

John 7 Commentary

PREVIOUS

NEXT

CLICK VERSE

To go directly to that verse

([John Commentaries](#))

John 7:1

John 7:2

John 7:3

John 7:4

John 7:5

John 7:6

John 7:7

John 7:8

John 7:9

John 7:10

John 7:11

John 7:12

John 7:13

John 7:14

John 7:15

John 7:16

John 7:17

John 7:18

John 7:19

John 7:20

John 7:21

John 7:22

John 7:23

John 7:24

John 7:25

John 7:26

John 7:27

John 7:28

John 7:29

John 7:30

John 7:31

John 7:32

John 7:33

John 7:34

John 7:35

John 7:36

John 7:37

John 7:38

John 7:39

John 7:40

John 7:41

John 7:42

John 7:43

John 7:44

John 7:45

John 7:46

John 7:47

John 7:48

John 7:49
John 7:50
John 7:51
John 7:52
John 7:53

Click chart to enlarge
Charts from [Jensen's Survey of the NT](#) - used by permission
[Another Chart](#) from Charles Swindoll

[Click to enlarge](#)

John 7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

BGT John 7:1 Κα μετ τα τα περιεπ τει ησο ς ν τ Γαλιλα · ο γ ρ θελεν ν τ ουδα περιπατε ν, τι ζ τουν α τ ν ο ουδα οι ποκτε ναι.

KJV John 7:1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

NET John 7:1 After this Jesus traveled throughout Galilee. He stayed out of Judea because the Jewish leaders wanted to kill him.

CSB John 7:1 After this, Jesus traveled in Galilee, since He did not want to travel in Judea because the Jews were trying to kill Him.

ESV John 7:1 After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him.

NIV John 7:1 After this, Jesus went around in Galilee, purposely staying away from Judea because the Jews there were waiting to take his life.

NLT John 7:1 After this, Jesus traveled around Galilee. He wanted to stay out of Judea, where the Jewish leaders were plotting his death.

NRS John 7:1 After this Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him.

NJB John 7:1 After this Jesus travelled round Galilee; he could not travel round Judaea, because the Jews were seeking to kill him.

NAB John 7:1 After this, Jesus moved about within Galilee; but he did not wish to travel in Judea, because the Jews were trying to kill him.

YLT John 7:1 And Jesus was walking after these things in Galilee, for he did not wish to walk in Judea, because the Jews were seeking to kill him,

GWN John 7:1 Jesus later traveled throughout Galilee. He didn't want to travel in Judea because Jews there wanted to kill him.

BBE John 7:1 After this, Jesus went from place to place in Galilee. He did not go about in Judaea, because the Jews were looking for a chance to put him to death.

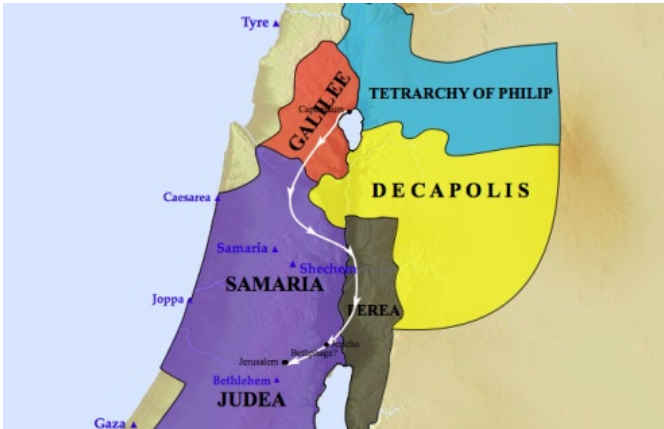
RSV John 7:1 After this Jesus went about in Galilee; he would not go about in Judea, because the Jews sought to kill him.

NKJ John 7:1 After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him.

ASV John 7:1 And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him.

MIT John 7:1 Afterward Jesus was traveling around in Galilee, for he wanted to avoid the southern province where the Jews kept seeking to assassinate him.

- **walking:** John 4:3,54 10:39,40 11:54 Lu 13:31-33 Ac 10:38
- **because:** John 7:19,25 Jn 5:16-18 Mt 10:23 21:38
- John 7 Resources - Multiple Sermons and Commentaries



Jesus' Journey from Galilee to Jerusalem

THE GATHERING STORM

Ryrie's Outline of John 7-10 At the Feast of Booths in Jerusalem, John 7:1-10:21

1. **Debate #1--the discourse**, John 7:1-29
2. The reactions, John 7:30-36
3. **Debate #2--the discourse**, John 7:37-39
4. The reactions, John 7:40-53
5. **Debate #3--the discourses**, John 8:1-58
6. The reaction, John 8:59
7. **Debate #4--the miraculous sign**, John 9:1-12
8. The reactions, John 9:13-41
9. **Debate #5--the discourse on the Good Shepherd**, John 10:1-18
10. The reactions, John 10:19-21

(SOURCE: Borrow [Ryrie Study Bible](#))

John 7 shows the progressively increasing opposition to Jesus (see depiction on chart above) manifest especially by repeated threats to kill Him (John 7:1,13,19,25,30,32,44; Jn 8:37,40,59).

John MacArthur sets the context for John 7:1-8:59 noting that "The main thrust of this section can be summarized as "high intensity hatred" since the smoldering dislike of Jesus in chaps. 5, 6 erupted into a blazing inferno. The culmination of this hatred occurs in Jn 11:45-57 where the Jewish authorities plot to kill the Son of God, culminating ultimately in His crucifixion. Both chapters deal with Jesus at the Feast of Booths, or Tabernacles, in Jerusalem. Especially noteworthy is the fact that two major themes associated with Tabernacles, i.e., water and light, come to prominence in these two chapters (Jn 7:37-39; Jn 8:12). At the next Passover following this celebration of Tabernacles, Jesus was crucified. The central truth that dominates this whole passage is that Jesus was on a divine timetable. His life was not random, but operated according to God's sovereign and perfect timing and direction."....**walking in Galilee**. Chapter 6 indicates Jesus spent two days with the multitude of 20,000 people (Jn 6:22), but He spent 7 months teaching His 12 disciples who believed in Him. This phrase subtly highlights the great importance of discipleship, for Jesus concentrated great lengths of time upon training His future spiritual leaders.(Borrow [MacArthur Study Bible](#))

J C Ryle in his prelude to exposition of John 7 writes "That great Scriptural doctrine, man's need of preventing and converting grace, stands out here (John 7), as if written with a sunbeam. It becomes all who question that doctrine to look at this passage and consider. Let them observe that seeing Christ's miracles, hearing Christ's teaching, living in Christ's own company, were not enough to make men believers. The mere possession of spiritual privileges never yet made any one a Christian. All is useless without the effectual and applying work of God the Holy Ghost. No wonder that our Lord said in another place, "No man can come to me, except the Father which hath sent me draw him." (John 6:44.) The true servants of Christ in every age will do well to remember this. They are often surprised and troubled to find that in religion they stand alone. They are apt to fancy that it must be their own fault that all around them are not converted like themselves. **They are ready to blame themselves because their families remain worldly and unbelieving. But let them look at the verse before us. In our Lord Jesus Christ there was no fault either in temper, word, or deed. Yet even Christ's own "brethren did not believe in Him."** ([John 7 Commentary](#))

After these things (Jn 3:22, Jn 5:1, Jn 7:1, Jn 19:38, Jn 21:1) - Time phrase - Always pause and ask "What time is it?" The nearest antecedent is John 6 which might be summarized as the Feeding, the Forsaking and the Faithful. If the events in John 6 occurred near the time of the Passover (Jn 6:4) and the events in John 7 occur during the Feast of Booths (Jn 7:2), the time lapse would be about 6 months later. As discussed below numerous miracles and associated events occurred during this 6 month period.

The measure of any church's success is not the size of its congregation, but the depth of its discipleship.

-- John MacArthur

John MacArthur makes a very important observation (and interpretation) regarding this 6 month time lapse - The other gospel writers note that during those six months, Jesus traveled the length of Galilee, from Tyre and Sidon, northwest of Galilee (Matt. 15:21–28) to Decapolis, in the southeast (Mark 7:31–37). During that time He performed miracles, including healing (Matt. 15:29–31; Mark 8:22–26), casting out demons (Matt. 15:21–28; 17:14–18), and feeding the four thousand (Matt. 15:32–38). Most of the six months, however, was spent discipling the Twelve. The Lord taught them extensively (Matt. 16:13–27; 17:19–23; 18:1–35), including telling them for the first time of His impending rejection, crucifixion, and resurrection (Matt. 16:21; cf. 17:22–23). He also revealed to the inner circle (Peter, James, and John) a glimpse of His divine glory (Matt. 17:1–8). That Jesus spent only two days with the large crowd (perhaps 20,000 people) mentioned in chapter 6 but six months predominantly involved with the Twelve is highly significant. It shows that the primary focus of the Lord's ministry was not on mass meetings, but on discipleship. He devoted His time and effort to the small core group of men who would carry on His ministry after He was gone. The Christian church is in large measure the legacy of those eleven men (plus Matthias [Acts 1:26] and Paul [1 Cor. 9:1]), who faithfully discipled their followers who discipled others and so on, down through the centuries to our own day. Discipleship must also be a priority for the church. The Lord did not commission the church to attract large crowds, but to go and **make disciples** (Mt. 28:19+). Likewise, Paul charged the young pastor Timothy, "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2Ti 2:2+). The measure of any church's success is not the size of its congregation, but the depth of its discipleship. (See [John Commentary](#)) (Related - See [Make Disciples Part 1 of 8](#))

THOUGHT - Let me give you an example of what the "experts" say about the time phrase to emphasize you need to be very careful in what commentaries say (including yours truly). - "*Bernard conceives that the events in 7:1–14 follow 7:15–24 and both follow chapter 5, not chapter 6, a wholly needless readjustment of the narrative to suit a preconceived theory.*" To avoid falling into the trap of misconception in commentaries let me suggest an exercise for every chapter in John (and every chapter in the Bible). Print out a double spaced copy of the chapter in a literal translation (NAS, ESV, KJV). Then pray and take 30-60 minutes to read over the text simply making observations and asking questions that are appropriate for that [marking \(Who? What? Where? Why? When? How?\)](#), marking your observations so they stand out. I use a set of highlighters and highlight [time phrases](#) with **green**, or a green clock face in the margin ("after these things," "My time," etc), underline places with double **green**, (e.g., Where does the chapter begin and where does most of dialogue take place? Check a map like one above), mark "*hinge words*" with **orange**. Just as *Hinges* are needed to open doors, so too *hinge* conjunctions can open doors to aid your understanding of a passage or paragraph. Here are the ones I found in John 7: "**FOR/BECAUSE** - [terms of explanation](#) asking "What does this explain, etc?" **BUT** - [term of contrast](#) asking "What is the change of direction?", **THEREFORE** - [term of conclusion](#) asking "What is being concluded and why now, etc?" Then observe for [repeated \(key\) words](#) and mark them in some distinctive way, trying to ask a [5 W/H](#) question each time. Since I know Jesus is key and is so frequent in John 7, I did not mark Him, although one certainly could. The second time I read through the 53 verses I began drawing lines/arrows to related things (e.g., "seeking to kill" Jn 7:1, "seeking Him" Jn 7:11, "seize" Jn 7:30, 32, 44, etc.) You will be amazed at how the chapter begins to unfold. Don't do this as a mechanical exercise but with a desire to hear from Your Father. Read actively and interactively (with the Holy Spirit), not passively like you were reading the newspaper! Enjoy yourself, for you are hunting for precious hidden treasures in His Word. You will be rewarded. And you will get better and better at observing the text. There is much more one could say, but this should get you started. For more detailed discussion see [inductive Bible study](#) and [observation](#).

Here is John 7 I marked this morning in about an hour. It is not polished but it suits my purpose, to give you a rough idea of what a text looks like marked up. I will use this "template" as I compile comments on John 7. I am sure I missed some key findings, etc. I encourage you to begin to do this and I think you will find study of the chapters begin to bloom like flowers in a garden. Your markings and arrows will not be identical to mine, but the goal is not the markings but the interaction with the Holy Word from God illuminated by His Holy Spirit. Enjoy! (Example - Don't miss the various time phrases - after these things = Jn 7:1; My time is not yet at hand = Jn 7:6; your time = Jn 7:6; My time has not yet fully come = Jn 7:8; when...then = Jn 7:10; Sabbath = Jn

7:22, 23; His hour had not yet come = Jn 7:30; a little while longer = Jn 7:33; the last day = Jn 7:37; not yet given = Jn 7:39)

Jesus was walking in Galilee - Locate Galilee on the map above. Where had He walked in John 6? Galilee. So "**after these things**" could reasonably be linked with John 6.

Russell Smith - We have here summarized in one verse what the other gospels focus upon: the Galilean ministry of Jesus. For those who wonder, "Why is the gospel of John so different?" here's the answer: John was focusing on different things. He had his own story to tell and he didn't want to spend a lot of time repeating what had already been said. So, what we have here is about a six-month time lag between chapter 6 and chapter 7.

For (gar) - What is this term of explanation explaining? Look at the [context](#) - John is explaining why Jesus did not desire to walk in Judea (with Jerusalem being the main city in Judea).

