

Surprise Appearance at the Feast of Booths: John 7:1–36
Jaunting thru John: Message 21

Grace Chapel

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INTRODUCTION

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 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

CONTROVERSY SECTION: John 5–12

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 seeing Him return to heaven would affect them & warned that the leaders' words give no life, but the Spirit gives life thru Christ's word; & He (who knew who did not believe & who would betray Him) said that some of them had not believed in Him, which is why He said that (apart from the being granted through the Father's teaching) people cannot (& will not) believe Christ, but when many ceased following Him, 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

NEW EXPOSITION

(7:1) Jesus had not returned to Judea (since the Feast of Booths in October AD 31), but remained in Galilee, because Judeans were plotting to kill Him

A. 7:1 does not announce a new policy of avoiding Judea (starting at 7:1)

We know this, because Jesus went to Judea (7:10) within a few days after speaking to His brothers about not going with them to Jerusalem (7:2–9)

Although John 6:4 mentions Passover, John does not say that He attended.

Three details in the text suggest that Jesus did not go to Passover in April 32:

1. The Judeans wondered (7:11) if He would come to the feast.
(If He had been there for Passover, they would expect Him now)
2. When Jesus said why they wanted to kill Him, He cited the John 5 Sabbath healing of a lame man (7:21ff.) If He went to Passover in AD 32, why such an old example?
3. John 5:16 and 18 mention the leaders' decision to kill Jesus
4. Jesus' brothers think that He is boycotting the feast, which would seem more likely if He had not gone to Passover that spring.

B. 7:1 announces an old policy (namely, Jesus did not go to Passover earlier that year)

The death threat in Jerusalem has existed since John 5

Chronological and Geographical Relationship Between Passages in Luke and John

| Luke | John | Overview of Content | Feast | Location | Date |
|-------------|------------|--|----------|----------------|--------|
| | 5:1–47 | Healing a Lame Man; Equality w/ Father | Booths | Jerusalem* | Oct 31 |
| 6:1–9:9 | | Ministry around Galilee | | Galilee | |
| 9:10–17 | 6:1–71 | Feeding the 5000 & Bread of Life | Passover | <i>Galilee</i> | Apr 32 |
| 9:18–50 | 7:1 | Ministry around Galilee | | Galilee | |
| | 7:2–9 | Jesus & His Brothers | Booths | Galilee | Sep 32 |
| | 7:10 | Secret Trip (South) to Jerusalem | Booths | Gal./Sam. | |
| | 7:11–10:21 | Ministry in Jerusalem | Booths | Jerusalem* | |
| 9:51–13:21 | | Ministry on Way (South) to Jerusalem | | Gal./Sam. | |
| | 10:22–39 | Ministry in Jerusalem | Hannukah | Jerusalem* | Dec 32 |
| | 10:40–42 | Many Pereaans believe in Jesus | | Perea | |
| 13:22–17:10 | | Ministry on Way (South) to Jerusalem | | Gal./Sam. | |
| | 11:1–16 | Return to Judea when Lazarus Died | | Bethany* | |
| | 11:17–53 | Raising Lazarus from the Dead | | Bethany* | |
| 17:11–19:28 | | Ministry on Way (South) to Jerusalem | | Gal./Sam. | |
| | 11:54–57 | Jesus Left Judea & Went to Ephraim | | Ephraim | |
| 19:29–24:43 | 12:1–20:31 | In Jerusalem, died, rose, appeared | Passover | Jerusalem* | Apr 33 |
| 17 | 21:1–25 | With the Eleven by the Sea of Galilee | | Galilee | |

Matthew, Mark, and Luke focus on Jesus' ministry in Galilee, while John 6 is the only lengthy portion of John's Gospel dealing with ministry in Galilee.

By contrast, most of John's Gospel focuses on Jesus in Jerusalem at the feasts.

(7:2–5) As the Feast of Tabernacles (Booths) approached, His unbelieving half-brothers chided Him for staying in Galilee as He was losing disciples & said that He needed to go to Judea to impress more potential disciples

(7:6–9) His half-brothers can go at any time, because the world does not hate them, but His time to go to the feast has not yet come, because the world hates Him (& seeks to kill Him) for saying that its deeds are evil, so He urged them to go, but He remained awhile in Galilee

Note that His half-brothers had attended the wedding in John 2 (John 2:12)

Jesus' remarks about His time not yet having come is similar to what He said in John 2

(7:10–11) Jesus went secretly to the feast (after His half-brothers went), so Judeans started wondering if He would come

(7:12–13) The crowds murmured quietly if Jesus were good or if He were a deceiver, because they feared what the Judean leaders would do, if they spoke openly about Him

(7:14–15) About half-way through the eight-day feast Jesus started teaching (with authority), but the Judean leaders scoffed that He could not know the Scriptures, because He had not received a traditional theological education (from them)

The debate over His teaching focuses heavily on the authoritativeness of His teaching, because He asserts that the authority of His teaching is from the Father

(7:16–18) Christ does not teach by His own authority nor does He seek His own glory, but He speaks by the Father's glorifies the glorifies the Father who sent Him, as those who wish to do the Father's will discern the Father's will

What is the Father's will here?

Who are those who want to do the Father's will?

(7:19) Moses (expressed the Father's will) when he gave them the Law, but those who seek to murder (and especially to murder the One sent by the Father) disobey the Father's will

(7:20) The crowd accused Jesus of having a demon and suggested that He was imagining that anyone was trying to kill Him

Note verse 25, though.

(7:21) One work Jesus did (healing the lame man on the Sabbath) astounded them all (and angered them)

This refers back to John 5

(7:22–24) However, the pre-Moses command of (eighth-day) circumcision takes precedence over Moses-given Sabbath rules because circumcision makes a (Jewish) man whole by enrolling him in the Mosaic covenant, so they should not be angry at Jesus for making a man whole on the Sabbath, if they stopped judging by appearances only

(7:25–27) Jerusalemites intimated that the only logical explanation of Jesus (whom the authorities planned to kill) being so bold and the authorities so timid would be that the authorities actually recognized that Jesus is the Christ, even though He came from Galilee

(7:28–30) The Temple police were unsuccessful at arresting Jesus—when He said that they knew where He was from without perceiving that the Father (whom they did not know) sent Him—because it was not yet time for Him to be arrested

(7:31–32) Many believed in Him because He did all that they expected of the Messiah, but the Sanhedrin sent Temple police to arrest Him when they heard the crowd confessing Jesus as the Christ

(7:33–34) Jesus said that the timetable for His departure would soon come, but they would not find Him, because they could not follow

(7:35–36) Judeans puzzled over whether the statement that they would look for Him, but could not follow, might mean that He intended to go to the Diaspora

CONCLUSION

Jesus' unbelieving half-brothers urged Him to make a spectacle of Himself in Judea to gain disciples, but He said that His time had not yet come

Unbelieving Judeans concluded that fear may have led Jesus to boycott another feast, but He astounded them with authoritative teaching that glorified the Father (demonstrating, for example, that He had the right to heal the man on the Sabbath—leading some to wonder if the leaders did not arrest Him because they recognized that He is the Christ, but the leaders unsuccessfully tried to arrest Him as they heard people confessing Jesus as the Christ