

Who is Jesus? How do we know He is true, just, that we can trust Him? 2 characteristics of every false teacher: 1st, he speaks from himself, that is, on his own authority, not God's. 2nd, he seeks his own glory, not God's.

Jn. 7:1-9 recount the Lord's refusal, despite the urgings of His brothers, to go openly to the Feast of Tabernacles and show the works He's been doing. In **:10-13** we saw Jesus go to Jerusalem at His Father's hour, not His brothers'! 3-4 days of the feast had already been celebrated. He came into the Temple.

First, Jesus taught (**:14-24,37-39**). His 1st teaching came in the middle of the feast; His 2nd will come on the last day of the feast. Second, His teachings were followed by speculation and debate among the people (**:25-31,40-44**). Third, the authorities looked for an occasion to arrest Him (**:32-36,45-52**). Yet "Jesus was not deterred by the unbelief He encountered, but instead relentlessly continued to confront unbelievers with His claims and promises."

Read :14-24. :14 But when it was now the midst of the feast Jesus went up into the temple, and began to teach. Jesus had gone later than His brothers and He stayed out of public view for 3-4 days (**:10**). He began to instruct.

:14 In the temple itself, Jesus was given another opportunity to teach the crowds God's truth and invite men/women to make a decision concerning Himself. Note the priority Jesus gave to the Word of God and His Father.

:15 The Jews then were astonished (amazed, marveled), saying, "How has this man become learned (lit. know His letters so well), having never been educated?" These religious leaders were "startled by the character and contents of the words which they heard." Jesus had never been the disciple of a recognized Jewish teacher. He hadn't gone to their rabbinical schools of learning. "Who is Jesus quoting?" Remember **Mt. 7:28-9** read: **for He was teaching them as one having authority, and not as their scribes**, who quoted other rabbis as their source of authority.

:16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me." The difference of Jesus' teaching was found in its source: The Father gave it to Him (**8:26,40,46,47; 12:49,50**). Remember 1:1, Jesus is the Word: the visible and audible display of the mind and thoughts of the Godhead. Jesus was also conscious of having been sent by the Father (**:28-29,33, 3:17, 4:34, 5:30,36,37, 6:38-39,44,57.**)

:17 If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself. Only those who do God's will can truly understand His teaching. When you begin to practice (see Phil. 4:8-9) God's will as you've heard it, you begin to understand with a deep conviction that the Father and Jesus know what life is all about. It depends on being strengthened by the Spirit and obedience to known truth (authentic Christianity definition). His way to learn is to do (but keep in mind **Rom. 14:23**). Those who put into practice the truth they hear begin to grow. If we don't 'do' what our Lord has revealed, then we won't grow spiritually or accept Jesus' teaching as authoritative.

:18 He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him. If the glory of God (the essence of who God is on display) be our

motivation, He will also enable us to detect whether it is the speaker's goal. Jesus never sought His own glory (**8:50,54**), but only His Father's.

:19-24 A scene between Jesus and the leaders of the Jews, with the crowd surrounding them. **:19 Did not Moses give You the Law, & yet none of you carries out the Law? Why do you seek to kill Me?"** 'Possession only' means nothing! Jesus now raises the question of Moses' authority. (Note: God's Law is important. It expresses His will. But, realize its purposes: To reveal sin, condemn sin, stimulate sin, and lead us to see our need for a Deliverer.) They were so far from understanding the Law and its purposes that they rejected the only One who could deliver them. "You consider yourselves disciples of Moses (**5:45, 9:28**), but you aren't 'doing' the Law. You want to murder Me, breaking the Law!" If what Jesus was saying was right, they were wrong, and they loved their interpretations of the Law more than they loved God. To be neutral with respect to Jesus is not even possible. Remember **5:39-47** read.

:20 The crowd answered, "You have a demon! Who seeks to kill You?" The crowd who had been overhearing their discussion said: "You're demon-possessed. Who's trying to kill You?" **Read 5:18, 8:48-50.**

:21 Jesus answered them, "I did one deed (work), and you all marvel (were astonished, amazed, :15). Jesus responded not to the crowd but to the religious leaders. His reference is to the healing of the without-strength man in **5:5-11** (1 of the 7 signs). Instead of responding to it with belief, the Jewish authorities reacted by plotting to kill Jesus (**5:16,18**). Same in **Mk. 3:1-6**.

:22-23 For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.

:23 If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry (filled with bitter anger and hence harsh) with Me because I made an entire man well on the Sabbath? Circumcision was the covenant sign God made with Abraham (**Gen. 17**). It later became part of the Law given through Moses (**Ex. 12:44,48, Lev. 12:1-3**). Every Jewish male was to be circumcised on the 8th day, even if the 8th day was a Sabbath. "You have allowed circumcision to be carried out on the Sabbath; how much more should the actual healing of an entire body be permitted on the Sabbath?" If circumcision is lawful, then so is the greater work of restoring life! **See 5:17-24.**

In His earlier dialogue with the Jewish leaders, Jesus had defended His right to heal the sick man on the Sabbath because of His absolute equality with Father (**5:16f**). Now He defended that healing by pointing out their interpretation of the Sabbath regulations. They did not understand what the Sabbath meant (**Heb. 4**).

It means resting in Him every day of our lives, resting from our own works and depending totally on Him. How? By presenting ourselves and He produces the results. He uses the Word to reveal where we're resting and where we're not.

Jesus made clear: **The Sabbath was made for man, not man for the Sabbath (Mk. 2:27)**. "The Church must avoid at all costs the making law and religious externals more important than life. We should be looking for opportunities for life in every situation [and on every day] so that people can be touched by God and be healed." It's always permissible to do good! In fact, it would be wrong if it wasn't practiced when it could be! Life, not Law, is what Jesus is all about.

