

At Tabernacles w/ the One Who Tabernacled among us: John 7:37–8:12

Jaunting thru John: Message 22

Grace Chapel

Dr. John Niemelä www.mol316.com

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REVIEW

J-Baptist testified of Christ, so all might believe; the few of His own who believed become God's children

THE FIRST DISCIPLES (John 1:19–51)

John the Baptist pointed all to Christ, so some of John's disciples followed Jesus & believed in Him.

FIRST SIGN WITNESSED BY THE APOSTLE JOHN (John 2:1–11)

When Jesus turned water into wine (His first Galilean sign), His disciples believed in Him.

MINISTRY IN JUDEA AT PASSOVER (John 2:13–3:36)

Many (incl. Nic.) believed in Jesus because of signs & Jesus predicted resurrection as sign that He is Christ

THE SAMARITAN WOMAN: John 4:1–26

He offered a Samaritess living H₂O, who asked if He were the Christ when He told her all things about herself.

MINISTRY IN SYCHAR: 4:27–42

She drew men to see Jesus & He let the food-distracted 12 join in reaping the harvest; many Samaritans believed in Him

MINISTRY IN GALILEE 4:43–45

He went to Galilee, because no prophet is a hometown celebrity; they welcomed Him after seeing His signs

HEALING THE ROYAL OFFICIAL'S SON: 4:46–54

An official urged Jesus to heal his son; He said & his servants said, "Your son lives;" He & his house believed

HEALING THE LAME MAN: 5:1–15

On the Sabbath Jesus told a lame man to walk. Officials scolded him & sought to confront his healer

HEALING THE LAME MAN: 5:16–23

Judeans sought to kill Jesus as a Sabbath-breaker claiming equality w/ God, He said that He does what the Father does & will do greater works (raising the dead) & judging the world.

HONORING THE FATHER BY HONORING THE SON: 5:24–30

Jesus wants to give His opponents life (which He will do, if they believe), but He will judge (& condemn) them as unworthy of life (if they do not believe)

TWO, THREE, & MORE WITNESSES: 5:31–47

Jesus, the impartial GWT Judge, is not GWT accuser nor is J-Baptist (Jesus doesn't receive man's testimony) so Jesus calls on His works, the Father, Scripture & Moses to accuse rejecters of Christ's word

THE BREAD OF LIFE

Jesus asked where one could buy food for a crowd; a lad had bread & fish & Jesus gave thanks & broke bread; the 12 gave people their fill & gathered crumbs & men called Jesus the Prophet

WALKING ON WATER (6:15–21)

Jesus went up the mount to avoid being made king; the 12 stopped gathering crumbs & left for Capernaum w/o Him; a gale arose, then Jesus walked on the sea to them, entered the boat & immediately they reached shore

JESUS: THE BREAD OF LIFE (6:22–40)

He told men who found Him in Capernaum that they misinterpret His signs & said to work for (understand) food for eternal life & said God works to persuade that Jesus is the Father-sent Christ; they want manna; Jesus said He, the heavenly bread, gives the world life & secures believers forever, because He obeys the Father

GRUMBLING OVER THE BREAD OF LIFE (6:41–59)

Jesus told Judeans to stop grumbling, because Christ, the Living Bread gives His life for the world's life, only gives eternal life to ones the Father draws thru teaching, but they argued over what eating His flesh meant, so He said that (only if they eat His flesh & drink His blood) would they have eternal life & Christ (who lives because of the Father) would indwell them, so He (as lifegiving Bread) differs from non-life giving manna

GRUMBLING OVER THE BREAD OF LIFE (6:41–59)

Jesus asked offended disciples how His ascension would affect them & warned that the leaders' words give no life, but the HS gives life thru Christ's word; & He (who knew everything) said that some had not believed in Him, which is why He said that (apart from the being granted through the Father teaching) people cannot (& will not) believe Christ, but when many left, He asked the 12 if they wanted to go, but Peter said there was no place to go, because Jesus has words of eternal life (which they believed) & Jesus affirmed that He chose them, even Judas

SURPRISE APPEARANCE AT THE FEAST OF BOOTHES (7:1–36)

Jesus' unbelieving brothers urged Him to make a spectacle in Judea to gain disciples, but His time had not yet come. Unbelieving Judeans thought Jesus would boycott the feast in fear, but His authoritative teaching that glorified the Father astounded them (reaffirming His right to heal the man on the Sabbath—some wondered if the leaders did not arrest Him because they knew He is the Christ), but the leaders unsuccessfully tried to arrest Him as people confessed Him as the Christ

INTRODUCTION

BACKGROUND FROM LEVITICUS 23

Old Testament Background of the Feast of Booths

23³⁹ . . . you shall keep the feast of the LORD for 7 days; on the 1st day there shall be a sabbath-rest, & on the 8th day a sabbath-rest. ⁴⁰ 'And you shall take for yourselves on the 1st day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, & willows of the brook; & you shall rejoice before the LORD your God for 7 days. ⁴¹ 'You shall keep it as a feast to the LORD for 7 days in the year. It shall be a statute forever in your generations. You shall celebrate it in the 7th month. ⁴² 'You shall dwell in booths for 7 days. All who are native Israelites shall dwell in booths, ⁴³ 'that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.' "

BACKGROUND FROM NEHEMIAH

Nehemiah 8:5–18 describes Ezra guiding Judah's exiles who returned from Babylon in a month-long time devoted to studying the Law and to worship. According to Nehemiah 8:2, this worship time started on the first day of Tishri, the 7th month (comparable to October).