He was unwilling (ou = absolutely not + [thelo](#)) **to walk in Judea because** (term of explanation) **the Jews were seeking (zeteo) to kill Him** (Jn 7:19, 25, 30, cf Jn 8:37,40) - He was not afraid to die, because He came to die (Mk 10:45+, Lk 19:10+), but it was to be on His Father's timetable! **Seeking** is in the imperfect tense indicating this was actively going on, again and again, over and over. One reason they were **seeking to kill** Jesus is because He threatened their power which they used to control the people through fear (Jn 7:13+, see another reason Jn 5:17-18+). When He upset the money-changers' tables in the temple (Jn 2:14-16+), He threatened their income. How would Jesus have known **the Jews** ([see note on this specific phrase](#)) were **seeking to kill Him**? One way of course is His supernatural knowledge. Yes, He had laid aside His divine prerogatives in Php 2:5-9+, but He was still God and still able to know what men were thinking (as evidenced multiple times in the Gospels, e.g. Jn 1:47-48+, Jn 2:23-25+). Another way he knew they were seeking to kill Him was from His previous visit to Jerusalem when He healed a lame man on the Sabbath and called God His Father (Jn 5:16-18+) (verse 18 - *For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.*) As an aside, note that **seek** is a key word in John 7 (Jn. 7:1; Jn. 7:4; Jn. 7:11; Jn. 7:18; Jn. 7:19; Jn. 7:20; Jn. 7:25; Jn. 7:30; Jn. 7:34; Jn. 7:36)

Seeking (2212) zeteo implies giving attention and priority to and deliberately pursuing after. The most common sense of this word is to "**seek**" which means to go in search or quest of, to look for, to try to discover, to search for by going from place to place. To inquire for; to ask for; to solicit; to endeavor to find or gain by any means.

Zeteo in John - a keyword in John 7 = 10x - Jn. 1:38; Jn. 4:23; Jn. 4:27; Jn. 5:18; Jn. 5:30; Jn. 5:44; Jn. 6:24; Jn. 6:26; Jn. 7:1; Jn. 7:4; Jn. 7:11; Jn. 7:18; Jn. 7:19; Jn. 7:20; Jn. 7:25; Jn. 7:30; Jn. 7:34; Jn. 7:36; Jn. 8:21; Jn. 8:37; Jn. 8:40; Jn. 8:50; Jn. 10:39; Jn. 11:8; Jn. 11:56; Jn. 13:33; Jn. 16:19; Jn. 18:4; Jn. 18:7; Jn. 18:8; Jn. 19:12; Jn. 20:1

Norman Geisler - JOHN 7:1—Why did Jesus fear death and yet tell His disciples not to do so?

PROBLEM: John informs us here that "Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him." Yet Jesus said to His disciples, "My friends, do not be afraid of those who kill the body" (Luke 12:4).

SOLUTION: Jesus did not fear death; He merely avoided dying prematurely. Before the appropriate time Jesus would say, "My hour has not yet come" (John 2:4; 8:20). But when "His hour came" (cf. John 12:23), Jesus faced death bravely and courageously. Though humanly speaking Jesus shrunk from the horror of the Cross (see comments on Heb. 5:7b); nevertheless, He prayed, "what shall I say? 'Father, save Me from this hour'?" to which He answered with an emphatic no: "But for this purpose I came to this hour" (John 12:27). Jesus knew from the very beginning that He had come to die (cf. John 2:19–20; 10:10–11), and He never hesitated in His resolute purpose "to give His life a ransom for many" (Mark 10:45). However, to accomplish this as God had ordained and the prophets predicted, Jesus had to watch out for attempts on His life before the appointed time and way. For example, He was to be crucified (cf. Ps. 22:16; Zech. 12:10), not to be stoned, as the Jews sought to do on one occasion (see John 10:32–33). ([BORROW When Critics Ask](#))

THE MISUNDERSTOOD CHRIST John 7:1–36 - Croft Pentz

I. DENOUNCED—John 7:1–9

A. Plan—John 7:1. The Jews sought to kill Christ.

B. Preparation—John 7:2–4. Jewish Feast of Tabernacles was near. It lasted 7 days (Sept. 15–22)—Leviticus 23:34–44; Deuteronomy 16:13–16; 2 Chronicles 8:13. It was 7 months before the crucifixion.

C. Problem—John 7:5. Christ's own family rejected Him as the Savior.

- D. Prophecy—John 7:6–9. The prophecy of Christ in the Old Testament as Messiah was not fulfilled as yet.
- II. DOUBT—John 7:10–13
- A. Secret—John 7:10. Christ attended this feast in secret.
- B. Seeking—John 7:11–12. The Jews sought Christ. Some thought He was a good man. Others thought he was deceiving the people.
- C. Shame—John 7:13. No one had the courage to stand up for Christ. They were all afraid of reprisals by the leaders.
- III. DISCUSSION—John 7:14–24
- A. Teaching—John 7:14–15. The people were surprised at His teachings, since He had not attended the Jewish schools.
- B. Teacher—John 7:16–20.
1. Divine—John 7:16. His teaching was from God.
 2. Doctrine—John 7:17–18. If His hearers followed God's Word, they would accept Christ's words.
 3. Denounced—John 7:19–20. Jews broke Moses' law, why complain about Christ for breaking the Jewish ceremonial laws?
- C. Test—John 7:21–24. Jews performed circumcision on the Sabbath, but criticized Jesus for healing on the Sabbath.
- IV. DIVINE—John 7:25–31
- A. Confusion—John 7:25–27. Some believed Christ, others not quite sure.
- B. Christ—John 7:28–29. They knew where He was born, but did not recognize Him as the Son of God.
- C. Convinced—John 7:31. His wonders and miracles convinced many that He was truly the Messiah.
- V. DESPISED—John 7:32–36
- A. Plan—John 7:32. The Jewish leaders sought to arrest Christ.
- B. Problem—John 7:33–34. Christ would soon meet death and go to the Father in heaven. They would seek Him, but not find Him on earth.
- C. Prophecy—John 7:35–36. The people didn't seem to understand Christ's prophecy of being with the Father.

John 7:2 Now the feast of the Jews, the Feast of Booths, was near.

- Ex 23:16,17 Lev 23:34-43 Nu 29:12-38 De 16:13-16 1Ki 8:2,65 2Ch 7:9,10 Ezr 3:4 Ne 8:14-18 Zec 14:16-19
- [Feast of Tabernacles](#) - Alfred Edersheim
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

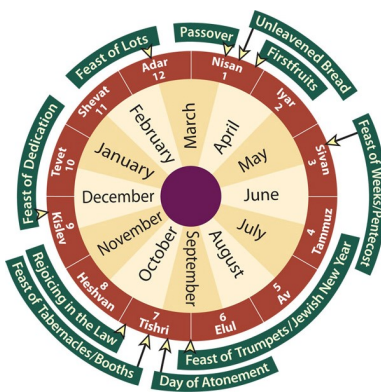
Exodus 23:14-17+ "Three times a year you shall celebrate a feast to Me. 15"You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. 16"Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. 17"Three times a year all your males shall appear before the Lord GOD.

Leviticus 23:33-43+ Again the LORD spoke to Moses, saying, 34 "Speak to the sons of Israel, saying, 'On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. 35 'On the first day is a holy convocation; you shall do no laborious work of any kind. 36'For seven days you shall present an offering by fire to the LORD. On the eighth day you shall have a holy convocation and present an offering by fire to the LORD; it is an assembly. You shall do no laborious work. 37 'These are the appointed times of the LORD which you shall proclaim as holy convocations, to present offerings by fire to the LORD—burnt offerings and grain offerings, sacrifices and drink offerings, each day's matter on its own day— 38 besides those of the sabbaths of the LORD, and besides your gifts and besides all your votive and freewill offerings, which you give to the LORD. 39 'On exactly the fifteenth day of the seventh month, when you have gathered in the crops of the land, you shall celebrate the feast of the LORD for seven days, with a rest on the first day and a rest on the eighth day. 40 'Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy trees and willows of the brook, and you shall rejoice before the LORD your God for seven days. 41 'You shall thus celebrate it as a feast to the LORD for seven days in the year. It shall be a perpetual statute throughout your generations; you shall celebrate it in the seventh month. 42 'You shall live in booths for seven days; all the native-born in Israel shall live in booths, 43 so that your generations may know that I had

the sons of Israel live in booths when I brought them out from the land of Egypt. I am the LORD your God.”

Deuteronomy 16:13-15+ “You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your wine vat; 14 and you shall rejoice in your feast, you and your son and your daughter and your male and female servants and the Levite and the stranger and the orphan and the widow who are in your towns. 15 “Seven days you shall celebrate a feast to the LORD your God in the place which the LORD chooses, because the LORD your God will bless you in all your produce and in all the work of your hands, so that you will be altogether joyful.

Zechariah 14:16+ Then (THIS IS IN THE MESSIANIC KINGDOM) it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the LORD of hosts, and to celebrate the Feast of Booths.



Calendar of Jewish Feasts
THE LORD'S APPOINTED TIMES
(Source: [Rose Guide to the Tabernacle](#)
Excellent Teaching Resource)

CELEBRATING THE FEAST OF BOOTHS

Bruce Barton - From this chapter forward, John shows Jesus as the suffering Messiah—suffering the unbelief of his own family, the divided opinions of the crowd, and the persecution of the Jewish religious leaders in Jerusalem. By portraying Jesus' rejection, John provided his first readers and us with a realistic picture of the costs of being a disciple. Those who followed did so knowingly and willingly. John encourages us to believe, to stand firm, and to resist being like those who opposed and doubted Jesus while he lived on earth. (BORROW [John - Life Application Commentary](#))

Now the feast of the Jews ([loudaios](#)), the Feast ([heorte](#)) of Booths, was near ([eggus](#)) - Feast of Booths is also known as the Feast of Tabernacles or Feast of Sukkot ([note](#)). Jehovah specified 3 annual feasts for which attendance by Jewish males was mandatory: **Passover** (Pesach)/Unleavened Bread (Chag HaMatzot), **Pentecost** (Shavuot) AND **Tabernacles/Booths** (Sukkot). (Ex 23:14-17+, cf Lev 23:33-43; Dt 16:13-15; Zec 14:16 = to even be celebrated in the Millennium!). **Josephus** says the Feast of Booths was the most popular of all the feasts, so it is reasonable to assume that the city would be packed with people.

Related Resource:

- [ALFRED EDERSHEIM'S DISCUSSION OF THE FEAST OF TABERNACLES](#)

Josephus calls the feast of tabernacles “the holiest and greatest feast of the Jews.” The Rabbis said “The man who has not seen these festivities does not know what a jubilee is.”

MacArthur - The feast was known for water-drawing and lamp-lighting rites to which Jesus makes reference (“If anyone is thirsty, let him come to Me and drink”—Jn 7:37, 38 and “I am the Light of the world”—Jn 8:12). (Borrow [The MacArthur Study Bible](#))

F F Bruce - “The Hebrews called it the festival of booths (sukkot), because for the full week that it lasted people lived in makeshift booths of branches and leaves (cf. Leviticus 23:40-43); town-dwellers erected them in their courtyards or on their flat housetops.” (Borrow [The Gospel of John](#))

J Vernon McGee - This was a feast of great joy to celebrate Israel's wonderful deliverance out of the land of Egypt. Because they had lived in tents during the wilderness journey, this is a feast of tents, or booths. They didn't have campers, you see, but they did camp out in booths. There was the blowing of trumpets and seventy bullocks were offered. There was the pouring out of water in the temple, with a double portion on the last day of the feast to remind them that God gave them water from the rock in the wilderness.

They brought the water from the pool of Siloam and poured out literally barrels of water. During this festival, they illuminated the inner court with a regular torch parade. This was commemorating the pillar of fire that guided the children of Israel by night as they wandered in the wilderness. Now we can understand that the pillar of cloud and the pillar of fire that led the children of Israel were both pictures of our Lord Jesus Christ. All the feasts of Jehovah in the Old Testament have been fulfilled except the Feast of Tabernacles. This will be fulfilled when our Lord returns to the earth. Thus it symbolizes the great joy of that time.

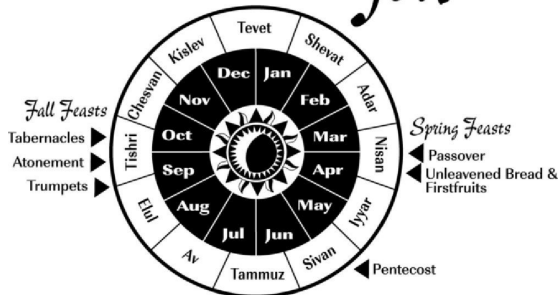
Brian Bell on the **Feast of Tabernacles** - Think of it as a National Campout! [It commemorated the days when the Israelites wandered in the wilderness & lived in tents/booths] Daily, during this 7 day feast, water was drawn from the Pool of Siloam. A priest, accompanied by a procession of people & musicians, would go and fill a golden pitcher from the pool. It was carried back through the Water Gate, while the people recited Isa12:3 "with joy you will draw water from the wells of salvation." The water was carried up to the Temple altar & poured out as an offering to God. It was designed to represent 3 things: a) [1] A memorial of the water provided for their fathers in the desert. [2] A symbol of the forthcoming latter rain. [3] A reminder of the water which sprang from the rock while in the wilderness.