:24 Do not judge according to appearance (by sight), but judge with righteous judgment.” “Stop judging superficially; evaluate everything Biblically. Check My claims and deeds by God’s truth, the Scriptures.”

Read :25-31. :25 So some of the people (inhabitants) of Jerusalem were saying, “Is this not the man whom they are seeking to kill?” expecting a “Yes” answer. So many conflicting claims as to Jesus’ identity; it’s hard to know truth from error. In the midst, Jesus continues to teach in the courts of the Temple.

:26 “Look, He is speaking publicly (boldly, confidently), and they are saying nothing to Him. The rulers do not really know that this is the Christ (Messiah, Anointed One), do they?” A negative answer is expected. “Here Jesus is, teaching publicly in the Temple and they’re saying nothing to Him. They were trying to find Him earlier (:11), but here He is and they’re saying nothing to Him. Can it be that our leaders are convinced He’s really the Messiah? No!”

:27 However, we know (1492 fullness of knowledge) where this man is from; but whenever the Christ may come, no one knows (1097 be taking in knowledge) where He is from.” “No, He’s not the Messiah. It is accepted truth that the coming of the Messiah will be a mystery” (Mal. 3:1) or from Bethlehem (Mic. 5:2) and of the lineage of David (Mt. 1:17, Lk. 3:31). “He can’t be the Christ. He’s a carpenter from Nazareth in Galilee.” 6:42, 7:41-42.

:28-29 Then Jesus cried out (yelled, screamed) in the temple, teaching and saying, “You both know (1492) Me and know (1492) where I am from; and I have not come of Myself, but He who sent Me is true (to fact, real, genuine), whom you do not know (1492). :29 I know (1492) Him, because I am from Him, and He sent Me (:16).” Everyone could hear Jesus cry out. “You claim to know Me and where I’m from. You don’t know (have full knowledge of) the God you profess. If you knew Him, you would know that I was sent by Him.” Truth is in Jesus (Eph. 4:21). “I know Him because I’m from Him (5:30, 8:28, 12:49, 14:10), and He sent Me!” Both His origin and His mission were from the Father. Any person who makes claims like Jesus does needs to be checked out Biblically. Investigate Him; He can stand the test!

Up to this point the authorities had mainly thought of Him as a revolutionary Sabbath breaker. From now on He was guilty not only of Sabbath-breaking but of the ultimate sin, of blasphemy. “Either what Jesus said about Himself is false, in which case He is guilty of such blasphemy as no one ever dared utter; or, what He said about Himself is true, in which case He is what He claimed to be and can be described in no other terms than the Jewish Christ & Son of God.”

:30-31 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. :31 But many of the crowd believed in Him; and they were saying, “When the Christ [the Messiah, Anointed One] comes, He will not perform more signs (attesting miracles) than those which this man has, will He?” This is one of the turning points in Jesus’ ministry.

When Jesus made these claims of :28-29, there were three responses: (1) The Jewish religious leaders were seeking to seize Him (also see :32), (2) many of the crowd believed in Him, and (3) many thought He was demon-possessed. **Read 2 Cor. 2:15-16:** a fragrance of Christ: to the being saved, an aroma from life to life; to the perishing, an aroma from death to death.

:31 Some became believers in Jesus. They were saying, “He won’t perform more signs than Jesus is performing, will He?” OT prophecy foretold that the Messiah would perform miracles (Is. 29:18, 35:5-6; Mt. 11:2-5). 7 signs just in John’s Gospel: 2:11-23, 3:2, 4:48-51, 5:5-9, 5:36, 6:10-14, 9:6-7, 11:39-44. However, their belief rested on His miracles and not upon a true understanding of His person and His origin. When you believe God’s truth and speak it and obey it, there will be division at times. That is the nature of truth. But no one could seize Him because the hour for the Son of Man to be glorified had not yet come. His hour will come 6 months later (12:23,27, 13:1, 17:1).

Read :32-36. Is. 55:6 says, “**Seek Yahweh while He may be found; call upon Him while He is near.**” There is time, a little while, when the opportunity is given. If it is rejected, that opportunity is lost. This is so sobering!

:32 The Pharisees heard the crowd muttering (murmuring) these things about Him, and the chief priests and the Pharisees sent officers (Temple guards) to seize Him. Some of the crowd were quietly suggesting that Jesus might be the Messiah. The Pharisees were the religious legalists, who had rules/laws and interpretations governing everything a person should do or not do. The chief priests were Sadducees, former high priests and members of important priestly families. The Sadducees were political & religious opponents of the Pharisees. Yet these 2 opposing groups combined because their hatred of Jesus was shared.

Their desire, expressed clear back in 5:18, begins to be put into effect. “Seize Him, bring Him to us!” They wanted to remove Jesus from the picture; they didn’t want Him talked about. It sounds like today: people want to “strike the name of Jesus from every forum and eliminate every hint of prayer from the public arena. Eradicate any public display of the nativity scene or the cross.” Most likely they sent the temple guards (Levites who were responsible for maintaining order in the temple area). 100,000s of Jews at the Feast.

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First, Jesus taught (**:14-24,37-39**). His 1st teaching came in the middle of the feast; His 2nd will come on the last day of the feast. Second, His teachings were followed by speculation and debate among the people (**:25-31,40-44**). Third, the authorities looked for an occasion to arrest Him (**:32-36,45-52**). Yet "Jesus was not deterred by the unbelief He encountered, but instead relentlessly continued to confront unbelievers with His claims and promises."

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In His earlier dialogue with the Jewish leaders, Jesus had defended His right to heal the sick man on the Sabbath because of His absolute equality with Father (5:16f). Now He defended that healing by pointing out their interpretation of the Sabbath regulations. They did not understand what the Sabbath meant (Heb. 4).

