



# Jesus, Opposed and Rejected

## Lesson 12 John 7:1-36

---

### REVIEW

1. The events of John 5 and 6 invoke a hatred for Jesus among the Jews.
2. This hatred ultimately culminates in the events of John 11:45-57, when the Jews plot to take the life of Christ.

---

### LESSON OBJECTIVE

1. We will begin to focus on the rising opposition to Jesus that would culminate with His crucifixion.
2. We will study the hatred of the Jews and gain an understanding of the reason for their opposition.
3. We will study the teaching of Christ in the Temple at the Feast of Tabernacles and what this teaching revealed about Christ.

---

### OPPOSITION TO THE KING<sup>1</sup> (7:1-36)

#### A. Conflict prior to the Feast of Tabernacles - 7:1-9

**7:1** “After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. **2** Now the Jews' feast of tabernacles was at hand. **3** His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. **4** For *there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.* **5** For neither did his brethren believe in him. **6** Then Jesus said unto them, My time is not yet come: but your time is always ready. **7** The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. **8** Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. **9** When he had said these words unto them, he abode *still* in Galilee.”

#### 1. Setting - 7:1-2

- a. “*After these things*” indicates a passage of time - 7:1
- b. The events of chapter 7 occurred near the time of the “*feast of tabernacles*” (October) 7:2
- c. The events of chapter 6 occurred near the time of the Passover Feast (April) - 6:4
- d. There is a six month passage of time between chapters 6 and 7
- e. The Feast of Tabernacles - 7:2
  - i. This feast is described in Leviticus 23:33-36, 39-43
  - ii. It was a seven day “feast which commemorated God’s deliverance, protection and provision during the wilderness wanderings”<sup>2</sup>
  - iii. The people lived in makeshift booths as a reminder of God’s deliverance **Leviticus 23:42-43**
  - iv. It was one of three feasts that every Jewish male was required to attend in Jerusalem - **Exodus 23:14-17**

---

<sup>1</sup> J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids: Zondervan, 1981), 275-282. The outline used in this lesson is adapted from Pentecost’s excellent treatment of this passage.

<sup>2</sup> John MacArthur, *The MacArthur Study Bible* (Nashville: Thomas Nelson Publishers, 1997), 187.

2. The hatred of the Jews - 7:1, 11
  - a. "*Jewry*" means "Judaea"
  - b. Jesus would not walk in Judaea because the Jews wanted to kill Him - 7:1
  - c. He did not refrain from walking in Judaea for fear of the Jews, rather, His "time had not yet come" - 7:6
    - i. Similar language was used at the marriage supper in Cana - 2:4
    - ii. Jesus was on a Messianic timeline
3. The unbelief of Christ's brothers - 7:3-5
  - a. Their identities - **Matthew 13:55**
    - i. James (author of the New Testament epistle and became leader of the Jerusalem church)
    - ii. Joses
    - iii. Simon
    - iv. Judas (Jude)
  - b. Their request - 7:3-4
    - i. "*Go into Judaea*" - 7:3
    - ii. "Do miracles for your disciples to see"
    - iii. "Do miracles to become known publicly" - 7:4
  - c. Possible motivations behind their request
    - i. They wanted to see the miracles for themselves to determine genuineness
    - ii. They could have had similar political, religious and social motivations of others (the Messiah would establish Himself as a political force)
    - iii. To deliver Him into the hands of the Jewish leaders who wanted to kill Him
      - a) Jesus' response to their request points to this motivation
      - b) Their unbelief might be indicative of malicious intent in their request
  - d. Their unbelief - 7:5
    - i. They did not believe until after the resurrection - 7:5, **Acts 1:14**
    - ii. The word "*neither*" puts His own brothers into the category of people who have rejected Him and His teaching
4. Jesus' response - 7:6-9
  - a. "*My time is not yet come*" is a bookend with verse 8 - 7:6
  - b. "*Your time is always ready*" means you don't understand God's timetable; any time is suitable for you.
  - c. "The world's hatred of me is because I have pointed out their sin" - 7:7
  - d. "*My time is not yet full come*" - 7:8
  - e. He remained in Galilee - 7:9

## B. Conflict at the Feast of Tabernacles - 7:10-36

### 1. Christ went secretly to the feast - 7:10

**7:10** “But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.”

- a. Jesus went against the advice of His brothers in verse 4. They wanted Him to “go public,” but Jesus went “*as it were in secret.*”
- b. “Plainly Jesus purposely went contrary to the insincere counsel of his brothers as to the manner of his Messianic manifestation. This secrecy concerned solely the journey to Jerusalem, not his public teaching after his arrival.”<sup>3</sup>

### 2. Christ’s authority questioned - 7:11-15

**7:11** “Then the Jews sought him at the feast, and said, Where is he? **12** And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. **13** Howbeit no man spake openly of him for fear of the Jews. **14** Now about the midst of the feast Jesus went up into the temple, and taught. **15** And the Jews marveled, saying, How knoweth this man letters, having never learned?”