Neh 8:13–18 describes the rediscovery of the Feast of Booths, which they then observed, but they observed it for an entire month.

Neh 9:1ff. gives a prayer that Levites offered on the 24th day of the month of Tishri (as they observed the Feast of Booths). Consider the following excerpts from that prayer:

The sea was no obstacle for Israel, nor was it an obstacle for Jesus

¹⁰ You showed signs and wonders against Pharaoh, Against all his servants, And against all the people of his land. For You knew that they acted proudly against them. So You made a name for Yourself, as it is this day. ¹¹ And You divided the sea before them, So that they went through the midst of the sea on the dry land; And their persecutors You threw into the deep, As a stone into the mighty waters.

The Light of the World gave light to the Israelites in Moses' day and in Jesus' day

¹² Moreover You led them by day with a cloudy pillar, And by night with a pillar of fire, To give them light on the road Which they should travel.

God provided bread from heaven and water

¹⁵ You gave them bread from heaven for their hunger, And brought them water out of the rock for their thirst, And told them to go in to possess the land Which You had sworn to give them.

The Light of the World gave light to the Israelites in Moses' day and in Jesus' day

¹⁹ Yet in Your manifold mercies You did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day, To lead them on the road; Nor the pillar of fire by night, To show them light, And the way they should go.

God provided the Spirit, bread from heaven, and water

²⁰ You also gave Your good Spirit to instruct them, And did not withhold Your manna from their mouth, And gave them water for their thirst.

God provided all that Israel needed for life

²¹ Forty years You sustained them in the wilderness, They lacked nothing; Their clothes did not wear out And their feet did not swell

God enabled Israel to conquer a land that was already flowing with milk & honey

²⁵ And they took strong cities and a rich land, And possessed houses full of all goods, Cisterns already dug, vineyards, olive groves, And fruit trees in abundance. So they ate and were filled and grew fat, And delighted themselves in Your great goodness

RELATING JOHN 7–8 TO THE CHRONOLOGY OF THE FEAST OF BOOTHES

Day	Number of Animals Sacrificed				Other Features of the Celebration		
	Bulls	Rams	Lambs	Goats	Water Poured?	Women's Court Lighted?	Sleep in Booths?
1	13	2	14	1	Yes	Yes	Yes
2 = Middle Day	12	2	14	1	Yes	Yes	Yes
3 = Middle Day	11	2	14	1	Yes	Yes	Yes
4 = Middle Day	10	2	14	1	Yes	Yes	Yes
5 = Middle Day	9	2	14	1	Yes	Yes	Yes
6 = Middle Day	8	2	14	1	Yes	Yes	Yes
7 = Great Day	7	2	14	1	Yes	Yes	NO
Totals:	70	14	98	7			
Sabbath (8th day)	+ 1	+ 1	+ 7	+ 1	NO	NO	NO

Jesus came to the feast around the midpoint (on one of the middle days): (John 7:14ff.)

The 7th day (the Great Day) He taught that He fulfills the imagery of the feast (7:37ff.)

The 8th day an adulterous woman was brought to Him & said He is the light of the world (8:2ff)

The 8th day was an appendage. The 7th day continued to be the Great & Last Day.

By Jesus' day, many things had been added beyond what Leviticus says, but the essential idea remained intact. For almost forty years after God led the people out of Egypt and parted the Red Sea, the people wandered in the wilderness. While they wandered, God provided. Cf. the prayer from Nehemiah 9:

Water: Water from the Rock: cf. Jesus speaking about living water in John 7:38

Food: Manna and quail: cf. the loaves and fishes in John 6

Shelter from the elements:

Tents or *presumably* (where vegetation allowed) booths (tabernacles)

The presumption is based on Leviticus 23 commanding booths made of branches, not tents

John 1:14 The Word became flesh and lived (literally: tabernacled) among us.

Guidance: Pillar of cloud & pillar of fire by night: Jesus the light of world: cf. John 8:12

Crossing the Red Sea: Jesus walking on the Sea of Galilee: cf. John 6:18–21

NEW EXPOSITION

(7:37–39) On the feast's 7th day, Jesus urged people to drink of Him (believe in Him), so (per Nehemiah) they would have living water in abundance (fulfilling the feast) when the Holy Spirit would be given to believers

The seventh day of the feast is the Last and Great Day of the original feast.

Note 7⁵³–8¹: So each one went to his house. & Jesus went to the Mount of Olives.

They went home that night, because they *had dismantled* the booths *that morning*.