It means resting in Him every day of our lives, resting from our own works and depending totally on Him. How? By presenting ourselves and He produces the results. He uses the Word to reveal where we’re resting and where we’re not.

Jesus made clear: **The Sabbath was made for man, not man for the Sabbath** (Mk. 2:27). “The Church must avoid at all costs the making law and religious externals more important than life. We should be looking for opportunities for life in every situation [and on every day] so that people can be touched by God and be healed.” It’s always permissible to do good! In fact, it would be wrong if it wasn’t practiced when it could be! Life, not Law, is what Jesus is all about.

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:27 However, we know (1492 fullness of knowledge) where this man is from; but whenever the Christ may come, no one knows (1097 be taking in knowledge) where He is from.” “No, He’s not the Messiah. It is accepted truth that the coming of the Messiah will be a mystery” (**Mal. 3:1**) or from Bethlehem (**Mic. 5:2**) and of the lineage of David (**Mt. 1:17, Lk. 3:31**). “He can’t be the Christ. He’s a carpenter from Nazareth in Galilee.” **6:42, 7:41-42.**

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Up to this point the authorities had mainly thought of Him as a revolutionary Sabbath breaker. From now on He was guilty not only of Sabbath-breaking but of the ultimate sin, of blasphemy. “Either what Jesus said about Himself is false, in which case He is guilty of such blasphemy as no one ever dared utter; or, what He said about Himself is true, in which case He is what He claimed to be and can be described in no other terms than the Jewish Christ & Son of God.”

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Read :32-36. Is. 55:6 says, “**Seek Yahweh while He may be found; call upon Him while He is near.**” There is time, a little while, when the opportunity is given. If it is rejected, that opportunity is lost. This is so sobering!

:32 The Pharisees heard the crowd muttering (murmuring) these things about Him, and the chief priests and the Pharisees sent officers (Temple guards) to seize Him. Some of the crowd were quietly suggesting that Jesus might be the Messiah. The Pharisees were the religious legalists, who had rules/laws and interpretations governing everything a person should do or not do. The chief priests were Sadducees, former high priests and members of important priestly families. The Sadducees were political & religious opponents of the Pharisees. Yet these 2 opposing groups combined because their hatred of Jesus was shared.

Their desire, expressed clear back in **5:18**, begins to be put into effect. “Seize Him, bring Him to us!” They wanted to remove Jesus from the picture; they didn’t want Him talked about. It sounds like today: people want to “strike the name of Jesus from every forum and eliminate every hint of prayer from the public arena. Eradicate any public display of the nativity scene or the cross.” Most likely they sent the temple guards (Levites who were responsible for maintaining order in the temple area). 100,000s of Jews at the Feast.

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NOTES ā ē ī ō ū

There are only 3 possible explanations for the amazing claims Jesus made. Either He was a deranged madman, a diabolical deceiver, or exactly who He claimed to be.

Don't forget D. L. Moody, who only attended school to the third grade. He began his message to the students of Cambridge University with the sentence: "Young gentlemen, don't ever think God don't love you, for He do!"

The death of Jesus, when it comes, will not be their act but His. 10:18.

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Jn. 7:1-9 recount the Lord's refusal, despite the urgings of His brothers, to go openly to the Feast of Tabernacles and show the works He's been doing. In **:10-13** we saw Jesus go to Jerusalem at His Father's hour, not His brothers'!

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:21 Jesus answered them, "I did one deed (work), and you all marvel. His reference is to the healing of the without-strength man in **5:5-11**. Instead of responding to it with belief, the Jewish authorities reacted by plotting to kill Jesus (**5:16,18**). Same in **Mk. 3:1-6. 5:5-11** is 1 of the 7 signs in John's Gospel.

:22-23 For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.

:23 If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath? Circumcision was the covenant sign God made with Abraham (**Gen. 17**). It later became part of the Law given through Moses (**Ex. 12:44,48, Lev. 12:1-3**). Every Jewish male was to be circumcised on the 8th day, even if the 8th day was a Sabbath. "You have allowed circumcision to be carried out on the Sabbath; how much more should the actual healing of the entire body be permitted on the Sabbath?" If circumcision is lawful, then so is the greater work of restoring life! In His earlier dialogue with the Jewish leaders, Jesus had defended His right to heal the sick man on the Sabbath because of His absolute equality with Father (**5:16f**). Now He defended that healing by pointing out their misinterpretation of the Sabbath regulations. They did not understand what the Sabbath meant (**Heb. 4**). It means resting in Him every day of our lives, resting from our own works and depending totally on Him. How? By presenting ourselves and He produces the results. He uses the Word to reveal where we're resting and where we're not. Jesus made clear: The Sabbath was made for man, not man for the Sabbath (**Mk. 2:27**). "The Church must avoid at all costs the making law and religious externals more important than life. Looking for opportunities for life in every situation so that people can be touched by God and be healed." It's permissible to do good on any day of the week!

:24 Do not judge according to appearance, but judge with righteous judgment." Stop judging superficially; evaluate everything Biblically. Look at everything from God's point of view. Despite the opposition, Jesus never changed His claim to have been sent from God with God's message (**:16-18, 5:30, 6:38-39,44**).

Read :25-31. :25 So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?” expecting a “Yes” answer. So many conflicting claims as to Jesus’ identity; it’s hard to know truth from error. In the midst of this, Jesus continues to preach in the courts of the Temple.

:26 “Look, He is speaking publicly (boldly, confidently), and they are saying nothing to Him. The rulers do not really know that this is the Christ (Messiah, Anointed One) do they?” A negative answer is expected.