Mark Moore - The fall Feast of Tabernacles, along with Passover and Pentecost, were the major feasts which Jewish men were expected to attend (Deut 16:16). Tabernacles was a delightful eight-day festival (Deut 16:13-17) that celebrated two things: The fall harvest, much like our Thanksgiving, and the Exodus from Egyptian slavery. Along with the seventy sacrificed bulls and the daily sounding of the temple trumpets, there were several symbols incorporated into the feast which reminded the Jews of their wilderness wanderings. Booths (i.e., tabernacles), were erected all over the city, where families would eat and sleep as a reminder of their wilderness dwellings (Lev 23:43). The holy candelabra and a parade of torches reminded them of the pillar of fire that led them by night (Num 14:14; Jn 8:12). Water from the pool of Siloam reminded them of God's provision of water from the rock at Meribah (Exod 17:1-7; cf. Jn 7:37). Not only will Jesus attend this feast, he will use these symbols as a platform for his preaching (Jn 7:37; 8:12). (See [The Chronological Life of Christ](#) - scroll up/down for more text)

Feast ([1859](#))([heorte](#)) means feast, feast day, festival, holy day, a day or series of days marked by a periodic celebration or observance. In the NT heorte always denotes Jewish feasts or pilgrimage festivals (Passover = Lk 2:41, Feast of Unleavened Bread = Lk 22:1, Feast of Tabernacles = Jn 7:2). **Mounce** - Jesus and His disciples celebrated the feasts (Jn 2:23; 5:1; 7:10, 14). More than half of the occurrences of heortē are found in John (Jn 12:12; 13:1), where the beloved disciple demonstrates that the **OT feasts find their true significance in Christ** (Jn 7:37). There is only one usage of heortē outside of the gospels (Col 2:16). Here Paul teaches that believers are free to eat, drink, and celebrate feast days without condemnation. But they must always remember that these feasts are "a shadow of the things that were to come" and that Christ fulfilled these feasts (Col 2:17). (Mounce's Complete Expository Dictionary of Old & New Testament Words) [Festivals - The 1901 Jewish Encyclopedia](#)

Heorte - 24v - Matt. 26:5; Matt. 27:15; Mk. 14:2; Mk. 15:6; Lk. 2:41; Lk. 2:42; Lk. 22:1; Lk. 23:17; Jn. 2:23; Jn. 4:45; Jn. 5:1; Jn. 6:4; Jn. 7:2; Jn. 7:8; Jn. 7:10; Jn. 7:11; Jn. 7:14; Jn. 7:37; Jn. 11:56; Jn. 12:12; Jn. 12:20; Jn. 13:1; Jn. 13:29; Col. 2:16

The Holidays of God



Spring Feasts:

1. Passover (*Pesach*)
2. Unleavened Bread (*Chag HaMatzot*)
3. Firstfruits (*HaBikkurim*)
4. Pentecost (*Shavuot*)

Fall Feasts:

5. Trumpets (*Rosh Hashanah*)
6. Atonement (*Yom Kippur*)
7. Tabernacles (*Sukkot*)

Summary of The Seven Feasts (Source: [The Fall Feasts](#))

QUESTION - [What is the Feast of Tabernacles / Booths / Sukkot?](#)

ANSWER - The Feast of Tabernacles, also known as the Feast of Booths and *Sukkot*, is the seventh and last feast that the Lord commanded Israel to observe and one of the three feasts that Jews were to observe each year by going to “appear before the Lord your God in the place which He shall choose” (Deuteronomy 16:16). The importance of the Feast of Tabernacles can be seen in how many places it is mentioned in Scripture. In the Bible we see many important events that took place at the time of the Feast of Tabernacles. For one thing, it was at this time that [Solomon's Temple](#) was dedicated to the Lord (1 Kings 8:2).

It was at the Feast of Tabernacles that the Israelites, who had returned to rebuild the temple, gathered to celebrate under the leadership of Joshua and Zerubbabel (Ezra 3). Later, the Jews heard Ezra read the Word of God to them during the Feast of Tabernacles (Nehemiah 8). Ezra's preaching resulted in a great revival as the Israelites confessed and repented of their sins. It was also during this Feast that Jesus said, “If anyone thirsts, let him come to me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:37–39).

The Feast of Tabernacles takes place on the 15th of the Hebrew month Tishri. This was the seventh month on the [Hebrew calendar](#) and usually occurs in late September to mid-October. The feast begins five days after the Day of Atonement and at the time the fall harvest had just been completed. It was a time of joyous celebration as the Israelites celebrated God's continued provision for them in the current harvest and remembered His provision and protection during the 40 years in the wilderness.

As one of the three feasts that all “native born” male Jews were commanded to participate in, the Feast of Tabernacles is mentioned multiple times in Scripture, sometimes called the Feast of the Ingathering, the Feast to the Lord, or the Feast of Booths (Exodus 23:16; Deuteronomy 16:13). As one of the pilgrim feasts (when Jewish males were commanded to go to Jerusalem), it was also the time when they brought their tithes and offerings to the Temple (Deuteronomy 16:16). With the influx of people coming to Jerusalem at that time, we can only imagine what the scene must have been like. Thousands upon thousands of people coming together to remember and celebrate God's deliverance and His provision, all living in temporary shelters or booths as part of the requirements of the feast. During the eight-day period, so many sacrifices were made that it required all twenty-four divisions of priests to be present to assist in the sacrificial duties.

A Temporary Sukkot Next to a Wall

(EDITORIAL COMMENT - The Feast of Tabernacles memorialized the wandering in the desert. Pilgrims coming to Jerusalem would set up their tents (tabernacles, booths) all around the walls of the city. Inhabitants of Jerusalem would also pitched tents on their roofs and would stay in these tents for all the days of the feast as a memorial of Israel's wandering in the wilderness for forty years. All work in the city stopped, and there were daily religious activities such as the blowing of horns, a ritual of carrying water from the pool of Siloam, and a torchlight processional.)

We find God's instructions for celebrating the Feast of Tabernacles in Leviticus 23+, given at a point in history right after God had delivered Israel from bondage in Egypt. The feast was to be celebrated each year on "the fifteenth day of this seventh month" and was to run for seven days (Leviticus 23:34). Like all feasts, it begins with a "holy convocation" or Sabbath day when the Israelites were to stop working to set aside the day for worshiping God. On each day of the feast they were to offer an "offering made by fire to the Lord" and then after seven days of feasting, again the eighth day was to be "a holy convocation" when they were to cease from work and offer another sacrifice to God (Leviticus 23+). **Lasting eight days, the Feast of Tabernacles begins and ends with a Sabbath day of rest.** During the eight days of the feast, the Israelites would dwell in booths or tabernacles that were made from the branches of trees (Leviticus 23:40–42+).

The Feast of Tabernacles, like all the feasts, was instituted by God as a way of reminding Israelites in every generation of their deliverance by God from Egypt. Of course, the feasts are also significant in that they foreshadow the work and actions of the coming Messiah. Much of Jesus' public ministry took place in conjunction with the Holy Feasts set forth by God.

The three pilgrim feasts where all Jewish males were commanded to "appear before the Lord in the place he chooses" are each very important in regards to the life of Christ and His work of redemption. We know with certainty that the **Passover** and the Feast of Unleavened Bread are symbolic of Christ's atoning sacrifice on the cross. Likewise, we know that **Pentecost**, which marked the beginning of the Feast of Weeks, was the time of Jesus' bodily ascension. And most scholars would agree that the **Feast of Tabernacles** is symbolic of Christ's [Second Coming](#) when He will establish His earthly kingdom.

There are also some who believe that it was likely during the Feast of Tabernacles that Jesus was born. While we celebrate Christ's birth on [December 25](#), most scholars acknowledge that this tradition was begun in the fourth century AD by the Roman Catholic Church and that the exact day of Jesus' birth is unknown. Some of the evidence that Jesus might have been born earlier in the year during the Feast of the Tabernacles includes the fact that it would be unlikely for shepherds to still be in the field with their sheep in December, which is in the middle of the winter, but it would have been likely they were in the fields tending sheep at the time of the Feast of Tabernacles. The strong possibility that Jesus was born at the time of the Feast of Tabernacles is also seen in the words John wrote in John 1:14. "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The word John chose to speak of Jesus "dwelling" among us is the word *tabernacle*, which simply means to "dwell in a tent."

Some believe it is very likely that John intentionally used this word to associate the first coming of Christ with the Feast of Tabernacles. Christ came in the flesh to dwell among us for a temporary time when He was born in the manger, and He is coming again to dwell among us as Lord of Lords. While it cannot be established with certainty that Jesus was born during the Feast of Tabernacles, some believe there is a strong possibility the Feast of Tabernacles not only looks forward to His second coming but also reflects back on His first coming.

The Feast of Tabernacles begins and ends with a special Sabbath day of rest. During the days of the feast all native Israelites were "to dwell in booths" to remind them that God delivered them out of the "land of Egypt" and to look forward to the coming Messiah, Jesus Christ, who would deliver His people from the bondage of sin. This feast, like all of the feasts of Israel, consistently reminded the Jews and should remind Christians as well that God has promised to deliver His people from the bondage of sin and deliver them from their enemies. Part of God's deliverance for the Israelites was His provision and protection of them for the 40 years they wandered in the wilderness, cut off from the Promised Land. **The same holds true for Christians today. God protects us and provides for us as we go through life in the wilderness of this world. While our hearts long for the Promised Land (heaven) and to be in the presence of God, He preserves us in this world as we await the world to come and the redemption that will come when Jesus Christ returns again to "tabernacle" or dwell among us in bodily form.** [GotQuestions.org](#)

Related Resources:

- [The Feast of Tabernacles in the Days of Jesus](#) - article from Israel My Glory
- [The Feast of Tabernacles](#) - another article from Israel My Glory
- [The Feast of Tabernacles in Ancient Times](#) - another article from Israel My Glory

The Ushpizzin

Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world. — James 1:27

Today's Scripture: James 1:19-27

In Jewish legend, the ushpizzin are guests who visit the pious at Sukkot, the Feast of Tabernacles. They are supposedly the great

Old Testament heroes who come offering comfort and encouragement to the faithful.

According to Jewish lore, these unseen guests only visit the sukkah (shelter) where the poor are welcome—a reminder of each person's responsibility to care for others. It also reminds them that unseen watchers may be observing their conduct.

The story of the ushpizzin isn't true, of course. But beyond the lore and legend we are reminded that we as Christ-followers are living observed lives. Others are watching us. And our concern for others, particularly the least among us, is an expression of the compassion Christ displayed to the hurting and outcast of His generation.

James, the half-brother of Jesus, challenged believers to put the love of Christ into practice. He wrote, "Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world" (James 1:27).

The example of Christ and the words of Scripture inspire us to care for our hurting world. Who's watching us? Our world is watching. And so is our Lord! By: Bill Crowder ([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

FOR FURTHER STUDY

The church is made up of needy people—including us! How are we to respond to each other's needs? Read *The Church We Need* at www.discoveryseries.org/q0904

When people observe your life, do they see the love of Christ?

Our Refuge

God is our refuge and strength, a very present help in trouble. — Psalm 46:1

Today's Scripture: Leviticus 23:37-43

Most homes are built to keep its inhabitants safe from ill effects of the weather, but not the dwellings built for Succoth. During this Jewish holiday, also known as the Feast of Tabernacles, worshipers live in dwellings made of leaves and branches. One requirement is that the stars must be visible through the "roof."

Obviously, this dwelling provides little protection from inclement weather. And that's the point. Living in this vulnerable shelter reminds the Jews of their dependency on God.

During the days of the prophet Isaiah, the people bragged about a very different kind of dwelling place; they had made lies their refuge and falsehood their hiding place (Isa. 28:15). Because of the Israelites' dependence on ungodly things, the Lord said to them through the prophet, "Hail will sweep away the refuge of lies, and the waters will overflow the hiding place" (v.17).

Succoth calls us to examine our lives to make sure that our security rests not on lies but on God's truth. The Feast of Tabernacles reminds us that all of life is sustained by God's goodness.

When we make truth our refuge, no storm can threaten us, for we can depend on God to sustain us. By: [Julie Ackerman Link](#) ([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

No storm can shake my inmost calm
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?
—Lowry

God is a safe dwelling place in life's storms.

Not A Killjoy

Take for yourselves on the first day the fruit of beautiful trees, . . . and you shall rejoice before the Lord your God. —Leviticus 23:40

Today's Scripture: Leviticus 23:33-44

Contrary to what many believe, God is not a killjoy who frowns on His people having fun. The Old Testament Feast of Tabernacles is one evidence of this. The week-long festival came 5 days after the annual Day of Atonement, a day of fasting when Israelites expressed sorrow for their sins (Leviticus 23:26-32).

The tabernacles were booth-like structures reminding Israel of the temporary dwellings they had in the wilderness. Also known as “The Feast of Ingathering” (Exodus 23:16), it pictured God’s blessing on their harvest, as well as the final rest and harvest planned for them in the future.

Everyone who was able joined in a week of worship, rejoicing, and celebration (Deuteronomy 16:13-14). Imagine children greeting playmates they hadn’t seen for a year, feasts with plenty of food for all, bonfires under the starry sky, families feasting, and the nation celebrating forgiveness and freedom together.

God used the feasts to teach His people the close connection between the spiritual and physical aspects of life. Times of prosperity and blessing were to be marked by rejoicing before the Lord. Though God takes sin seriously, He is also the One who abundantly pardons and provides for every need. He is not a killjoy! By: [Herbert Vander Lugt](#) ([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

God takes delight when we rejoice
In all that He has done;
And when we see the love of Christ
Our joy has just begun.
—D. De Haan

God wants to paint your life with joy.