Jesus urged believing in Him, to receive living water in abundance (per Nehemiah)

Isaiah 55:1 is relevant, but Jesus claims to fulfill the Feast of Booths, so Nehemiah is the most pertinent passage:

Neh 9¹⁵ You gave them bread from heaven for their hunger, And brought them water out of the rock for their thirst, And told them to go in to possess the land which You had sworn to give them. . . . ¹⁹ Yet in Your manifold mercies You did not forsake them in the wilderness. The pillar of the cloud did not depart from them by day, to lead them on the road; nor the pillar of fire by night, to show them light, and the way they should go. ²⁰ You also gave Your good Spirit to instruct them, and did not withhold Your manna from their mouth, And gave them water for their thirst.

Jesus focuses on a future benefit of believing (receiving the Spirit), rather than the present benefit (everlasting life). Why?

He wants to speak in terms of fulfilling the Feast of Booths. When the Spirit was given to believers (at Pentecost) they had the living water more abundantly than pre-Pentecost believers. Let me explain:

Pre-Pentecost believers (like the Samaritan woman) drank of living water (believed the life-giving message) & receive everlasting life.

Post-Pentecost believers (like us) also drank of living water (believed the life-giving message) & receive everlasting life, but (in addition) we now receive the Holy Spirit, who assists us in sharing that message (rivers of living water can flow from us). Let me explain the imagery further.

Before Pentecost, it was like there was a river of living water coming from Jesus to each believer.

After Pentecost, not only is there a river of living water coming to the believer, but that river also goes out from the believer to the world (by the power of the indwelling Spirit)

The Holy Spirit **could not be given until Jesus was glorified** (ascended to the Father). Especially cf. **John 16:7**. Cf. also John 14:16, 26; 15:26).

(7:40–44) Jesus’ teaching that He fulfills the water ceremony of the Feast of Booths caused a division: Some called Him the Prophet or the Christ, but others rejected Him because they thought that He was born in Galilee, rather than in Bethlehem, but the police failed to arrest Him

(7:45–46) The chief priests and Pharisees demanded an explanation for the police failing to arrest Jesus, so the (Levitical) police officers said that Jesus’ words were so powerful that they could not arrest Him

(7:47–49) The Pharisees scoffed at the (theologically trained) police being fooled by Jesus in the same way as the crowd that lacked theological training, whereas (supposedly) none of the (theologically trained) rulers, (particularly) the Pharisees, had been fooled by Jesus

(7:50–52) Nicodemus, a ruling Pharisee who investigated Jesus personally, reprimanded his fellow rulers for seeking to lynch Jesus w/o conducting a formal investigation of the type that the Law demands; but was ridiculed as if he were a Galilean & as if Jesus (a resident of Galilee) were thereby disqualified from being a prophet

No prophet has arisen from Galilee, but Hosea, Amos, & Jonah were Galilean prophets

*It should be translated: *The Prophet [e.g., the Christ] has not arisen from Galilee**

(7:53–8:1) At the end of the seventh day of the feast, everyone went home, except Jesus, who went to the Mount of Olives

Some Bibles question whether 7:53–8:11 belong in the Bible. Imagine a scribe trying to sneak this into his manuscript). He would not know that booths were used 6 nights (not 7)

Manuscript evidence supports this passage belonging here. John would know about the seventh night being different from the preceding six. The passage belongs here.

(8:2–6a) Early the next morning as Jesus taught crowds that gathered, the Pharisees stood a woman in the midst of the crowd and asked Jesus whether He would obey Moses by ordering her to be stoned, so they could accuse Him

(8:6b–8) Jesus wrote on the floor while they pressed Him for an answer, so He finally said that the sinless one among them should cast the first stone, and He resumed writing on the floor

Isaiah 11:1ff.

(8:9–10) After they all (starting with the eldest) had left Jesus and the woman in the midst of the crowd that He was teaching, Jesus asked the woman about none of her accusers remaining to condemn her

(8:11) The woman replied that she had no one condemning her, to which Jesus added that He did not condemn her either and for her to avoid sin

This message of avoiding sin is like what Jesus said to the man in John 5:14. It is a message that would be given after someone had believed in Jesus (not before)

(8:12) As He resumed teaching the crowd [and the woman], Jesus underscored that He is the light of the world (unlike those self-deceived Pharisees who had tried to confute Jesus), so those who follow Jesus will walk in the light of life

On the 8th morning of the feast, the court of the women was not illumined brightly as on the prior days. Jesus is the light. He is the One to whom the feast points

CONCLUSION

On the 7th day of the Feast, Jesus urged people to believe in Him that they would have [everlasting life and] an abundance of living waters [to share with others] when the Spirit came.

People divided over whether He were the Christ or a Galilean imposter, but the Temple police failed in their attempts to arrest Him, because His words were so powerful, then Nicodemus intervened to request a formal inquiry, when his fellow rulers sought to lynch Jesus.

[Pharisees] interrupted Jesus teaching a crowd when they brought an adulterous woman & demanded that He say whether she should be stoned—but He kept writing on the floor—finally, when He said that the one w/o sin should cast the first stone, all her accusers left, so He told her to avoid sin and declared to the crowd (& the woman) that He is the Light of the world, so those who follow Him will walk in the light.