:27 However, we know where this man is from; but whenever the Christ may come, no one knows where He is from. “No, He’s not the Messiah. It is accepted truth that the coming of the Messiah will be a mystery” (**Mal. 3:1**) ((or from Bethlehem (**Mic. 5:2**)). “He can’t be the Christ. He’s a carpenter from Nazareth in Galilee.” Yet **Jn. 1:2,18**, say **Jesus is the only begotten God who is in the bosom of the Father; He was in the beginning with God.** We find something similar in **6:42** and **7:41-42**. Bethlehem was David’s town! Apparently, they didn’t know He had truly been born in Bethlehem (**Mt. 2:1**).

:28-29 Then Jesus cried out (yelled, screamed) in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. :29 I know Him, because I am from Him, and He sent Me.” Everyone could hear Jesus cry out. “You claim to know Me and where I’m from. You don’t know the God you profess. If you knew Him, you would know that I was sent by Him.” Truth is in Jesus (**Eph. 4:21**). “I know Him because I’m from Him (**5:30, 8:28, 12:49, 14:10**), and He sent Me!” Both His origin and His mission were from the Father. What is important is He came from His Father. Any person who makes claims like this needs to be checked out Biblically.

:30-31 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. :31 But many of the crowd believed in Him; and they were saying, “When the Christ [the Messiah, Anointed One] comes, He will not perform more signs (attesting miracles) than those which this man has, will He?” Here is one of the great turning points in Jesus’ ministry.

Up to this point the authorities had looked on Him as a revolutionary Sabbath breaker. From now on He was guilty not only of Sabbath-breaking but of the ultimate sin, of blasphemy. “Either what Jesus said about Himself is false, in which case He is guilty of such blasphemy as no one ever dared utter; or, what He said about Himself is true, in which case He is what He claimed to be and can be described in no other terms than the Jewish Christ and Son of God.”

When Jesus made these claims of **:28-29**, there were two responses: (1) The Jewish religious leaders were seeking to seize Him (also see **:32**), and (2), many of the crowd believed in Him. **Read 2 Cor. 2:15-16:** a fragrance of Christ: there are those who are being saved, an aroma from life to life; there are those who are perishing, an aroma from death to death. What about you?

:31 Some became believers in Jesus. They were saying, “He won’t perform more signs than Jesus is performing, will He?” OT prophecy, which foretold that the Messiah would perform miracles (**Is. 29:18, 35:5-6; Mt. 11:2-5**). Signs just in John’s Gospel: **2:23, 3:2, 4:48-51, 5:5-9, 5:36, 6:10-14, 9:6-7, 11:39-44**. Their belief rests on the great number of His miracles and not upon

a true understanding of His person and His origin. “Go and tell John what you ‘hear’ and ‘see’” (**Mt. 11:4**). When you believe it and speak it and obey it, it will create division at times. That is the nature of truth.

But no one could seize Him because the hour for the Son of Man to be glorified had not yet come. His hour will come in **12:23, 13:1, 12:27, 17:1**.

Read :32-36. Is. 55:6 says, “**Seek Yahweh while He may be found; call upon Him while He is near.**” There is time, a little while, when the opportunity is given. If it is rejected, that opportunity is lost. This was another opportunity. This is so sobering!

:32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. Some of the crowd were quietly suggesting that Jesus might be the Messiah. The Pharisees were the religious legalists, who had rules/laws and interpretations governing everything a person should do or not do. The chief priests were Sadducees, former high priests and members of important priestly families. The Sadducees were political and religious opponents of the Pharisees. Yet these two opposing groups combined because their hatred of Jesus was shared.

Their desire, expressed clear back in **5:18**, begins to be put into effect. “Seize Him, bring Him to us!” They wanted to remove Jesus from the picture; they didn’t want Him talked about. It sounds like today: people want to “strike the name of God from every forum and eliminate every hint of prayer from the public arena. Eradicate any public display of the nativity scene or the cross.” Most likely they sent the temple guards (Levites who were responsible for maintaining order in the temple area). Remember how many 1000s of Jews were there for the celebration of the Feast of Booths.

:33-34 Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me. :34 You will seek Me, and will not find Me; and where I am, you cannot come.” Jesus’ remaining time on earth was limited; 7 months at the most. Then He was returning to the Father who had sent Him. “Then you’ll seek Me and won’t find Me. Where I will be, you can’t come.” He is speaking of His ascension. “In the presence of the Father there is no room for those who have refused to accept the Son.” If you reject Jesus, you’ll permanently be separated from the Father, “away from the presence of the glory of the Lord and from the glory of His power (**2 Th. 1:9**).” Jesus was warning His opponents not to delay conversion until it is too late. “**Now is the acceptable time**” (**2 Cor. 6:2**). “**Today if you hear His voice, do not harden your hearts**” (**Heb. 4:7**).

:35-36 The Jews then said to one another, “Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He? :36 What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come?’”

“We won’t find Him? He’s not going to Greek-speaking Jews or Gentile proselytes to Judaism or Gentiles, is He?” It shows they had no idea who Jesus was and for what purpose He had been sent by the Father.

Who is Jesus? What will you do with Him? How is this a turning point for you?

NOTES

There are only 3 possible explanations for the amazing claims Jesus made. Either He was a deranged madman, a diabolical deceiver, or exactly who He claimed to be.

Don't forget D. L. Moody, who only attended school to the third grade. He began his message to the students of Cambridge University with the sentence: "Young gentlemen, don't ever think God don't love you, for He do!"

The death of Jesus, when it comes, will not be their act but His. 10:18.

Suppose you were lost and you asked for directions. How would you know that what you heard was true? Was He a deceiver or a good man :12?

Jesus' teaching renews the debate over His divinity (:16-18, 5:19-47).

The qualitative difference of Jesus' teaching was found in its source, The Father gave it to Him (8:26,40,46,47; 12:49,50).

