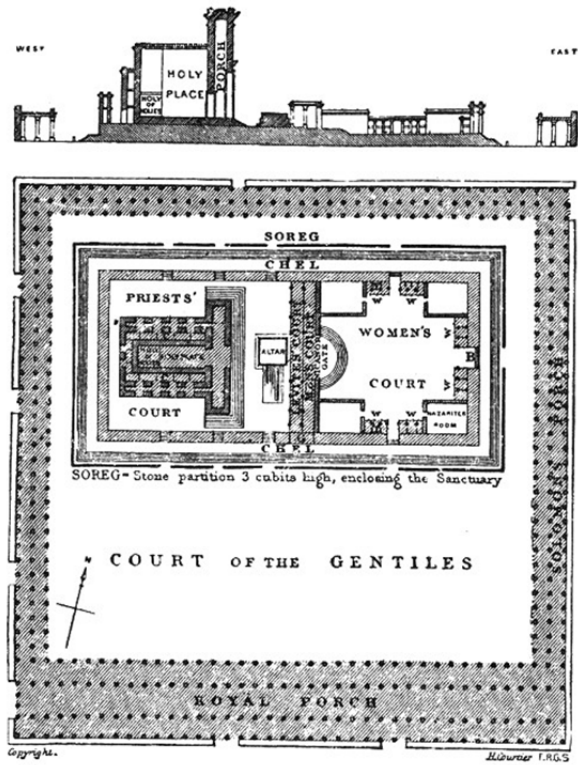


(1) Feast of Tabernacles (John 7:2,11-52)

1. Jesus followed His unbelieving brothers to the Feast of Tabernacles (Jn. 7:5,10). They had been dismissive of His “secret” ministry (Jn. 7:4), but on this occasion secrecy was in order (Jn. 7:10ff.).
2. “The Jews” were seeking and the crowds were grumbling (Jn. 7:11-13).
 - a. The Jews. οἱ Ἰουδαῖοι hoi Ioudaioi ^{#2453}_{195x}: in this context, Mosaic Law observant religious Jews—the theocratic rulers in Jerusalem.
 - b. The crowds. οἱ ὄχλοι hoi ochloi ^{#3793}_{174x}: crowd, throng, multitude. Some crowds testified to Jesus’ personal goodness. Other crowds accused Him of false teaching. This dichotomy perfectly illustrates 1st Peter 2:12.
3. At some point mid-week Jesus taught a public Bible class in the temple (Jn. 7:14). [Logos Deluxe Map Set](#).
 - a. The feast was a week-long event (Lev. 23:34-44).
 - b. The Jews were shocked that Jesus could be educated (γράμματα οἶδεν grammata oiden) without being schooled (μὴ μεμαθηκώς mē memathēkōs) (Jn. 7:15). Later, the same crowd will call His disciples illiterate idiots (ἄγράμματοι καὶ ἰδιῶται agrammatoi kai idiōtai) (Acts 4:13).
4. Jesus explained why His credentials were incomparable (Jn. 7:16-18) and asks how the Jews could be so well educated and yet unemployed (Jn. 7:19).
 - a. No one carries out the law. The law is summarized with positive actions (Matt. 22:34-40; Deut. 6:5 + Lev. 19:18).
 - b. They sought His death instead.
5. The crowds are shocked by His statement (Jn. 7:20).
 - a. They are clearly under the Jewish religious leaders influence (Mt. 9:34; 11:18).
 - b. The crowds are unaware of the hatred and murder their leaders were intending, but some inhabitants of Jerusalem knew of it (Jn. 7:20 cf. v.25).
6. Jesus rebukes the Jews for their failure to respond to His previous rebuke (Jn. 5:39-47; 7:21-24).
 - a. “One deed” is a reference to Jesus most recent work of power in Jerusalem in healing the man by the pool of Bethesda (Jn. 5:39-47).
 - b. True obedience to God in one aspect of the Christian Way of Life is not disobedience to God in any other aspect of the Christian Way of Life (Jn. 7:22-23).
 - c. Judging with righteous judgment means that an instructed believer makes a righteous decision in life based upon a comprehensive and mature knowledge of God Himself (Jn. 7:24).
7. Jesus’ faithfulness to minister in the face of conflict resulted in a faith harvest (Jn. 7:25-31).
 - a. The inhabitants of Jerusalem begin to wonder if their religious leaders know the truth concerning Christ (Jn. 7:25-26).
 - b. The statement “no one knows” is a telling ignorance for the Jerusalemites (Jn. 7:27) compared with others from the crowds (Jn. 7:41-42).



PLAN OF THE TEMPLE IN THE TIME OF OUR LORD.

- c. Jesus' teaching ministry in the temple continued with clear statements of His origin and purpose (Jn. 7:28-29).
 - d. Although attempts were made to arrest Him (Jn. 7:30), Jesus' message produced a faith response (Jn. 7:31).
8. The religious leaders fear overpowered their other fear (Jn. 7:32-36).
 - a. While under the threat of arrest, Jesus continued with clear statements of His finished work and departure (Jn. 7:32-34).
 - b. The earthly-minded Jews had no frame of reference to understand His message (Jn. 7:35-36).
 9. The last day of the feast was occasion for the free offer of living water (Jn. 7:37-44).
 - a. The last day of the feast moved the emphasis from day seven to the eighth day (Lev. 23:36).
 - b. Jesus frequently employed the metaphor of drinking for the reality of believing (Jn. 4:10,14; 6:35; 7:37-38).
 - c. The full pneumatological-doctrinal understanding of this message was only comprehended by the Apostle John afterwards during the Dispensation of the Church (Jn. 7:39).
 - d. The crowd became divided over Jesus' message primarily because of their doctrinal backgrounds (Jn. 7:40-44).
 10. The aftermath of this episode provides a remarkable insight into the Adversary's minions (Jn. 7:45-52).
 - a. Cooperation between chief priests and Pharisees was itself very noteworthy.
 - b. The police officers testimony: Never before has a man spoken in this manner (Jn. 7:46). οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος' oudepote elalēsen houtōs anthrōpos.
 - c. The Pharisees' arrogance is reflected in several ways (Jn. 7:47-49).
 - 1) They assume that anybody listening to Jesus is being led astray. Perf.pass.ind. πλανᾶω planaō
#4105^{39x}
 - 2) They assume that solidarity among rulers and Pharisees is proof enough for the masses.
 - 3) They scornfully despise "this crowd" Mosaic Law ignoramus as accursed (cf. Deut. 27:26; 28:15). ἐπάρατος eparatos #1944^{Hap.}. Deissman [LAE](#) article.
 - d. Nicodemus speaks up in God the Father's perfect timing (Jn. 7:50-52).
 - 1) He rightly stipulates that they cannot condemn Him without a Biblical examination (Jn. 7:50-51 cf. Deut. 1:16-17).
 - 2) His peers can only impugn his upbringing and lie about the Scriptures (Jn. 7:52 cf. Deut. 18:15; 2nd Kgs. 14:25; Isa. 9:1; Nah. 1:1).
 - 3) History will repeat itself when Gamaliel attempts to inject rational thought into an irrational mob (Acts 5:34-39).