The Feasts of the Lord				
Name	Scripture References	Time	Purpose	Prophetic Significance
1. Passover (<i>pesah</i> , Heb.)	Ex 12:1-28, 43-49; Lev 23:5; Num 28:16; Deut 16:1-8	The evening of the fourteenth day of Nisan (Abib), the first month of the biblical year (March/April).	1. To commemorate Israel's deliverance from Egyptian bondage. 2. To remind the children of Israel that God "passed over" their houses, i.e. spared the firstborn of the Israelites (Ex 12:27)	1. Christ is our Passover (cf. John 1:29; 19:36; 1 Cor 5:7; 1 Pet 1:18, 19). 2. The Passover is the foundation for the Lord's Supper (cf. Matt 26:17-30; Mark 14:12-25; Luke 22:1-20). 3. The Passover foreshadows the marriage supper of the Lamb (cf. Matt 26:29; Mark 14:25; Luke 22:16-18).
2. Feast of Unleavened Bread (<i>matsot</i> , Heb.)	Ex 12:15-20; 13:3-10 Lev 23:6-8; Num 28:17-25; Deut 16:3-8	It began on the fifteenth day of Nisan (Abib) and continued for one week (March/April)	To commemorate the hardships of Israel's hurried flight from Egypt (Ex 12:39). The absence of leaven symbolized complete consecration and devotion to God.	1. Unleavened bread is a type of Christ (cf. John 6:30-59; 1 Cor 11:24). 2. Unleavened bread is a type of the church (cf. 1 Cor 5:7, 8).
3. Day of Firstfruits (<i>bikkurim</i> , Heb.)	Lev 23:9-14	On the day after the Sabbath of Passover week (March/April)	To dedicate and consecrate the firstfruits of the barley harvest.	1. Firstfruits is a type of the bodily resurrection of Christ (cf. 1 Cor 15:20-23). 2. Firstfruits is a guarantee of the bodily resurrection of all believers (cf. 1 Cor 15:20-23; 1 Thess 4:13-18). 3. Firstfruits is a type of the consecration of the church.
4. Feast of Pentecost (or Weeks; <i>shabuot</i> , Heb.)	Lev 23:15-22; Num 28:26-31; Deut 16:9-12	The day after the seventh Sabbath after the Day of Firstfruits (May/June)	To dedicate and consecrate firstfruits of the wheat harvest.	The outpouring of the Holy Spirit upon the church occurred on the day of Pentecost (Acts 2). The two loaves, representative of the Jew and Gentile, contained leaven because sin is found within the church.
5. Day of Trumpets (<i>rosh hashanah</i> , Heb.)	Lev 23:23-25; Num 10:10; 29:1-6	The first day of the seventh month (Tishri), the sabbatical month (September/October)	To usher in and consecrate the seventh month as the sabbatical month.	In the N.T. the blowing of the trumpet is associated with the return of our Lord (cf. Matt 24:31; 1 Cor 15:52; 1 Thess 4:16).
6. Day of Atonement (<i>yom kippur</i> , Heb.)	Lev 16; 23:26-32; Num 29:7-11	The tenth day of the seventh month (Tishri -- September/October)	To make annual atonement for the sins of the priests and the people, and for the tabernacle (temple).	The Day of Atonement finds its ultimate fulfillment in the crucifixion of Christ (cf. Heb 9). It represents the redeeming work of Christ more adequately than any other O.T. type.
7. Feast of Tabernacles (Booths or Ingathering; <i>sukkot</i> , Heb.)	Lev 23:33-43; Num 29:12-38; Deut 16:13-17	The fifteenth through twenty-first of the seventh month (Tishri), with an eighth day added as a climax to all the feasts (September/October)	1. To commemorate God's deliverance and protection during the wilderness wanderings (23:43). 2. To rejoice in the completion of all the harvest (23:29)	The Feast of Tabernacles foreshadows the peace and prosperity of the millennial reign of Christ (Zech 14:16).

Source: [Believer's Study Bible](#)

John 7:3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

BGT John 7:3 επον ον πρς ατν ο δελφο ατο· μετ βηθι ντεθεν κα παγε ες τν ουδα αν, να κα ο μαθητα σου θεωρ σουσιν σο τ ργα ποιεις·

KJV John 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest.

NET John 7:3 So Jesus' brothers advised him, "Leave here and go to Judea so your disciples may see your miracles that you are performing.

CSB John 7:3 so His brothers said to Him, "Leave here and go to Judea so Your disciples can see Your works that You are doing.

ESV John 7:3 So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing.

NIV John 7:3 Jesus' brothers said to him, "You ought to leave here and go to Judea, so that your disciples

may see the miracles you do.

NLT John 7:3 and Jesus' brothers said to him, "Leave here and go to Judea, where your followers can see your miracles!

NRS John 7:3 So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing;

NJB John 7:3 his brothers said to him, 'Leave this place and go to Judaea, so that your disciples, too, can see the works you are doing;

NAB John 7:3 So his brothers said to him, "Leave here and go to Judea, so that your disciples also may see the works you are doing.

YLT John 7:3 his brethren, therefore, said unto him, 'Remove hence, and go away to Judea, that thy disciples also may behold thy works that thou dost;

GWN John 7:3 So Jesus' brothers told him, "Leave this place, and go to Judea so that your disciples can see the things that you're doing.

BBE John 7:3 So his brothers said to him, Go away from here into Judaea so that your disciples may see the works which you do.

RSV John 7:3 So his brothers said to him, "Leave here and go to Judea, that your disciples may see the works you are doing.

NKJ John 7:3 His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing.

ASV John 7:3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest.

MIT John 7:3 His brothers said to him, "Move on out from here, and go to the southern province so your disciples might see the works you do.

- **His brothers:** John 7:5 Mt 12:46,47 Mk 3:31 Lu 8:19 Ac 2:14
- **Leave here and go into Judea:** Ge 37:5-11,20 1Sa 17:28 Jer 12:6 Mt 22:16,17
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 13:55 (NOTE: **MARY HAD OTHER CHILDREN - SHE WAS NOT A PERPETUAL VIRGIN!**) "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, **James** (AUTHOR OF LETTER OF JAMES) and **Joseph** and **Simon** and **Judas** (AUTHOR OF JUDE)?"

John 2:12 After this He went down to Capernaum, He and His mother and **His brothers** and His disciples; and they stayed there a few days.

Matthew 12:46-47 While He was still speaking to the crowds, behold, **His mother and brothers** were standing outside, seeking to speak to Him. 47 Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."

WORLDLY WISDOM: GO AS A MIRACLE WORKER

Therefore - Term of conclusion. Why did His brothers come to a conclusion now? They wanted to maximize His exposure and His reputation as a miracle worker. They may have wanted Him to show Himself to be the Messiah who would defeat Rome.

His brothers ([adelphos](#) - [see above](#)) **said to Him**, "**Leave** ([aorist imperative](#)) **here** (Galilee) **and go** ([aorist imperative](#)) **into Judea** (Jerusalem) - More accurately there were Jesus' half-brothers. Note that they don't just suggest, but actually give Jesus two commands both of which mean "Do this now!" or "Don't delay!" It often conveys a sense of urgency. Worldly wisdom from unbelievers - Jesus says "I'll pass," and so too should we (contrast James 3:15-16+ with James 3:17-18+). As an aside clearly Mary had other children and was [not a perpetual virgin](#) as is falsely taught.

THOUGHT - If an institution has false teaching concerning Mary, is it not conceivable that there is might also

be false teaching on other theological subjects, some of which could determine a person's eternal destiny?
Clearly that is a rhetorical question!

So that ([hina](#)) - Term of result or purpose. What was the purpose of the brother's commanding Jesus to leave and go? Note that we can surmise (as many commentaries do) but we cannot state with certainty what motives lay behind the brothers' comments.

Your disciples ([mathetes](#) - "learners") **also may see** ([theoreo](#)) **Your works** ([ergon](#)) **which You are** (present tense - continually) **doing** ([poieo](#)) - The brothers reason is go so you can show! They wanted a theatrical (cf [theoreo](#)) display of His miraculous powers. They did not understand that Jesus' mission was that they know Him as their Messiah Who came to die for them so that they might live forever. Clearly the brothers had witnessed Jesus' miracles, but sadly still did not believe. In this context their designation **Your disciples** is unclear but could relate to the small band that did not depart as most of the professed disciples did in John 6:66.

THOUGHT- What is the lesson for us today? Don't say that if you saw the miracles Jesus performed, you would believe. You might believe in the miracles but you would not necessarily believe in Jesus as Savior and Lord. Even His brothers did not. In fact most of Israel witnessed one miracle after another, loved the miracles, but rejected the Miracle Worker as their Savior and Redeemer.

Steven Cole - The brothers' advice to Jesus was similar to the temptation that Satan put before Jesus to jump off the pinnacle of the temple and let the angels carry Him safely to the ground so that everyone who saw it would be astonished and bow before Him as the Son of God (Matt. 4:5-7; Luke 4:5-8). The brothers here are saying, "Go up to Jerusalem and do a few more spectacular miracles and everyone will follow You." It was a worldly-wise publicity and marketing strategy, but it was satanic at its core.

John Piper adds that "believing in Jesus for eternal life (John 3:16; 20:31) is something different than only believing that he can do miracles. Believing in Jesus for eternal life means that we see through his works and his words to the person who came not to be served but to serve and give his life as a ransom for many (Mark 10:45). His brothers did not know the real Jesus. To use the words of Jn 7:24, they were judging "by appearances, and not with right judgment." They did not know the heart of Jesus. They only saw a reflection of their own desire for human praise. ([Willing God's Will as a Way of Knowing Christ's Word](#))

See (behold, look, observe, watch) ([2334](#)) [theoreo](#) from [theaomai](#) = to look at closely or attentively or contemplatively - even with a sense of wonder; cp **theoros** = a spectator) (Gives us English = theater, theorize) usually refers to physical sight but can also refer to perception and understanding. It means to gaze, to look with interest and purpose, to carefully examine with emphasis on or attention to details. To behold intensely or attentively. Our English word *scrutinize* conveys this sense, for it means to examine closely and minutely. To be a spectator and thus to understand or perceive. To contemplate (Heb 13:7). **Theoreo** in some contexts can include the idea of to behold with amazement. For example, in Mark 5:15 **theoreo** is not translated merely "see" but "observe" for as **Vincent** explains "(theoreo) was more than simple seeing. The verb means looking steadfastly, as one who has an interest in the object, and with a view to search into and understand it: to look inquiringly and intently. (**Ed Note:** And even with a sense of amazement.)

Theoreo in John - Jn. 2:23; Jn. 4:19; Jn. 6:19; Jn. 6:40; Jn. 6:62; Jn. 7:3; Jn. 8:51; Jn. 9:8; Jn. 10:12; Jn. 12:19; Jn. 12:45; Jn. 14:17; Jn. 14:19; Jn. 16:10; Jn. 17:24; Jn. 20:6; Jn. 20:12; Jn. 20:14

John 7:4 "For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world."

BGT John 7:4 ο δε ς γ ρ τι ν κρυπτ ποιε κα ζητε α τ ς ν παρησ ε vai. ε τα τα ποιε ς, φαν ρωσον σεαυτ ν τ κ σμ .

KJV John 7:4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

NET John 7:4 For no one who seeks to make a reputation for himself does anything in secret. If you are doing these things, show yourself to the world."

CSB John 7:4 For no one does anything in secret while he's seeking public recognition. If You do these things, show Yourself to the world."

ESV John 7:4 For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world."

NIV John 7:4 No one who wants to become a public figure acts in secret. Since you are doing these things,

show yourself to the world."

NLT John 7:4 You can't become famous if you hide like this! If you can do such wonderful things, show yourself to the world!"

NRS John 7:4 for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world."

NJB John 7:4 no one who wants to be publicly known acts in secret; if this is what you are doing, you should reveal yourself to the world.'

NAB John 7:4 No one works in secret if he wants to be known publicly. If you do these things, manifest yourself to the world."

YLT John 7:4 for no one in secret doth anything, and himself seeketh to be in public; if thou dost these things - - manifest thyself to the world;'

GWN John 7:4 No one does things secretly when he wants to be known publicly. If you do these things, you should let the world see you."

- **there:** Pr 18:1,2 Mt 6:1,2,5,16 23:5 Lu 6:45
- **show:** John 18:20 1Ki 22:13 Mt 4:6 Ac 2:4-12
- John 7 Resources - Multiple Sermons and Commentaries

TO BE WELL KNOWN EXPOSE YOURSELF!

For (gar) - What is this term of explanation explaining? Do we see a subtle attempt by the brothers to put a bit of a "guilt trip" on Jesus?

Brian Bell says that "They try to [double-dog-dare](#) Him to go down! [Anybody have older brother's...ok then!]"

No one (oudeis - absolutely no one) **does anything in secret (kruptos)** when he himself seeks ([zeteo](#)) to be known publicly - Jesus was not seeking to be known publicly but **personally**, as people's personal Savior (His purpose = Lk 19:10+). One writer said that "Public" was considered anything in the presence of ten Israelites.

The Living Bible paraphrases it "You can't be famous when you hide like this! If you're so great, prove it to the world!"

F F Bruce - "It was widely believed that when the Messiah came he would make himself publicly known in some spectacular way." (Borrow [The Gospel of John](#))

If You do these things, show (aorist imperative - manifest) **Yourself to the world** - **If** introduces a first class conditional statement, one which is assumed to be true (He did do miracles). Jesus' brothers give Jesus another command to do this now! If they only had understood to Whom they were issuing these commands! Jesus however would not be manipulated by man's opinions and wisdom (Jas 3:15-16+).

Guzik - Jesus' brothers told Him to prove Himself the Messiah on a bigger platform, Jerusalem – the center of Judaism.

Tasker points out that Jesus' brothers "imagined His glory to be limited to demonstrations of His miraculous powers, whereas in reality it could only be supremely displayed by His crucifixion." (Borrow [The Gospel according to St. John : an introduction and commentary](#))

Warren Wiersbe on the advice of Jesus' half-brothers - These men certainly had the world's point of view: if you want to get a following, use your opportunities to do something spectacular. Jerusalem would be crowded with pilgrims and this would give Jesus the ideal "platform" to present Himself and win disciples. No doubt the brothers knew that the multitude of disciples had deserted Jesus (John 6:66). This was His opportunity to recoup His losses. Satan had offered a similar suggestion three years before (Matt. 4:1ff). Jesus had already turned down the crowd's offer to make Him King (John 6:15), and He was not about to yield to them in any way. Celebrities might ride to success on the applause of the crowd, but God's servants know better. By doing miracles during the feast, at the "official city," Jesus could muster a crowd, reveal Himself as Messiah, and overcome the enemy. The suggestion, of course, came from hearts and minds blinded by unbelief. (Borrow [The Bible Exposition Commentary](#))

THOUGHT - Sometimes when you are right with God, you will have to ignore suggestions from those who aren't, even in your own family.

John 7:5 For not even His brothers were believing in Him.

BGT John 7:5 ο δ γ ρ ο δελφο α το π στευον ε ρ α τ ν.

KJV John 7:5 For neither did his brethren believe in him.

NET John 7:5 (For not even his own brothers believed in him.)

CSB John 7:5 (For not even His brothers believed in Him.)

ESV John 7:5 For not even his brothers believed in him.

NIV John 7:5 For even his own brothers did not believe in him.

NLT John 7:5 For even his brothers didn't believe in him.

NRS John 7:5 (For not even his brothers believed in him.)

NJB John 7:5 Not even his brothers had faith in him.

NAB John 7:5 For his brothers did not believe in him.

YLT John 7:5 for not even were his brethren believing in him.

GWN John 7:5 Even his brothers didn't believe in him.