While rabbis merely relied on the authority of others. He addresses 2 issues: the first of which concerns His authority. How can we know that Jesus is from God and that what He says is from God? Instructed by God Himself was His answer. Rejecting Him and His message, they were rejecting God Himself. He referred to His teaching, not His accent. Get hold of the teaching; I am the mouth-piece of God.

:16 Jesus disclaims any such arrogance of simply propagating His own ideas. If the case were as stated, Jesus would be seeking to establish His own reputation, to build up a 'school' of followers. But He is not doing so.

:16 It came directly from the Father who sent Him. Jesus was always conscious of having been sent by the Father :28-29,33; 3:17; 4:34; 5:24,30,36,37; 6:38-39,44,57; 8:16,18,26,29,42; 9:4; 11:42; 12:44-45,49; 13:20, 14:24; 15:21; 16:5; 17:8,18,21,23,25; 20:21; Mt. 10:40; Mk. 9:37; Lk. 4:18, 10:16). That Jesus' teaching was directly and immediately from God was also an indictment of the Jewish leaders. By disagreeing with Him, they revealed that their teaching was not from God (8:47).

Since only Jesus has perfect knowledge of the Father (Mt. 11:7, Jn. 10:15), only He could speak directly from Him. The rabbis, who generally drew their teaching from other rabbis as their source of authority. Jesus was also different from the OT prophets, whereas they said, "Thus says the Lord", Jesus authoritatively declared "I say to you". John 5:24, 6:32,53; 8:51,58.

:16 The reply of Jesus takes us to the heart of the problem of revelation: the hatred of the world, the time of Jesus, and the meaning of His "going up". The revelation will be rejected by the world. That revelation must create a crisis for the world because it destroys the world's estimate of itself. Now He is being tempted to secure allegiance by a great public manifestation in the Temple. Jesus cannot and will not seek glory from men. The new time of the reign of God (Mk. 1:14f).

:17 Only those who do God's will can truly understand His teaching. You learn by doing. When you do what Jesus says, you begin to understand with a deep conviction that He knows what life is all about. A definite act of the human will in order to do God's will. It depends on obedience to known truth. O taste and see that the Lord is good Ps. 34:8. If there be no true desire to obey the will of God as expressed in His Word, true knowledge (both intellectual and experiential) will not be found. Knowledge, love, obedience. If we wait until we have understood everything, we will never start at all.

If we begin by doing God's will as we know it, God's truth will become clearer and clearer to us. The way to learn is to do. Moral obedience to the truth matters more than intellectual apprehension. Believing that He is a devil :20, is possessed, just like 6:70. As we believe and obey His Word, we find confirmation that what He says is true. Those who put into the practice the

truth they hear begin to grow immediately.

:17 Only he who does God's will can know whether the teaching is from God. And what does it mean to "do God's will"? We have already been told in 6:29: it is to believe in Him who He has sent.

There is no way of receiving God's revelation of Himself except one which involves the abandonment of every intellectual and spiritual security in order to "come to Jesus." Those who do His will know they are in touch with the truth. They can't prove it; they can only bear witness.

:17 Jesus was often asked to perform additional and unnecessary signs to prove His authenticity, as if it were open to honest question (Mt. 16:1; Jn. 2:18). No matter how many miracles He performed, the Lord understood that such people would refuse to believe.

Nonetheless, Jesus promised the person who honestly seeks the truth revealed by God, that he will know the truth. If they would humble themselves before God's Word (wherein His will is revealed) to know and obey it, they would come to a sure realization that His teaching was true.

Dt. 4:29, God promised Israel. David counseled Solomon, 1 Chron. 28:9. Ps 119:2. Jer. 13. The personification of wisdom in Prov. 1:20-33 illustrates the clear-cut challenge Jesus made in this verse.

Those who willingly seek and obey the truth will find it and will be set free from their slavery to ignorance and sin (8:32).

The church ceases acting on faith, with the result that it can't receive the words of Jesus as authoritative in the lives of God's people. Men are often more interested in a man who is seeking his own glory.

Jesus as God's Son came solely to glorify the Father and accomplish the Father's will. He did not care whether He spoke to one person or a great crowd in the courts of the temple.

If they seek to get across what God has said so that people might be delivered.

Jesus was not glorifying Himself; rather, He was giving all the glory to the Father (1 Cor. 2:14).

If this glory of God be the listener's ideal, he will also be able to detect whether it is the speaker's ideal. Would a self-appointed prophet do what Jesus is always doing (5:19, 7:16, 17:4)? The leaders were the very people who were always seeking to promote their own glory. Their religion, in spite of all their outward show of zeal for the law, was nothing but a false pretense. In this gospel, no one is spoke of as being true except God the Father (3:33, 8:26) and Jesus.

:18 There are at least 2 characteristics of every false teacher and would be Messiah. 1st, he speaks from himself, that is, on his own authority, not God's. 2nd, he seeks his own glory, not God's.

Ezek. 34:2-3. Slaves, not of our Lord Jesus, but of their own appetites (Rom. 16:18, Phil. 3:19. 1 Tim. 6:4. Titus 1:11. 2 Pet. 2:3).

Instead of seeking to honor God, false teachers seek honor for themselves. Those who desire to make a good showing in the flesh Gal. 6:12, boast according to the flesh (2 Cor. 11:18). Those whose goal is to be honored by men...have their reward in full (Mt. 6:2,5,16).

Jesus, however, never sought His own glory (5:41, 8:50), since He did not come to be served but to serve.

That Jesus came seeking the glory of the One who sent Him, instead of glorifying Himself, verified His claim to be the true Messiah, and showed that there was no unrighteousness in Him (8:46).

