the Sanhedrin stands upon the fact that the accused had a fundamental right to appear and be heard before the tribunal passed judgment, one way or the other.
14. Obviously a miscarriage of justice the Sanhedrin is guilty of regarding Jesus.

GOSPEL OF JOHN

15. Both Jewish and Roman **law**, as well as any good legal system, insisted that one could not be condemned without a thorough and complete investigation into the facts. Deu.19:15ff; Act.25:16
16. Even Jewish Rabbis stated that “Unless a mortal hears the pleas that a man can put forward, he is not able to pass judgment”.
17. The question **Nicodemus** asks in vs.51 is phrased in such a way as to expect the obvious no answer.
18. Until one investigates a person and **hears** all they have to say and can figure out what they are up to, they have no right or ability to make any judgment, and certainly not one of condemnation.
19. Until the facts are secured, all judgment is to be withheld.
20. **They** do not immediately respond to Nicodemus’ obvious point, but rather engage in an intimidating and slanderous attack against his character, “**You are not also from Galilee, are you?**”.
21. This is a common tactic of many that are in the wrong i.e., they seek to divert attention from their obvious failures by turning the conversation elsewhere.
22. Personal, slanderous attacks by guilty parties against those who have exposed their weakness are not uncommon.
23. They suggest that **Nicodemus** is a Galilean sympathizer who is favorably inclined toward Jesus.
24. They reflect the typical southern condescending attitude of the Jews of the north.
25. Their question too is phrased in such a way as to expect a no answer.
26. They then imply their logic as to why they don’t consider Nicodemus’ challenge as binding in this case, “**Search, and see that no prophet arises out of Galilee**”.
27. They are saying based on their knowledge of the **law** that **no** man of any spiritual significance comes from the region of **Galilee**.
28. The fact that they now infer Jesus only under that status of a **prophet** denotes that they have only at most possibly considered Him as a **prophet** and have even downgraded any possibilities in that regard.
29. It is a way to denote their total abhorrence to any thinking that Jesus has any connection to God whatsoever.
30. They are saying that because there is no specific evidence of this ever happening in the OT, then by circumstantial evidence alone, Jesus is guilty.
31. However, even the evidence they seek to establish as grounds for prosecution is inaccurate in reasoning, totally speculative and assumes:
 - A. Their case against Jesus is based on His claims to be a **prophet**.
 - B. That He is originally from **Galilee**.
32. It is obvious that the Sanhedrin’s original accusation against Him is not because He is claiming to be a **prophet**, but because He claims to be God and therefore, the Messiah. Joh.5:18 cp. Mat.27:41-43
33. And obviously they assume He is from **Galilee**, which He is not.
34. These men are willful and militant in their refusal to consider any part of the claims of Jesus and try to use a “technicality” to support their actions.
35. Even their statement is presumptuous and purely speculative since there are prophets who have come from the North (Elijah and Jonah; 1Kgs.17:1; 2Kgs.14:25), and many prophets such as in the “minor” prophets from places still unknown.

GOSPEL OF JOHN

36. So much for their attitude of the “accursed” multitudes who act in ignorance, as these men are even more accursed because they are acting out of cognizance and blatantly “skewering” the **law**/Scriptures to justify their actions.
37. Their words to **Nicodemus** follow the same implications laid upon the officers; “You too are stupid and ignorant if you believe this man”.
38. It shows their habit of manipulating the Scriptures by:
 - A. Using them to fulfill their own STA agendas.
 - B. Distorting the facts by demanding a reading into them something that is not documentable or ascertained logically.
 - C. Their refusal to investigate all of the available facts pertaining to God’s word.
39. That their case is perforated with gaping holes Biblically and logically causes them to resort to:
 - A. STA intimidation tactics to:
 - 1) Disparage/defame the character of their critics trying to get them to “cow” down.
 - 2) Seek to change the focus of the case being deliberated.
 - B. Utilizing speculative “shoe string” references to the Bible that seemingly supports a technicality in their prejudice to the case.
40. It can’t be missed; Nicodemus’ use of sound doctrine effectively shows these men for all that they in turn try to make him look like via their STA counter-attack.