- John 1:11-13 Mic 7:5-6 Mk 3:21
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 1:11-13+ He came to His own (IN THE PRESENT CONTEXT, HIS OWN KIN), and those who were His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

Mark 3:21+ (NOT ONLY UNBELIEF BUT THOUGHT JESUS HAD LOST HIS MIND) When His own people (WHICH WOULD INCLUDE HIS BROTHERS) heard of this, they went out to take custody of Him; for they were saying, "**He has lost His senses.**" Mk 3:31-34 Then His mother and His brothers arrived, and standing outside they sent word to Him and called Him. 32 A crowd was sitting around Him, and they said to Him, "Behold, Your mother and Your brothers are outside looking for You." 33 Answering them, He *said, "Who are My mother and My brothers?" 34 Looking about at those who were sitting around Him, He *said, "Behold My mother and My brothers!"

UNBELIEVING BROTHERS OF JESUS

For (gar) - What is this term of explanation explaining? This explains why His brothers addressed Him the way they did in the previous passages.

(Ouk = Absolutely) **Not even His brothers were believing (pisteuo) in Him** - They "*believed*" in His miracles, but not in His claim to be the Messiah Who would save souls from hell. In fact, even the hostile Jewish leaders did not dispute His miracles. How could they. Lame men were walking. Deaf men were talking. Demonic possessed men were now in their right mind. This ironic twist of unbelieving brothers of Jesus had been prophesied in Ps 69:8 "I have become estranged from my brothers and an alien to my mother's sons." This is amazing for the brothers even saw the "miracle" of His perfect obedience to His parents, something that at the very least must have frustrated them. His brothers did come to believe in Him after the resurrection (see Acts 1:14+; 1Co 15:7+)

THOUGHT - Don't be surprised that sometimes the most difficult people to convince concerning the Truth of God are your own family members. One other poignant lesson is that you can grow up in a Christian home and go to church every week and even know a lot about Jesus, but not personally believe in Him as your Savior and Lord. I spoke to a man named David this morning and asked if he was a believer to which he replied "Yes. I have gone through confirmation and been baptized." When I ask him if he was "in the Word" regularly, he was startled and confused, because he had no concept of reading the Word of God regularly. After a few more minutes of conversation about belief in Jesus as the only way to eternal life, he became uncomfortable and

was crystal clear that he knew **ABOUT** Jesus, but sadly he did not truly **KNOW** Jesus (cf Mt 7:23+).

Warren Wiersbe quips "Here were men going up to a religious feast, yet rejecting their own Messiah! How easy it is to follow tradition and miss eternal truth. The publicans and sinners were rejoicing at His message, but His own half brothers were making fun of Him." (Borrow [The Bible Exposition Commentary](#))

Henry Alford points out that "'The emphatic expression, *for even his brethren*, etc., is a strong corroboration of the view that they were really and literally **brethren** (**ED**: related by blood, by having the same mother)."

THOUGHT- We should learn from a verse like this the desperate hardness of man's heart, the absolute necessity of grace to make any one a disciple, and the extreme danger of familiarity with high spiritual privileges. We should remember too, that a man may be a truly good and holy man, and yet not have converted relatives. No one can give grace to his own family ([Ryle](#))

Believing ([4100](#)) **pisteuo** ([click in depth discussion](#)) means to be persuaded of, place one's confidence in, to trust, express reliance upon. Belief in the New Testament sense that effects the new birth denotes more than **intellectual assent** to a set of facts or truths. The demons believe ([pisteuo](#)) but they are clearly not saved (Jas 2:19+). Genuine belief does involve an **intellectual assent** (or reception) and consent in one's mind, but also includes an act of one's heart and will. Biblical saving faith is not passive assent but an active staking of one's life on the claims of the Bible that Jesus is the Son of God and the Redeemer of lost sinners.

The respected Greek lexicon author W E Vine defines belief as consisting of

(1) a firm conviction which produces full acknowledgment of God's revelation of Truth,

(2) a personal surrender to the Truth

(3) a conduct inspired by and consistent with that surrender. (**ED**: In other words, there is spiritual **fruit** that validates a genuine **root** of faith)

Pisteuo in John's Gospel - Jn. 1:7; Jn. 1:12; Jn. 1:50; Jn. 2:11; Jn. 2:22; Jn. 2:23; Jn. 2:24; Jn. 3:12; Jn. 3:15; Jn. 3:16; Jn. 3:18; Jn. 3:36; Jn. 4:21; Jn. 4:39; Jn. 4:41; Jn. 4:42; Jn. 4:48; Jn. 4:50; Jn. 4:53; Jn. 5:24; Jn. 5:38; Jn. 5:44; Jn. 5:46; Jn. 5:47; Jn. 6:29; Jn. 6:30; Jn. 6:35; Jn. 6:36; Jn. 6:40; Jn. 6:47; Jn. 6:64; Jn. 6:69; Jn. 7:5; Jn. 7:31; Jn. 7:38; Jn. 7:39; Jn. 7:48; Jn. 8:24; Jn. 8:30; Jn. 8:31; Jn. 8:45; Jn. 8:46; Jn. 9:18; Jn. 9:35; Jn. 9:36; Jn. 9:38; Jn. 10:25; Jn. 10:26; Jn. 10:37; Jn. 10:38; Jn. 10:42; Jn. 11:15; Jn. 11:25; Jn. 11:26; Jn. 11:27; Jn. 11:40; Jn. 11:42; Jn. 11:45; Jn. 11:48; Jn. 12:11; Jn. 12:36; Jn. 12:37; Jn. 12:38; Jn. 12:39; Jn. 12:42; Jn. 12:44; Jn. 12:46; Jn. 13:19; Jn. 14:1; Jn. 14:10; Jn. 14:11; Jn. 14:12; Jn. 14:29; Jn. 16:9; Jn. 16:27; Jn. 16:30; Jn. 16:31; Jn. 17:8; Jn. 17:20; Jn. 17:21; Jn. 19:35; Jn. 20:8; Jn. 20:25; Jn. 20:29; Jn. 20:31

Four times in John 7 -

- John 7:5 For not even His brothers were believing in Him.
- John 7:31 But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"
- John 7:38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"
- John 7:39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.
- John 7:48 "No one of the rulers or Pharisees has believed in Him, has he?"

ILLUSTRATION - Thomas Jefferson is widely considered one of the greatest intellects ever to have lived. He is commonly pictured as a Renaissance man – a man of both science and letters; a man of cultivation, yet practicality; an accomplished architect, a statesman, a botanist, the founder the University of Virginia, and the author of the Declaration of Independence. However, his worldly wisdom afforded him little in matters of faith. Jefferson compiled his own gospel by taking scissors, cutting out the gospel passages he thought to be true, and pasting them in a book in the order he thought they belonged. It is interesting to note that he omitted most of the miracle stories and kept Jesus "ethical teaching." In doing this he was a precursor to the contemporary Jesus Seminar, a group of scholars who seek to advise Jesus on what he actually said or did by voting on its authenticity. We do this today any time we disregard a section of Scripture because we think we know better. Remember what 2 Timothy 3:16-17 says: "All scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work." The Scriptures are not a buffet from which we may pick and choose what we like. The Scriptures, all of them, are our basic instructions before leaving earth. We are not in a position to advise. ([Russell Smith](#) - see his [illustration using Benjamin Franklin](#))

Can you imagine growing up with a Brother who never did anything wrong, who never called you a name, never teased you, and never made fun of you? Jesus was the nicest Brother in world history—never sinning, never failing. Yet His brothers didn't believe in Him. We know, however, that later on, Jesus' half-brother Jude came to such a saving knowledge of Jesus that a book in the Bible bears his name. And His half-brother, James, so strong in the faith that he was the leader of the early Church, penned the Book of James. But neither James nor Jude became believers until Jesus was crucified on a Cross and resurrected from the dead.

Many times we think, 'If I'm a nice person, my neighbor is going to get saved. I'll mow his lawn; I'll bake him cookies; I'll smile when he drives by. I'll be a lovely person—and that will convert him.' Gang, there was no lovelier Person than Jesus Christ. Yet His brothers did not believe in Him until the Cross and the Resurrection. I think some of us need a greater aggressiveness in preaching Jesus Christ and Him crucified.

You can wave to your neighbor for 20 years and wave him right into hell. Or you can take the time at some point to say, 'You know what? Jesus Christ died for your sins and rose again from the dead—and you must believe on Him.'

May we be wisely, but aggressively and radically bold in sharing the full story of the Gospel.

John 7:6 So Jesus said to them, "My time is not yet here, but your time is always opportune.

BGT John 7:6 λ γει ο ν α τ ο ς η σο ς· και ρ ς μ ς ο π ω π ρ ε σ τ ι ν, δ και ρ ς μ τ ε ρ ο ς π ν ο τ σ τ ι ν τ ο ι μ ο ς.

KJV John 7:6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

NET John 7:6 So Jesus replied, "My time has not yet arrived, but you are ready at any opportunity!"

CSB John 7:6 Jesus told them, "My time has not yet arrived, but your time is always at hand.

ESV John 7:6 Jesus said to them, "My time has not yet come, but your time is always here.

NIV John 7:6 Therefore Jesus told them, "The right time for me has not yet come; for you any time is right.

NLT John 7:6 Jesus replied, "Now is not the right time for me to go, but you can go anytime.

NRS John 7:6 Jesus said to them, "My time has not yet come, but your time is always here.

NJB John 7:6 Jesus answered, 'For me the right time has not come yet, but for you any time is the right time.

NAB John 7:6 So Jesus said to them, "My time is not yet here, but the time is always right for you.

YLT John 7:6 Jesus, therefore, saith to them, 'My time is not yet present, but your time is always ready;

GWN John 7:6 Jesus told them, "Now is not the right time for me to go. Any time is right for you.

- **My time:** John 7:8,30 Jn 2:4 Jn 8:20 Jn 13:1 Jn 17:1 Ps 102:13 Ec 3:1-15 Ac 1:7
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 2:4 And Jesus *said to her, "Woman, what does that have to do with us?**My hour has not yet come.**"

John 8:20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because **His hour had not yet come.**

John 13:1 Now before the Feast of the Passover, **Jesus knowing that His hour had come that He would depart out of this world to the Father**, having loved His own who were in the world, He loved them to the end.

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, '**Father, the hour has come;** glorify Your Son, that the Son may glorify You,

Psalm 31:14-15[±] (THIS COULD HAVE SPOKEN OF JESUS) But as for me, I trust in You, O LORD, I say, "You are my God." 15 **My times are in Your hand;** Deliver me from the hand of my enemies and from those who persecute me.

Job 14:5 (SPEAKING OF MAN'S TIME) "Since his days are determined, The number of his months is with

You; And his limits You have set so that he cannot pass.



Jesus Knew His Time!

JESUS KNEW THE TIME TO FULFILL HIS MISSION

So (therefore) -Term of conclusion.

Jesus (Iesous) said to them, "My time (kairos) is not yet here - Jesus did not have a wristwatch, but He always knew what time it was! He was always in touch with His Father's perfect will (Jn 5:19). Note the "time phrase" **not yet**, indicating that it will occur in accord with His Father's timetable. (John 2:4; 7:6, 8, 30; 8:20; 12:23; 13:1; 17:1).

THOUGHT - For believers we too must be sensitive to God's timetable. In short, we have just this life to accomplish God's will in our life, and specifically those good works which God prepared beforehand that we should walk in them (Eph 2:10+). So this begs the question, are you wasting your time or redeeming the time God has allotted to you (Eph 5:16+)? Eternity will answer whether you did the former or the latter. See the related topic Redeem the Time. [Adoniram Judson](#) a famous missionary to Burma wrote that "A life once spent is irrevocable. It will remain to be contemplated through eternity...the same may be said of each day. When it is once past, it is gone forever. All the marks which we put upon it, it will exhibit forever...each day will not only be a witness of our conduct, but will affect our everlasting destiny...How shall we then wish to see each day marked with usefulness! It is too late to mend the days that are past. The future is in our power. Let us, then, each morning, (enabled by God's Spirit and guided by God's will) resolve to send the day into eternity in such a garb as we shall wish it to wear forever. And at night let us reflect that one more day is irrevocably gone, indelibly (forever) marked." Watch [Francis Chan's excellent illustration](#) of the shortness of your life in light of the length of eternity! Henry Thoreau was not a believer nevertheless did have a give an interesting perspective on time (considering where he will spend eternity) when he said, "You cannot kill time without injuring eternity."

Live on God's schedule and you will always have God's help.

-- Warren Wiersbe

John MacArthur on My time - In its fullest sense, the divine **time** would not come until the next great feast, Passover, the following spring. Though He would minister in Judea for most of the intervening months (cf. Luke 9:51-19:11), the Lord would not enter Jerusalem publicly and openly declare Himself to be the Messiah until then (Mt 21:1-11; cf. Lk 19:37-40). And just as He had predicted (Mt. 16:21; 17:22-23; 20:17-19; 26:2), that final manifestation would lead to His death. (See [John Commentary](#))

William MacDonald - The Lord's life was ordered from the beginning to the end. Each day and every movement was in accordance with a pre-arranged schedule. (Borrow [Believer's Bible Commentary](#)) (**ED**: IS THIS NOT TRUE OF OUR LIVES AS BELIEVERS TO A CERTAIN DEGREE - Pr 16:9, Pr 20:24, cf Eph 2:10)

Barclay on My time - "In this passage the word is **kairos**, which characteristically means an opportunity; that is, the best time to do something, the moment when circumstances are most suitable."

Bob Utley - Jesus' brothers' way for Jesus to reveal Himself (i.e., miracles) was very different from Jesus' way (the cross). This is where the prophecy of Isa. 55:8-11 comes into clear focus!

Thompson - Christ was operating on God's time clock. He had already turned down an opportunity to become king (6:15). As Dr. Warren Wiersbe said, "Celebrities might ride to success on the applause of the crowd, but God's servants know better" (Be Alive, p. 85). Lost relatives have no sense of the timing of God, nor of the will of God. They don't have a clue what is going on. They will give advice and it may appear to be very reasonable, logical and even philosophical, but it is not Biblical and should not be heeded.