:19 This is a scene between Jesus and the leaders of the Jews, with the crowd standing all around. The 2nd issue Jesus raises is the question of Moses' authority.

The Law is important. It expresses the will of God. But the purposes of the law are to show us that we are sinners and we need a Savior.

Being disciples of Moses (9:28).

Jesus appeals to Moses to point out their hypocrisy. They do not even obey Moses, since they want to murder Jesus, thereby breaking the law.

His hatred toward Him demonstrates that He came from God (:15,18,19).

The law which is summarized in one word: love. They had hatred and murder in their hearts (5:18). A half year from now, the entire mob will shout, "Let Him be crucified." To be neutral with respect to Christ is not even possible. The Pharisees hated him because he drove through their petty rules and regulations.

If He was right, they were wrong; and they loved their own little system more than they loved God. Nearly all the priests were Sadducees. They collaborated with their Roman masters. They hated Jesus because He interfered with the vested interests which were dearer to them than God.

:19 The death of Jesus—when it comes—will not be their act but His. 10:18 No one takes My life from Me; I lay it down of My own accord.

:19 His authority upon which the teaching of "the Jews" rests is that of the Torah given through Moses. They are on a course which can only lead to murder. This murderous zeal is a response to an act of healing which caused astonishment (Mk. 3:1-6).

:19 Gal. 5:3-6. The Law of Moses was made to reveal sin, not to save. But they were so far from understanding the Law's purpose that they rejected the only One who could deliver them from the Law's condemnation and sought to kill Him. Their treatment of Jesus was an outrage before the God who gave the Law and sent His Son to deliver them from its curse. They were blind to the truth of their own Scriptures (5:39).

:20 Hostile leaders (Pharisees, scribes, pilgrims from everywhere, and citizens of Jerusalem (:14,20,,25).

The crowd: Jesus is demon-possessed or insane. They feel certain that an evil spirit must have taken possession of his mind, and must have made Him insane. He chose a cross when He might have had power. He was the suffering servant when He might have been the conquering king. Into a mad world Jesus brought the supreme sanity of God. The accusation of demon possession (8:48-52; 1:20-21; Mt. 12:24-32; Mk. 3:22-30).

Who is trying to kill You? They think Jesus has a persecution complex.

:20 They accused Him of being possessed by an evil spirit and thus irrationally paranoid.

There are only 3 possible explanations for the amazing claims Jesus made: either He was a deranged madman, a diabolical deceiver, or exactly who He claimed to be.

:21 His reference is to the healing of the paralytic, when He healed the man at the pool of Bethesda. This one deed, performed on the sabbath, had been the immediate occasion for the plot against His life.

:21 Jesus was referred to His healing of the sick man at the pool of Bethesda (5:2-9). Instead of responding to it with belief, the Jewish authorities reacted by plotting to kill Jesus (5:16,18). Those who saw the signs but refused to believe merely compounded their guilt (15:24).

:22 This rite was antecedent to the Mosaic law and took precedence over it (Ga. 3:17). Furthermore, circumcision antedates the Sabbath law also. Circumcision was the covenant sign that God made with Abraham and formalized through Moses. Every male was circumcised on the 8th day. Its inclusion in the Mosaic legislation (Ex. 12:44,48; Lev. 12:1-3), yet it was practiced long before Moses *Gen. 17:9-14,23-27; 21:4). Circumcision must be performed on the 8th day even if it was the Sabbath. His opponents did not understand what the Sabbath meant. As circumcision is prior to the law, it has the power to override the law in any clash that arises between the 2.

You have allowed circumcision to be carried out on the Sabbath day. How much more so should the actual healing of the entire body be permitted on the Sabbath.

:22 It was accepted by the rabbis that the rule of circumcision on the 8th day had precedence over the Sabbath law. They may and must be circumcised on the following Sabbath, and the work so required is lawful. And if it is lawful, then the greater work of restoring life is lawful.

:22 In His earlier dialogue with the Jewish leaders, Jesus had defended His right to heal the sick man on the Sabbath because of His absolute equality with the Father (5:16f). Now He defended that healing by pointing out their misinterpretation of the Sabbath regulations. Moses (so they believed) had given them circumcision. Actually, as Jesus' parenthetical remark indicates, circumcision predated Moses. It was instituted during the time of the fathers, the patriarchal period (Gen. 17:10-14). Every male Jewish child was circumcised when he was 8 days old (Gen. 17:12, Lev. 12:3, Lk. 1:59, 2:21). If the 8th day happened to fall on the Sabbath the Jews would circumcise the baby anyway.

:23 Jesus came to heal and to bring life, but the religious world of His day sought to snuff out this life.

They applied the law differently for Jesus than for themselves. The law is about leading people to life. Is it not better for Me to heal a man and make Him whole on the Sabbath day? The healing of the entire man, body and soul). Sabbath was made for man; not man for the Sabbath (Mk. 2:27). How can you in reason blame Me for making a man's body whole when you allow yourselves to mutilate it on the Sabbath day?

The Church must avoid at all costs the making law and religious externals more important than life. Live in God time, looking for opportunities for life in every situation so that people can be touched by God, embraced by love,

and be healed.

:23 If they themselves broke the Sabbath law to circumcise children, how could they object to Him making an entire man well on the Sabbath? If they did not object to the ceremonial cleansing of one part of the body on the Sabbath, how could they object to His healing the entire body on the Sabbath? In this way, Jesus not only exposed their rank hypocrisy (Mt. 12:11-12; Lk. 13:1—16); but He also demonstrated that it was permissible to do good on the Sabbath.

:24 Stop judging. Evaluate it objectively. Stop judging superficially (lit. according to appearance, 1 Sam. 16:7).

Look at matters from God's point of view. Abort the babies but save the whales. People can teach witchcraft in our schools but not lead children in prayer. We call adulteries love affairs. A fulfillment of the law.