- a. The Jews look for Jesus - 7:11
  - i. They sought Him at the feast because they knew He would be there
  - ii. They sought Him in order to apprehend Him - 7:30
- b. The division of the people - 7:12
  - i. Some thought He was “*a good man*” meaning “pure in motive”<sup>4</sup>
  - ii. Some thought He was deceiving the people and leading them astray
- c. The fear of the Jews - 7:13
- d. Jesus began teaching in the Temple in the middle of the feast - 7:14
- e. The Jews’ reaction to His teaching - 7:15
  - i. They marveled
  - ii. They questioned the source of His teaching, “*How knoweth this man letters, having never learned?*”

### 3. Christ’s Explanation - 7:16-24

#### a. The truth about His teaching - 7:16-18

**7:16** “Jesus answered them, and said, My doctrine is not mine, but his that sent me. **17** If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself. **18** He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.”

- i. The nature of His teaching was divine - 7:16
- ii. His teaching is verifiable with God’s revealed will - 7:17
  - a) If they would have known God, they would have known His teaching was from God
  - b) Jesus made a similar point in John 5:46

<sup>3</sup> A.T. Robertson, *Robertson’s Word Pictures of the New Testament*, Vol. 5 (Nashville: Broadman Press, 1932), 120.

<sup>4</sup> *Ibid.*, 121.

- iii. His teaching sought to glorify God, was true (genuine) and “no unrighteousness [deceit] was in him” - 7:18
  - b. The truth about their lack of understanding - 7:19
 

7:19 “Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?”
  - c. The Jews’ reaction - 7:20
 

7:20 “The people answered and said, Thou hast a devil: who goeth about to kill thee?”

    - i. They accused Christ, “*Thou hast a devil*”
    - ii. They denied their intentions, “*Who goeth about to kill thee?*”
  - d. Jesus’ response - 7:21-24
 

7:21 “Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? 24 Judge not according to the appearance, but judge righteous judgment.”

    - i. He pinpointed the event that characterized their problem with Christ, which was the healing of the lame man at the Pool of Bethesda on the Sabbath - 7:21
    - ii. Their hypocrisy and lack of understanding - 7:22-23
    - iii. Christ’s pointed charge is don’t judge superficially, but judge righteously - 7:24
- 4. Christ’s Person Questioned - 7:25-27
 

7:25 “Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.”

  - a. “*Is not this he, whom they seek to kill?*” Though they had denied evil intentions, it was apparently well-known among the people. - 7:25
  - b. He spoke boldly, yet they said nothing to Him - 7:26
  - c. “*Do the rulers know indeed that this is the very Christ?*” Do they know something about Him and that’s why they won’t do anything to Him?
  - d. They knew where He was from so He couldn’t have been the Messiah. “This is a piece of popular theology...The rulers knew the birthplace to be Bethlehem, but some...expected the Messiah to drop suddenly from the skies...The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah.”<sup>5</sup> - 7:27
- 5. Christ’s Explanation - 7:28-29
 

7:28 “Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me.”

  - a. “You both know me, and you know where I came from” - 7:28
    - i. Possibly a cutting statement juxtaposed with what Jesus says in 8:14, 19
    - ii. Possibly a reference to their knowledge of His human origins (Bethlehem, Joseph and Mary, etc.)

---

<sup>5</sup> Ibid., 127.

- b. *"I am not come of myself, but he that sent me is true"* means He was sent from God
- c. *"Whom ye know not"*
- d. *"I know Him"* - 7:29
  - i. *"I am from Him"*
  - ii. *"He hath sent me"*

**6. The Response - 7:30-36**

**7:30** "Then they sought to take him: but no man laid hands on him, because his hour was not yet come. **31** And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? **32** The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. **33** Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me. **34** Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come. **35** Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? **36** What *manner of saying* is this that he said, Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come?"

**a. Rejection by some - 7:30**

- i. Jesus' teaching was blasphemous
- ii. *"They sought to take Him"*
- iii. *"No man laid hands on him, because his hour was not yet come"*

**b. Belief by some - 7:31**

- i. His signs were evidence of His divinity
- ii. The word "belief" is used throughout John to indicate salvation - 3:16

**c. The Pharisees tried to take Jesus - 7:32**

**d. Jesus speaks of His return to the Father - 7:33**

- i. His death was near, *"Yet a little while am I with you"*
- ii. His return to the Father was near, *"And then I go unto him that sent me"*

**e. Jesus speaks of their inability to find Him - 7:34**

- i. *"Ye shall seek me, and shall not find me"*
  - a) Jesus was speaking spiritually
  - b) Their inability to find Christ was not due to God hardening their hearts and making them unable to find Him, rather it was due to their rejection of Him
- ii. *"Where I am, thither ye cannot come"*
  - a) They would not come to the Father with Him
  - b) "Those who so persistently had rejected Him would not be able to accompany Him where He was going."<sup>6</sup>

**f. The Jews focused on what they deemed "unthinkable" - 7:35-36**

- i. "Where will He go that we can't find Him?"
- ii. "Will He go to the dispersed Jews among the Gentiles?"
- iii. *"What manner of saying is this?"* Jesus is going to answer that question in His teaching covered in the next lesson!

---

<sup>6</sup> Pentecost, 278.

---

## **LIFE LESSONS**

1. Believe in the resurrected Christ! What a story of triumph we see in the brothers of Jesus who rejected Him in John 7:5, yet believed in him after the resurrection!
2. Believe in the person of Jesus Christ because He is from the Father. Remember John's purpose statement in John 20:31.
3. Remember the purpose of His suffering! The death that Jesus knew was near was for our sins!