Guzik makes an interesting observation - As Jesus obeyed His Father, He lived out the truth that God's timing is an important expression of His will. Something may be in God's will but not yet in His timing.

But (term of contrast) **your time** (**kairos**) **is always opportune** (**hetoimos**) - **NJB** = "but for you any time is the right time." Jesus is saying His brothers could go to the feasts in Jerusalem any time they desired as the Jews were not seeking their lives (that this is the major emphasis is underscored by Jesus' next words about hatred from the world). His words also clearly imply that His brothers had no concept of God's plan of redemption and the need for the Lamb of God to be sacrificed.

Time (season, opportunity, epoch, proper time) (2540) **kairos** means a point of time or period of time, time, period, frequently with the implication of being especially fit for something and without emphasis on precise chronology. It describes the period as especially appropriate and favorable (the right time). Stated another way **kairos** is distinguished from **chronos** (time) because **kairos** views TIME from the aspect of the strategic opportunity it provides, and not simply a change from the past into the present into the future, not mere duration. (**Trench**) Something that lasts for a season and so is transient, temporary or enduring only for a specific period of time. **Kairos** is a period which is especially appropriate - a favorable time (at the right time).

Kairos in Gospels - Matt. 8:29; Matt. 11:25; Matt. 12:1; Matt. 13:30; Matt. 14:1; Matt. 16:3; Matt. 21:34; Matt. 21:41; Matt. 24:45; Matt. 26:18; Mk. 1:15; Mk. 10:30; Mk. 11:13; Mk. 12:2; Mk. 13:33; Lk. 1:20; Lk. 4:13; Lk. 8:13; Lk. 12:42; Lk. 12:56; Lk. 13:1; Lk. 18:30; Lk. 19:44; Lk. 20:10; Lk. 21:8; Lk. 21:24; Lk. 21:36; Jn. 5:4; Jn. 7:6; Jn. 7:8

Opportune (2092) **hetoimos** from an old noun **heteos** = fitness) means ready, prepared, in a state of readiness. **Friberg** - ready, prepared; (1) of persons ready, prepared (Lk 12.40); substantively a person who is ready (Mt 25.10); (2) of things ready, put in readiness (Mk 14.15); substantively what has been prepared (2Co 10.16); (3) of time ready, at hand, here (Jn 7.6) (Borrow [Analytical Lexicon of the Greek New Testament](#))

Hetoimos - 17v - accomplished(1), opportune(1), ready(15). Matt. 22:4; Matt. 22:8; Matt. 24:44; Matt. 25:10; Mk. 14:15; Lk. 12:40; Lk. 14:17; Lk. 22:33; Jn. 7:6; Acts 23:15; Acts 23:21; 2 Co. 9:5; 2 Co. 10:6; 2 Co. 10:16; Tit. 3:1; 1 Pet. 1:5; 1 Pet. 3:15

John 7:7 "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

BGT John 7:7 ο δ ναται κ σμος μισε ν μ ς, μ δ μισε, τι γ μαρτυρ περ ατο τι τ ργα ατο πονηρ σπι.

KJV John 7:7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

NET John 7:7 The world cannot hate you, but it hates me, because I am testifying about it that its deeds are evil.

CSB John 7:7 The world cannot hate you, but it does hate Me because I testify about it-- that its deeds are evil.

ESV John 7:7 The world cannot hate you, but it hates me because I testify about it that its works are evil.

NIV John 7:7 The world cannot hate you, but it hates me because I testify that what it does is evil.

NLT John 7:7 The world can't hate you, but it does hate me because I accuse it of doing evil.

NRS John 7:7 The world cannot hate you, but it hates me because I testify against it that its works are evil.

NJB John 7:7 The world cannot hate you, but it does hate me, because I give evidence that its ways are evil.

NAB John 7:7 The world cannot hate you, but it hates me, because I testify to it that its works are evil.

YLT John 7:7 the world is not able to hate you, but me it doth hate, because I testify concerning it that its works are evil.

GWN John 7:7 The world cannot hate you, but it hates me because I say that what everyone does is evil.

- **world:** John 15:19 Lu 6:26 Jas 4:4 1Jn 4:5
- **but:** John 15:18-19,23-25 17:14 Pr 8:36 Isa 49:7 Zec 11:8 Ro 8:7 1Jn 3:12,13
- **because:** John 3:19 1Ki 21:20 22:8 Pr 9:7,8 15:12 Isa 29:21 Jer 20:8 Am 7:7-13 Mal 3:5 Lu 11:39-54 Ac 5:28-33 7:51-54 Ga

Related Passages:

John 15:18-19; 23-25 (CAUSE OF WORLD'S HATRED OF JESUS & HIS DISCIPLES) **"If the world hates you, you know that it has hated Me before it hated you.** 19 "If you were of the world, the world would love its own; but because **you are not of the world, but I chose you out of the world, because of this the world hates you.....**(23-25) **"He who hates Me hates My Father also.** 24 "If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and **hated Me and My Father as well.** 25 "But they have done this to fulfill the word that is written in their Law, **THEY HATED ME WITHOUT A CAUSE.'**

John 3:20+ "For everyone who (present tense - habitually) does ([prasso](#)) evil (present tense - continually) hates the Light (THEY HATE JESUS!), and does not come to the Light (WHY?) for fear that his deeds will be exposed."

Matthew 10:22+ (WHAT HAPPENS WHEN YOU MENTION THE **NAME JESUS** IN A CASUAL CONVERSATION?) **"You will be hated by all because of My Name,** but it is the one who has endured to the end who will be saved.

Matthew 24:9 "Then they will deliver you to tribulation, and will kill you, and **you will be hated by all nations because of My name.**

Luke 6:22+ **"Blessed are you when men hate you,** and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.

1 John 3:13+ **Do not be surprised** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)), brethren, **if the world** (present tense - continually) **hates you.** (WHY ARE WE SO OFTEN SURPRISED?)

1 John 2:15-17+ **Do not love** ([present imperative with a negative](#) see [our need to depend on the Holy Spirit to obey](#)) the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. 16 For (TERM OF EXPLANATION) all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. 17 The world is passing away, and also its lusts; but the one who (present tense - habitually - direction, not perfection) does the will of God lives forever.

James 4:4+ You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.

THE LOST WORLD HATES JESUS' CONFRONTATION OF THEIR SIN

This verse explains why lost people do not even want to hear the Name "Jesus" (except as a curse word!), because His very Name shines His light on the darkness of their sin which they do not want exposed!

J C Ryle - It was not so much the high doctrines which He preached, as the high standard of practice which He proclaimed, which gave offence. It was not even His claim to be received the Messiah which men disliked so much, as His witness against the wickedness of their lives. In short, they could have tolerated His opinions if He would only have spared their sins. The principle, we may be sure, is one of universal application. It is at work now just as much as it was eighteen hundred years ago. The real cause of many people's dislike to the Gospel is the holiness of living which it demands. Teach abstract doctrines only, and few will find any fault. Denounce the fashionable sins of the day, and call on men to repent and walk consistently with God, and thousands at once will be offended. The true reason why many profess to be infidels, and abuse Christianity, is the witness that Christianity bears against their own bad lives.—Like Ahab, they hate it, "because it does not prophesy good concerning them, but evil." (1 Kings 22:8.) ([John 7 Commentary](#))

The world ([kosmos](#)) **cannot hate** ([miseo](#)) **you, but** (term of contrast) **it hates** ([miseo](#)) **Me because** (term of explanation) **I** (present tense - continually) **testify** ([martureo](#)) **of it, that its deeds** ([ergon](#)) **are** (present tense - continually) **evil** ([poneros](#)) - NLT = "I accuse it of doing evil." The **world** is that system of anti-God beliefs of people and philosophies, education, culture, etc, under the control of Satan (1Jn 5:19+), the father of lies (**THOUGHT** - Why are we so surprised that many people lie to us? that the news lies to us? etc). Jesus explains why the brothers would not be hated by the world (and in context the scribes and Pharisees, the religious leaders of **the Jews**), because as unbelievers they too belonged to the **world** ([kosmos](#)) which hated Him! The brothers were floating

downstream in synch with the **world** which would ruffle no one's feathers! Why did the world hate Jesus? Because He **testified of it!** In other words, He exposed the sins of the people in the **world!** The perfect, sinless Christ clearly and dramatically demonstrated how imperfect and sinful was the world's way of life. If Jesus was a "straight edge" (so to speak), He clearly revealed the crookedness of the world! Sinners resent being exposed for what they are! (Jn 3:20+).

THOUGHT - If you are comfortable with this Satanically controlled world system, then you need to ask yourself "Whose kingdom do I truly belong to, to God's or to Satan's?" If the world does not hate you, you need to soberly ponder Paul's commands (**test yourselves...examine yourselves**) in 2 Corinthians 13:5+. [David Thompson](#) goes so far as to say "If we don't ever find ourselves at odds with that which is contrary to God, then we have good reason to question whether we are saved (John 15:18-25)." **Martin Luther** said if you preach the truth of God with fearless fidelity, you will arm the whole world against you.

[J Vernon McGee](#) - The world is hostile to Christ. The reason is that our Lord Jesus Christ is the Light of the World. He turns on that Light, and that Light reveals everything that is wrong; it reveals sin. He condemns sin. That is the reason He is hated even today. He condemns sin by His very presence, by His very life. This raises a hostility in man because the heart of man is evil (Jer 17:9). Christ went to the Cross because He loved the human family. Redeeming love is what has broken the heart of hostile man. We see this so clearly in the life of Saul of Tarsus (Acts 9:3-6+). He was breathing out threatenings. He hated the Lord Jesus and anyone who followed Him (Acts 9:1-2+). But when he came to know the Lord Jesus as his Savior, it broke his heart, and he could say, "He loved me, and gave himself **FOR** (huper = in my place = [substitutionary atonement!](#)) me" (see Gal. 2:20+).

J C Ryle - The true reason of this enmity of many of the Jews against Christ is here distinctly indicated. It was not merely His claims to be received as the Messiah. It was not merely the high and spiritual doctrine He preached. It was rather His constant testimony against the sinful lives and wicked practices of the many in His day. That adultery, covetousness, and hypocrisy were rife and common among the leading Pharisees, is evident from many expressions in the Gospels. It was our Lord's witness against these darling sins that enraged His enemies. The wickedness of human nature is painfully shown in this sentence. Christ was "hated." It is an utter delusion to suppose that there is any innate response to perfect moral purity, or any innate admiration of "the true, the pure, the just, the kind, the good, and the beautiful," in the heart of man. God gave man, 1800 years ago, a perfect pattern of purity, truth, and love, in the person of our Lord while He was upon earth. And yet we are told He was "hated." ([John 7 Commentary](#))

*What the world hates about Christians
is neither their doctrines, nor their faults, but their holy lives*
-- J C Ryle

THOUGHT - True Christians must never be surprised if they are "hated" like their Lord. "The disciple is not above his Master."—"Marvel not, my brethren, if the world hate you." (Matt. 10:24; 1 John 3:13.) In fact the more like Christ they are, the more likely to be "hated." Moreover, they must not be cast down and make themselves miserable, under the idea that it is their inconsistencies the world hates, and that if they were more consistent and lovely in life the world would like them better. This is a complete mistake, and a common delusion of the devil. What the world hates about Christians is neither their doctrines, nor their faults, but their holy lives. Their lives are a constant testimony against the world, which makes the men of the world feel uncomfortable, and therefore the world hates them. Let us note, that unpopularity among men is no proof that a Christian is wrong, either in faith or practice. The common notion of many, that it is a good sign of a person's character to be well-spoken of by everybody, is a **great error**. When we see how our Lord was regarded by the wicked and worldly of His day, we may well conclude that **it is a very poor compliment to be told that we are liked by everybody**. There can surely be very little "witness" about our lives if even the wicked like us. "Woe unto you when all men shall speak well of you." (Luke 6:26.) That sentence is too much forgotten. Erasmus used to say, that Luther might have had an easy life, if he had not touched the Pope's crown, and the monks' bellies. Bengel observes, "Those who please all men, at all times, ought deservedly to look on themselves with suspicion." ([Ryle](#))

F. B. Meyer says "Ah, it is one of the most terrible rebukes that Incarnate Love can administer, when it says of any now, as it did of some in the days of his flesh: "The world cannot hate you." **Not to be hated by the world; to be loved and flattered and caressed by the world—is one of the most terrible positions in which a Christian can find himself.** "What bad thing have I done," asked the ancient sage, "that he should speak well of me?" The absence of the world's hate proves that we do not testify against it that its works are evil. The warmth of the world's love proves that we are of its own. The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God (John 7:7, 15:19; James 4:4). ([Tried by Fire by F B Meyer-2](#))

John MacArthur - When believers testify against the world and confront its wickedness, like Jesus did, they arouse its antagonism and hatred (cf. Jn 15:18-19; 17:14; Mt. 10:22; 24:9; Luke 6:22; 1Jn 3:13; 2Ti 3:12; James 4:4). (See [John Commentary](#))

[Stevenson](#) - Hatred is the price you pay for the truth you present. Religion says that everyone is good and that God is a nice fellow who accepts everybody. Christianity says that everybody is bad. Religion says it doesn't matter what you believe as long as you are sincere in your faith. Christianity says that the object of your faith is crucial to your eternal destiny. Religion says, "Don't make waves." God says, "That's why I'm leaving you around; to make some waves." Religion says that morality is relative to its culture. Christianity says that God has given 10 commandments and they aren't merely 10 suggestions and they don't change.