:24 He gives life; they want to kill. This is what happens, and will always happen, when the attempt is made to capture the revelation of God and make it a possession of men.

:24 Jesus was urging His hearers to abandon their misconceptions regarding Him and judge His claims with righteous judgment.

:25-31 Who is He? This is a question which sounds through all the 4 Gospels.

:25-36 Intro Whether it was from the Jewish leaders, the Jerusalem crowds, or the Lord's own brothers, the hostility Jesus faced all stemmed from the same source: unbelief.

Despite the opposition, Jesus never mitigated or moderated His claim to have been sent from God (:16-18, 5:30, 6:38-39,44).

:25 Candidates for President. Faced as we are with so many conflicting claims, it is hard to know truth from error. That must have been something of the atmosphere that prevailed at the Feast of Tabernacles, when Jesus taught openly in the temple courts. Chronologically we are just beyond Caesarea Philippi, and the confession of Peter. The Lord had now told His disciples for the 1st time that He was going to the Cross. All His teaching from now on is in the atmosphere of the Cross. John once again reiterated the claims of Jesus to His identity as the Messiah and Son of God. The problem of dense confusion :25-29; the problem of divided conviction :30-32; the problem of delayed conversion :33-36. These 3 problems left Jerusalem in a state of utter despair.

The reaction of the Sanhedrin-ember has been recorded in 7:15; that of the crowd in 7:20; we now hear from the citizens of Jerusalem :25-27. Had charged them and their followers with most glaring inconsistency :21-24.

:25 The Greek grammar of the question expects an affirmative answer.

:26 In the midst of all this, Jesus openly preaches in the courts of the temple and seemingly challenges the authorities to do anything about it. He is speaking openly, telling all, keeping back nothing.

The citizens knew the determination of the rulers to put Him to death. Here He was, standing in the midst of the multitudes, preaching and teaching openly and the rules were doing nothing. In spite of the ominous threat from the religious authorities :20,32, Jesus boldly proclaimed His identity.

The question is cast in a form which expects a negative answer. To acquire knowledge. Have they found out after all that this is the Christ? Convinced of the truth of His teaching?

The Anointed, the Messiah. Christ is not Jesus' last name.

Jesus is a wanted man. They wonder why the authorities are silent. Why wasn't He censured if He was such a threat to the nation. An arrest could cause an uprising. Can it be that after all this man is the Messiah; a negative answer expected.

:26 Here also the impending death of Jesus is the background. The people know that the "authorities" are plotting His death. But they have not arrested Him. Why? Is He really the Messiah? No, it is universally accepted that the coming of the Messiah will be a mystery (Mal. 3:10). But there is no mystery about this man: He is Jesus the carpenter from Nazareth in Galilee. At the same time the one who has been sent by, comes from, and knows the Father in a sense which is not true of any other. This knowledge is unique, for Jesus is the only Son who is in the bosom of the Father and He has revealed Him (1:18).

:26 Astonished, both by their rulers' speechlessness and by the Lord's fearlessness. Parrēsia publicly can also mean boldly or confidently.

Decided (privately) that He was the Messiah. Perhaps that could explain their failure to arrest Him. This time the Greek construction indicates that the question expected a negative answer.

:27 The place of origin of this man Jesus is well known. Everybody knew where He came from, Nazareth in Galilee. Because of that, He could not be the true Messiah! Jesus didn't fulfill the requirement. A tradition had developed in Jewish circles that Messiah would appear suddenly to the people, based on a misinterpretation of Is. 53:8 and Mal. 3:1. The rabbis took Mal. 3:1 to mean that no one would know his background.

We find something similar in 6:42 and 7:41,42. According to others, He would be born in Bethlehem *7:41-42; Mt. 2:3-5). Bethlehem, for that was David's town, but others believed nothing else would be known about Him. They could never be persuaded to see God in ordinary things. Christianity does not look on this world as one which God every occasionally invades; it looks on it as a world from which He is never absent.

:27 Apparently, they did not know that He had actually been born in Bethlehem (Mt. 2:1).

Based on a misinterpretation of such passages as Is. 53:8 and Mal. 3:1, this tradition held that the Messiah would be unknown until He suddenly appeared to redeem Israel.

:28 Do you know Me, and do you know where I come from? If you did know Him, you would know that I came from Him.

Jesus is a truth-teller in a world of self-delusion where men follow after lies and fantasies. As the truth is in Jesus (Eph. 4:21). Here is someone who deals with life exactly the way it is. How much of our lives are spent in believing lies, fantasies, and false philosophies that are without foundation in fact. Sent by the Father, 5:30, 8:28, 12:49, 14:10). They imagine that they knew Him very well.

If you knew God, you would recognize Me. They didn't know God either. Under the stress of great emotion. He said they did not know God; but He did.

They did know Jesus or the Father (8:19). Both His origin and mission were from the Father.

:28 Jesus responded by directly confronting their hard-hearted unbelief. He yelled so as to be heard by all.

So you think you know Me and where I am from, do you? You don't know the God you profess.

:29 The Jews were missing the point. Jesus' physical roots are not important; what is important is that He came from His Father. The idea that Jesus is the One who came from God is rather common in John (1:14, 6:46, 16:27; 17:8). No one will know where the real Messiah comes from. We know where Jesus comes from. Hence, Jesus can't be the real Messiah. The one sure thing was that they didn't know God. On the other hand, He did.

:29 The ordinary wisdom of the world does not and can't admit such a claim. It immediately leads to a renewed attack. A man of flesh and blood and who at the same time makes these claims, necessarily creates a crisis. It challenges all the structures of wisdom and power by which they are sustained. And so they crucify the Lord of glory.

:29 The fact that Jesus was sent by the Father is foundational to the gospel.

:30 If the gospel is truly preached, a 2-fold reaction will always result. 1st, some people are going to be very upset and angry. Aroma of death to death (2 Cor. 2:16a). It challenged their concepts about themselves and about life and forced them either to change or go on the way they were; the crowd was divided.

Jesus had exposed to ridicule the pretended knowledge of the Jerusalemites (7:28-29). You don't even know God. Though surrounded by danger—the anger of the crowd and the hostile desire and power of the leaders. Both these reactions issued in the consuming desire to eliminate Jesus (:30,32). When people's ideals clash with those of Christ, either they must submit or they must seek to destroy Him. Here is one of the great turning points in Jesus' ministry. Up to this point the authorities had looked on Him as a revolutionary Sabbath breaker, which was in truth a serious enough charge; but from now on He was guilty not of Sabbath-breaking but of the ultimate sin, of blasphemy. Either what Jesus said about Himself is false, in which case He is guilty of such blasphemy as no one ever dared utter; or, what He said about Himself is true, in which case He is what He claimed to be and can be described in no other terms than the Son of God.

No one could touch Him or stop Him until the Father allowed it to happen (Acts 18:9-1). He continues His ministry with the awareness that all the opposition against Him could go no further than God's mighty hand would permit. If we are walking in the will of God, and the strength of God, we can be confident that nothing can happen to us except what God allows; and when He allows it, it is the right time for it to happen. There He was, an unarmed citizen, just a Galilean peasant. The appointed hour of His passion was not yet (7:6, 8:20).

:30 Jesus' hour has not yet come. Until it comes, human plans directed against Jesus are powerless (Lk. 22:53). Their belief rests on the great number of His miracles & not upon a true understanding of His person and His origin.

:30 Evidently a spontaneous effort by some in the crowd.

Jesus always operated according to God's sovereign timetable. Nothing, including impulsive mob violence, could precipitate His death before the appointed hour. His hour had not yet come. The hour has come for the Son of Man to be glorified (12:23, 13:1). For this purpose I came to this hour (12:27, 17:1).

Jesus' exalted claims forced people to decide about Him, and the result was division.

:31 There is the other reaction, as John records: many believed. An aroma of life to life (2 Cor. 2:16b). That is the nature of truth. When you believe it and obey it, it will create division at times. Jesus was the political Messiah of their dreams. With impotent man, bread, water to wine.

The Messiah could do no greater kinds of miracles than those Jesus had done. We don't know whether they merely believed in the sign or they understood the significance of the signs. They did affirm His messiahship. No one could possibly do greater things that He was doing. Go and tell John what you hear and see (Mt. 11:6).

:31 They were familiar with OT prophecy, which foretold that the Messiah would perform miracles (Is. 29:18, 35:5-6; Mt. 11:2-5).

The wedding, the miraculous meal, the sick man Jesus healed.

Read :32-36.

:32-36 The priests and the Pharisees—normally in opposing camps—combine.

Seek the Lord while He may be found; call upon Him while He is near (Is. 55:6). But the time for His removal wasn't yet. There is time, a little while, when the opportunity is given. If it is rejected, the opportunity is lost.

:32 The angry rejection or verbal attacks of a dissatisfied people. This is what the Israelites did in the wilderness with Moses. These guardians of the law reveal their anxiety to the members of priestly families (mostly Sadducees). The Sadducees were political and religious opponents to the Pharisees. Their mutual hatred of Jesus. Their sinister desire, expressed in 5:18, begins to be put into effect. They saw Jesus leading people away from true religion. They want to strike the name of God from every forum and eliminate every hint of prayer from the public arena. Eradicate any public display of the nativity scene or the cross.

Most likely the Temple police, to arrest him. Temple guards, Levites, who were responsible for maintaining order in the temple area. Under-rowers. Any strong & hard labor. The subordinate official who waited to accomplish the behest of his superior.

:32 Here some were quietly suggesting that He might be the Messiah.

The chief priests (Sadducees who were former high priests and members of important priestly families). The officers (temple guards) were a kind of police force consisting of Levites, who were responsible for maintaining order in the busy temple grounds.

:33 On earth a little while longer: one-half year. The time is limited.

I am here, as I have told you, sent, not on My authority. He is speaking of His resurrection and His ascension.

:34 To seek the word of Yahweh, and shall not find it (Amos 8:11-12). If there is no sense of need, we can't seek, and if we can't seek, we'll never find. In the presence of the Father there is no room for those who have refused to accept the Son. It is the warning of Ps. 95:8-11.

:34 Those who rejected Jesus will never come to where He was going when He ascended and currently rests at His Father's right hand in heaven.

:35 They will not be able to follow Him into heaven (:34).

Jewish proselytes, Gentiles. The gospel eventually went to the Gentiles because of Jewish blindness and rejection of their Messiah. The Diaspora and teach the Greeks, either Greek-speaking Jews or Gentiles. Many Jews lived outside Palestine and were found in most cities throughout the Roman empire.

:35 They found the idea that the Messiah would minister to Gentiles to be preposterous. The Greeks they scornfully referred to were probably Gentile proselytes to Judaism.

:36 The crowd could not follow Jesus because of their ignorance of His true identity and purpose.

:36 Jesus was warning His opponents not to delay conversion until it is too late. Now is the acceptable time (2 Cor. 6:2), Today if you hear His voice, do not harden your hearts (Heb. 4:7).

NOTES

There are only 3 possible explanations for the amazing claims Jesus made. Either He was a deranged madman, a diabolical deceiver, or exactly who He claimed to be.

The hostility Jesus faced (whether from his brothers, the Jewish leaders, or the Jerusalem crowds) all stemmed from the same source: unbelief.