As an aside Jesus did not hold back and [soft-pedal](#) His message to win friends and influence people. His goal was to show them the "bad news" of their evil deeds, for it is only when one realizes the "bad news" that they genuinely want the good news of the Gospel! Jesus was definitely not "seeker friendly!" Earlier in His meeting with Nick (Nicodemus) at Night, Jesus declared "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were **evil**. (John 3:19+)

World (2889) [kosmos](#) related to the verb [kosmeo](#) = to order or adorn, to put in order [Mt 25:7 = "trimmed"], to adorn literally [1Ti 2:9], to adorn figuratively [Titus 2:9+] means essentially something that is well-arranged, that which has order or something arranged harmoniously. **Kosmos** refers to an ordered system or a system where order prevails. As explained below however, **kosmos** as used here in James 4:4 and many places in the NT, takes on a considerably more negative shade of meaning. In this sense **kosmos** is much like the Greek word for **flesh** ([sarx](#)), which can be a neutral word, but which many times in the NT takes on an evil connotation. Merrill Unger made note of the fact that "In more than thirty important passages the Greek word 'kosmos'...is employed in the New Testament to portray the whole mass of unregenerate men alienated from God, hostile to Christ, and organized governmentally as a system or federation under Satan (John 7:7; 14:27; 1 Cor. 1:21; 11:32; 1 Pet. 5:9; 1 John 3:1, 13; et al.)"

John's uses of Kosmos - Jn. 1:9; Jn. 1:10; Jn. 1:29; Jn. 3:16; Jn. 3:17; Jn. 3:19; Jn. 4:42; Jn. 6:14; Jn. 6:33; Jn. 6:51; Jn. 7:4; Jn. 7:7; Jn. 8:12; Jn. 8:23; Jn. 8:26; Jn. 9:5; Jn. 9:39; Jn. 10:36; Jn. 11:9; Jn. 11:27; Jn. 12:19; Jn. 12:25; Jn. 12:31; Jn. 12:46; Jn. 12:47; Jn. 13:1; Jn. 14:17; Jn. 14:19; Jn. 14:22; Jn. 14:27; Jn. 14:30; Jn. 14:31; Jn. 15:18; Jn. 15:19; Jn. 16:8; Jn. 16:11; Jn. 16:20; Jn. 16:21; Jn. 16:28; Jn. 16:33; Jn. 17:5; Jn. 17:6; Jn. 17:9; Jn. 17:11; Jn. 17:13; Jn. 17:14; Jn. 17:15; Jn. 17:16; Jn. 17:18; Jn. 17:21; Jn. 17:23; Jn. 17:24; Jn. 17:25; Jn. 18:20; Jn. 18:36; Jn. 18:37; Jn. 21:25; 1 Jn. 2:2; 1 Jn. 2:15; 1 Jn. 2:16; 1 Jn. 2:17; 1 Jn. 3:1; 1 Jn. 3:13; 1 Jn. 3:17; 1 Jn. 4:1; 1 Jn. 4:3; 1 Jn. 4:4; 1 Jn. 4:5; 1 Jn. 4:9; 1 Jn. 4:14; 1 Jn. 4:17; 1 Jn. 5:4; 1 Jn. 5:5; 1 Jn. 5:19; 2 Jn. 1:7; Rev. 11:15; Rev. 13:8; Rev. 17:8

Evil (wicked, bad) (4190) [poneros](#) from [poneo](#) = work or toil, Robertson says the idea is that labor is an annoyance, bad, evil; Noun [poneria](#) derived from [poneros](#)) means evil including evil, malignant character, pernicious (see Webster 1828 definition below), that which is morally or socially worthless, wicked, base, bad, degenerate. **Poneros** denotes determined, aggressive, and fervent evil that actively opposes what is good. **Poneros** is not just bad in character (like [kakos](#)), but bad in effect (injurious)! **Poneros** describes evil in active opposition to good. It means not only evil in its nature but viciously evil in its influence and actively harmful. **Poneros** used to describe Satan (ho poneros = "Evil one"), the god of this age, who is corrupting man and dragging him to destruction. This denotes someone who is not content in being corrupt themselves. They seek to corrupt others and draw them into the same destruction!

John's uses of poneros - Jn. 3:19; Jn. 7:7; Jn. 17:15 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 3:12; 1 Jn. 5:18; 1 Jn. 5:19; 2 Jn. 1:11; 3 Jn. 1:10; Rev. 16:2

John 7:8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

BGT John 7:8 με ς ν βητε ε ς τ ν ο ρτ ν· γ ο κ ν α β α ν ω ε ς τ ν ο ρτ ν τ α τ η ν, τ ι μ ς κ αι ς ο π ω π ε π λ ρ ω τ α ι.

KJV John 7:8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

NET John 7:8 You go up to the feast yourselves. I am not going up to this feast because my time has not yet fully arrived."

CSB John 7:8 Go up to the festival yourselves. I'm not going up to the festival yet, because My time has not yet fully come."

ESV John 7:8 You go up to the feast. I am not going up to this feast, for my time has not yet fully come."

NIV John 7:8 You go to the Feast. I am not yet going up to this Feast, because for me the right time has not

yet come."

NLT John 7:8 You go on. I'm not going to this festival, because my time has not yet come."

NRS John 7:8 Go to the festival yourselves. I am not going to this festival, for my time has not yet fully come."

NJB John 7:8 Go up to the festival yourselves: I am not going to this festival, because for me the time is not ripe yet.'

NAB John 7:8 You go up to the feast. I am not going up to this feast, because my time has not yet been fulfilled."

YLT John 7:8 Ye -- go ye up to this feast; I do not yet go up to this feast, because my time hath not yet been fulfilled;'

GWN John 7:8 Go to the festival. I'm not going to this festival right now. Now is not the right time for me to go."

BBE John 7:8 Go you up to the feast: I am not going up now to the feast because my time has not fully come.

RSV John 7:8 Go to the feast yourselves; I am not going up to this feast, for my time has not yet fully come."

NKJ John 7:8 "You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come."

ASV John 7:8 Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled.

MIT John 7:8 You go ahead to the feast. I am not going up to this feast (right now), because the right time for me has not come full cycle.

- **I go not:** John 7:6,30 8:20,30 11:6,7 1Co 2:15,16
- John 7 Resources - Multiple Sermons and Commentaries

JESUS EXPLAINS HIS TIME IS NOT "RIPE"

Go up ([aorist imperative](#)) **to the feast** ([heorte](#)) **yourselves** - **Go up** (ascend) is always the direction of Jerusalem which is elevated compared to surrounding land. They have commanded Him, but now He commands them to **go** ahead to Jerusalem.

THOUGHT - Can we not see the incredible irony? Why would the brothers even go to the feast? They were "being religious" (obeying the OT law) in celebrating the feast, a feast which (like all the OT feasts, etc) foreshadowed their own half-brother! So off they go to be religious at a joy-filled feast that does not even have the "guest of honor" at the feast, the only One Who could impart true joy and rejoicing of which the Feast of Tabernacles spoke! Oh, the deceptiveness of religious activity without a relationship with the Redeemer Himself! How easy it is to observe religious rituals without any heart relationship.

I do not go up to this feast ([heorte](#)) **because** (term of explanation) **My time** ([kairos](#)) **has not yet fully come** ([pleroo](#)) - **I do not go up to this feast** is taken by some as a lie because in fact He did go up to the feast, just not publicly but secretly (Jn 7:10). He simply did not go up the way they wanted him to go, which was in public. His **time** ([kairos](#)) refers to His arrest, trial and crucifixion, the time which was sovereignly determined by God. God's timetable was set in stone before the foundation of the world and could not be altered by human beings. This was the same answer Jesus gave His mother when she wanted him to provide wine for the wedding guests at Cana (John 2:4).

J C Ryle - Here the reason already given and commented on is repeated. Our Lord did not say He would not go to the feast, but not yet. There was "a time" for all His actions, and every step of His ministry, and that time had not yet fully arrived; or, as the Greek literally means, was not "fulfilled." True Christians should remember that, like their Master on this occasion, they and worldly men cannot well work and act and move together. They will often find it so. Their principles are different. Their reasons and motives of action are different. They will often find that "two cannot walk together except they are agreed.".....One reason perhaps for our Lord not going with them was His desire to avoid being made a public show by His relatives. They had very likely a carnal desire to call attention to Him and to rally a party of adherents round Him, for their own worldly ends. To avoid affording any opportunity for this, our Lord would not go in their company. He had not forgotten, no doubt, that in Galilee there was a party who once would fain have "taken Him by force to make Him a king." (John 6:15.) He wished to keep clear of that party. ([John 7 Commentary](#))

NET Note - Although the word is [kairos](#) here, it parallels John's use of hora elsewhere as a reference to the time appointed for Jesus by the Father - the time of his return to the Father, characterized by His death, resurrection, and ascension (glorification). In the Johannine literature, synonyms are often interchanged for no apparent reason other than stylistic variation.

TECHNICAL NOTE - Most manuscripts (P B L T W Θ Ψ 070 0105 0250 f M sa), including most of the better witnesses, have “not yet” (οπω, οὐδὲ) here. Those with the reading οκ are not as impressive (κ D K 1241 a/ lat), but οκ is the more difficult reading here, especially because it stands in tension with Jn 7:10. On the one hand, it is possible that οκ arose because of [homoioarcton](#): A copyist who saw *οὐπο* wrote *οὐκ*. However, it is more likely that οπω was introduced early on to harmonize with what is said two verses later. As for Jesus’ refusal to go up to the feast in Jn 7:8, the statement does not preclude action of a different kind at a later point. Jesus may simply have been refusing to accompany his brothers with the rest of the group of pilgrims, preferring to travel separately and “in secret” (Jn 7:10) with his disciples.

MIT is an accurate paraphrase - “I am not going up to this feast (right now),” The NAS, NET, ESV, et al have “I am **not going up** to this feast.” This is an unfortunate rendering because it ostensibly makes Jesus out to be a liar because He did go up. On the other hand if we read it as the KJV has it we read “I **go not up YET** unto this feast”. Compare the NKJV “**I am not YET going up** to this feast.” Clearly these last two translations are more compatible with the fact that Jesus did go up to the feast, but not with His brothers when they went up. He was not seeking the public spotlight the brothers sought for Him (and probably for themselves).

Fully come(complete) ([4137](#)) [pleroo](#) means to **be filled** ([passive voice](#) = saints acted on by outside force = “[Divine Passive](#)”) to the brim (a net, Mt 13:48, a building, Jn 12:3, Acts 2:2+, a city, Acts 5:28+, needs Phil 4:19+), to make complete in every particular, to cause to abound, to furnish or supply liberally, to flood, to diffuse throughout, to pervade, to take possession of and so to ultimately to control.

John’s use of pleroo - Jn. 3:29; Jn. 7:8; Jn. 12:3; Jn. 12:38; Jn. 13:18; Jn. 15:11; Jn. 15:25; Jn. 16:6; Jn. 16:24; Jn. 17:12; Jn. 17:13; Jn. 18:9; Jn. 18:32; Jn. 19:24; Jn. 19:36;1 Jn. 1:4; 2 Jn. 1:12; Rev. 3:2; Rev. 6:11

Norman Geisler - JOHN 7:8—Did Jesus lie to His brothers?

PROBLEM: Jesus’ unbelieving brothers challenged Him to go up to Jerusalem and show Himself openly if He was the Messiah (7:3–4). Jesus refused, saying, “I am not yet going up to this feast, for My time has not yet fully come” (v. 8). However, only a few verses later Jesus “went up to the feast” (v. 10).

SOLUTION: Jesus did not go up to Jerusalem in the way in which His brothers suggested. They suggested He go and be “known openly” (7:4). But the Scripture explicitly declares that “He also went up to the feast, not openly, but as it were in secret” (7:10). (BORROW [When Critics Ask](#))

John 7:9 Having said these things to them, He stayed in Galilee.

BGT John 7:9 τατα δ ε π ν α τ ς μεινεν ν τ Γαλιλα .

KJV John 7:9 When he had said these words unto them, he abode still in Galilee.

NET John 7:9 When he had said this, he remained in Galilee.

CSB John 7:9 After He had said these things, He stayed in Galilee.

ESV John 7:9 After saying this, he remained in Galilee.

NIV John 7:9 Having said this, he stayed in Galilee.

NLT John 7:9 After saying these things, Jesus remained in Galilee.

NRS John 7:9 After saying this, he remained in Galilee.

NJB John 7:9 Having said that, he stayed behind in Galilee.

NAB John 7:9 After he had said this, he stayed on in Galilee.

YLT John 7:9 and saying these things to them, he remained in Galilee.

GWN John 7:9 After saying this, Jesus stayed in Galilee.

BBE John 7:9 Having said these things to them, he still kept in Galilee.

RSV John 7:9 So saying, he remained in Galilee.

NKJ John 7:9 When He had said these things to them, He remained in Galilee.

ASV John 7:9 And having said these things unto them, he abode still in Galilee.

MIT John 7:9 Subsequent to saying these things, he remained in Galilee.

- John 7 Resources - Multiple Sermons and Commentaries

Having said these things to them, He stayed ([meno](#)) in Galilee - Presumably the brothers obeyed and went on ahead to the feast of Tabernacles in Jerusalem.

Wiersbe - In our Lord's actions, we see a beautiful illustration of divine sovereignty and human responsibility. The Father had a plan for His Son, and nothing could spoil that plan. Jesus did not tempt the Father by rushing to the feast, nor did He lag behind when the proper time had come for Him to attend the feast. It requires spiritual discernment to know God's timing. (Borrow [The Bible Exposition Commentary](#))

John 7:10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

BGT John 7:10 ς δ ν βησαν ο δελφο ατο ες τν ορν, τε κα α τς ν βη ο φανε ς λλ [ς] ν κρυπτ .

KJV John 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.

NET John 7:10 But when his brothers had gone up to the feast, then Jesus himself also went up, not openly but in secret.

CSB John 7:10 After His brothers had gone up to the festival, then He also went up, not openly but secretly.

ESV John 7:10 But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

NIV John 7:10 However, after his brothers had left for the Feast, he went also, not publicly, but in secret.

NLT John 7:10 But after his brothers left for the festival, Jesus also went, though secretly, staying out of public view.

NRS John 7:10 But after his brothers had gone to the festival, then he also went, not publicly but as it were in secret.

NJB John 7:10 However, after his brothers had left for the festival, he went up as well, not publicly but secretly.

NAB John 7:10 But when his brothers had gone up to the feast, he himself also went up, not openly but (as it were) in secret.

YLT John 7:10 And when his brethren went up, then also he himself went up to the feast, not manifestly, but as in secret;

GWN John 7:10 But after his brothers had gone to the festival, Jesus went. He didn't go publicly but secretly.

BBE John 7:10 But after his brothers had gone up to the feast, then he went up, not publicly, but in secret.

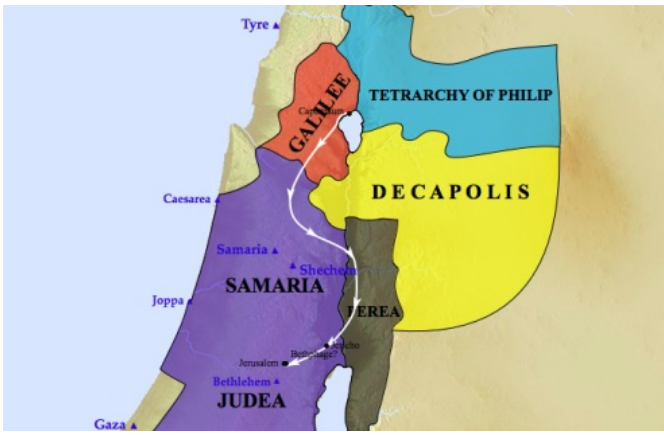
RSV John 7:10 But after his brothers had gone up to the feast, then he also went up, not publicly but in private.

NKJ John 7:10 But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret.

ASV John 7:10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

MIT John 7:10 After his brothers had gone to the feast, he also went—not openly, but covertly.

- **when:** Ps 26:8 40:8 Mt 3:15 Ga 4:4
- **not:** John 11:54 Isa 42:2,3 Am 5:13 Mt 10:16
- John 7 Resources - Multiple Sermons and Commentaries



Jesus' Travels to Jerusalem

JESUS GOES INCOGNITO NO FANFARE

But Term of contrast. His brothers had the wrong time, but Jesus now knows this is the right time to go to the feast, always synchronizing His time with His Father's time. In John 7:10-13 the Jews debate Jesus' character. Note that the events described in Jn 7:10–36 all took place during the Feast of Booths (Shelters). Note also that Jesus leaves Galilee for the last time as events would now move rapidly to "His time." Finally note that this visit is Jesus' third visit to Jerusalem (Jn 2:13, Jn 5:1). We are not told what interval there was between our Lord's setting off for Jerusalem, and His brethren's departure

When (term of contrast) **His brothers had gone up to the feast, then** ([expression of time](#)) **He Himself also went up, not publicly** ([phaneros](#)), **but** (term of contrast) **as if, in secret** ([kruptos](#)) - NLT = "Jesus also went, though secretly, staying out of public view." Usually the pilgrims would travel in caravans (as in Lk 2:44) but Jesus did not in order not to attract attention. Some think He went accompanied by the Twelve, but a larger group would be more likely to call attention. There is no clear statement that the disciples went with Him at this time. It is important to note that Jesus did not lie to His brothers that He would not go. He told them He would not go **publicly** and He kept His word, going **in secret**. Not publicly means "not by way of manifestation," signifying not being openly seen or made evident to public view. In fact in Jn 7:14 we see He did not arrive at the feast until the middle of the feast. Mark also tells us that Jesus' last journey to Jerusalem was without publicity (Mk 9:30). In sum, Jesus goes but exactly the opposite of what His brothers had suggested, not in secret but publicly (Jn 7:4). One other way in which He went **in secret** was by not making claims of being the Messiah. It is interesting that Jesus would leave much the same way as He had entered for Jn 8:59 says "Jesus hid Himself and went out of the temple."

THOUGHT - Matthew Henry - Provided the work of God be done effectually, it is best done when done with least noise. The kingdom of God need not come with observation, Lu. 17:20. We may do the work of God privately, and yet not do it deceitfully.

Merrill Tenney writes that "The secret departure for Jerusalem was not an act of deception. It was an attempt to avoid unwelcome publicity. Jesus' enemies were watching for Him, obviously for the purpose of arresting Him." (see online [John's Gospel - Expositor's Bible Commentary](#))

Henry Alford on **not publicly** - "Not in the usual caravan-company, nor probably by the usual way." (Alford)

Marcus Dods on **not publicly** - "That is to say, He went up, but not at His brothers' instigation, nor with the publicity they had recommended." (Dods)

J C Ryle on **Not openly, but ... in secret** - This probably only means that our Lord did not go in the caravan, or large company of His kinsmen, who according to custom went up together from Galilee, but in a more private manner.—How large the caravans or gatherings of fellow-travellers going up to the three great feasts must have been, we may easily see from the account of our Lord being not missed by Mary and Joseph at first, when He went up to Jerusalem with them at the age of twelve. "Supposing Him to have been in their company, they went a day's journey, and sought Him among their kinsfolk and acquaintance." (Luke 2:44.)—Our Lord never sought publicity but once, and that was when He entered Jerusalem, at the last passover, just before His crucifixion. Then He wanted to draw attention to the great sacrifice He was about to offer up on the cross. The contrast between His conduct on that occasion and the present one is very remarkable. ([John 7 Commentary](#))

John Heading on **in secret** - He went up as the unknown Christ until He was discovered by means of His teaching. This is typical of the Lord's present work on high. He comes down to His people, unknown to the world, but recognised by faith as believers gather in His Name with His presence in the midst. ([What the Bible Teaches - John](#))

D A Carson - The assumption in this verse is that the Father has signaled Jesus in some way, so Jesus goes to Jerusalem, leaving Galilee for the last time before the cross. Even so, his journey is marked by maximum discretion, exactly the opposite of what the brothers had in mind. Bruce (p. 173) remarks that in the third-century work *Against the Christians*, the neo-platonist Porphyry on the basis of this incident disparages Jesus for his irresoluteness. (Referred to by Jerome, *Dialogues against the Pelagians*, 2.17.) But John the Evangelist, far from depicting fickleness, is in fact portraying Jesus' firm resolve to do exactly what the Father gives him to do, and at the Father's time (cf. Jn 5:19ff). (Borrow [The Gospel according to John](#))

Robert Mounce - One should not picture Jesus furtively slipping into the capital city to spy out what was going on. He simply appeared there without fanfare when the Feast was underway. The religious authorities were well aware of his ministry in Galilee and were on the lookout for him at the festival. They reasoned that he would certainly be there and that perhaps this would offer them the best chance to have him taken into custody and killed (cf. 5:18; 7:1). (See [The Expositor's Bible Commentary](#))

Henry Morris - He had declined the sarcastic invitation of his brothers to go with them to Jerusalem, although He intended to go later. It was not yet time to reveal Himself as the promised Messiah (AS HE DID WHEN HE ENTERED ON THE LAST WEEK OF HIS LIFE - Mt 21:9) .

J Vernon McGee has an interesting thought - He probably traveled with His (TWELVE) disciples on a back road and entered into the city through the sheep gate. I believe He always entered Jerusalem through the sheep gate until the time of His so-called triumphal entry when He appeared publicly, offering Himself to the nation and actually demanding that they either accept or reject Him.

John Phillips - When the Lord went to Jerusalem in John 2:13 it was as a **prince**, to cleanse his Father's house and demonstrate his messianic zeal. When he went up in John 5:1 it was as a **pilgrim**. This time he went up as a **prophet** to make an important pronouncement to the hearts of all. (BORROW [Exploring the Gospels. John](#))

H R Reynolds - What a contrast there was between the first visit (John 2), when he appeared suddenly in the temple, and cast out the money changers, or that when (John 5) he went to the "unnamed" feast as a pilgrim! The hostility has deepened; the "world" hates its Saviour, because he would save it from its sins, interpret it to itself, and offer spiritual rather than temporal benediction. ([The Pulpit Commentary John 7](#))

John MacArthur - As this account in John's Gospel illustrates, Jesus followed God's timetable perfectly. He always performed God's will exactly as the Father wished. Those who are true followers of Christ also have the ability to follow God's revealed will—because they have been given both His Word and His Spirit. His Word informs believers as to what His will is (Ps. 40:8), and His Spirit empowers them to obey that will with gladness (Ps 143:10 = "Teach me to do Your will, For You are my God; Let Your good Spirit lead me on level ground."; cf. Ps 119:111). (See [The MacArthur New Testament Commentary](#))

Rodney Whitacre - Jesus' secret arrival and departure are part of the theme in these chapters of where Jesus is from and where he is going (John 7:27-29, John 7:34-36, John 7:41-42, John 7:52; John 8:14, John 8:21-23, John 8:42). This motif is very significant theologically, for Jesus is from and is going to the Father. ([Jesus Goes Up to the Feast in God's Way - Jn 7:1-13](#))

Publicly (5318) **phanerós** = manifest, visible, conspicuous, from **phaino** = give light; to make to shine, to cause to become visible from **phos** = light; Study verb **phaneroo**) means made visible as an external manifestation to senses. Phaneros stresses what is visible to sight. Conspicuous, apparent, (openly) manifest, obvious, visible, evident, plain, clear, easily seen, open to sight. What is open and public (Mk 4:22).

Secret (2927) **kruptos** from **krupto** = keep secret; English ~ cryptic, etc) means concealed, secret, hidden either to protect it or for self-serving purposes. **Krupto** describes something that is unknown because it is being kept secret or hidden. **Liddell-Scott** give an example of a secular use of **kruptos** -- "a trench covered and concealed by planks and earth". **Kruptos** conveys the idea of privately in Jn 7:4, 10, 18:20.

Warren Wiersbe summarizes John 7:10-36 -- The Jews debated five different topics as they discussed Jesus at the feast:

- His character (vv. 10-13).
- His doctrine (vv. 14-18).
- His works (vv. 19-24).
- His origin (vv. 25-31).
- His warning (vv. 32-36).

(BORROW [Wiersbe's Expository Outlines on the New Testament](#))

John 7:11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

BGT John 7:11 ο ο υ ο υ δ α ο ι ζ τ ο υ ν α τ ν ν τ ο ρ τ κ α λ ε γ ο ν · π ο σ τ ι ν κ ε ν ο ς ;

KJV John 7:11 Then the Jews sought him at the feast, and said, Where is he?

NET John 7:11 So the Jewish leaders were looking for him at the feast, asking, "Where is he?"

CSB John 7:11 The Jews were looking for Him at the festival and saying, "Where is He?"

ESV John 7:11 The Jews were looking for him at the feast, and saying, "Where is he?"

NIV John 7:11 Now at the Feast the Jews were watching for him and asking, "Where is that man?"

NLT John 7:11 The Jewish leaders tried to find him at the festival and kept asking if anyone had seen him.

NRS John 7:11 The Jews were looking for him at the festival and saying, "Where is he?"

NJB John 7:11 At the festival the Jews were on the look-out for him: 'Where is he?' they said.

NAB John 7:11 The Jews were looking for him at the feast and saying, "Where is he?"

YLT John 7:11 the Jews, therefore, were seeking him, in the feast, and said, 'Where is that one?'

GWN John 7:11 The Jews were looking for Jesus in the crowd at the festival. They kept asking, "Where is that man?"

- **Jews:** John 11:56
- John 7 Resources - Multiple Sermons and Commentaries

THE SNAKES SEEK THE SAVIOR

So (therefore) - For this reason. Term of conclusion. This is almost a term of explanation, explaining why Jesus went "incognito." He knew His head was on the chopping block so to speak. **The Jews** knew Jesus would have to attend the Feast of Tabernacles for it was required of every Jewish male. They also likely knew His half-brothers had come. So now their hunt was on and it would in essence continue unabated until it culminated in the Cross!

The Jews were seeking ([zeteo](#)) **Him at the feast and were saying, "Where is He?"** - This passages sounds "innocent" at first glance, but given the context of the rising antagonism to Jesus, clearly **the Jews** were not seeking Jesus for a blessing, a teaching, etc. The phrase **the Jews** ([see note below](#)) does not refer to the Jewish population at large (they are not the crowd as described in Jn 7:12, 20, 31, 32, 49), but to the group of Jewish leaders who sought to kill Jesus (cf similar sense in Jn 1:19, 7:13, etc). **Seeking** is in the imperfect tense depicting **the Jews** as looking here and there, all over Jerusalem to try to find Jesus. **Seeking** is also in the imperfect tense indicating they kept asking **"Where is He?"** Notice that sadly the Jews still don't call Him by His Name "Jesus"! (they will in Php 2:11!!!) but scornfully and contemptibly call Him "that man." (NIV = "Where is that man?") **That man**—that one Who has been going about Galilee claiming to be the Son of God—where is He?" (Mounce) They were not interested in worshipping Him, but seeking to destroy Him (Jn 5:18).

D A Carson adds the Jews "hope the occasion of the Feast will draw Jesus out of Galilee, where he was in the jurisdiction of Herod Antipas, and thus bring Jesus into their hands. The words that man (ekeinos) probably reflect scorn or exasperation, possibly both." (Borrow [The Gospel according to John](#))

John Heading on **seeking** - the Lord knew that they would seek Him, but men could find Him only when it was the divine will that He should be found. Those who seek shall find (Matt 7:7), but this promise is for the earnest seeker, not for those with vain motives. Thus those who sought His dwelling in John 1:38 were permitted to find. ([What the Bible Teaches - John](#))

Matthew Henry - When they should have welcomed the feast as an opportunity of serving God, they were glad of it as an opportunity of persecuting Christ. Thus Saul hoped to slay David at the new moon, 1 Sa. 20:27.

Warren Wiersbe - Note that this public debate about the Lord Jesus involved three different groups of people. First, of course, were the Jewish leaders ("**the Jews**") who lived in Jerusalem and were attached to the temple ministry. This would include the Pharisees and the chief priests (most of whom were Sadducees) as well as the scribes. These men differed theologically, but they agreed on one thing: their opposition to Jesus Christ and their determination to get rid of Him. The exceptions would be Nicodemus and Joseph of Arimathea (John 19:38-42). The second group would be "the people" (John 7:12, 20, 31-32). This would be the festival crowd that

had come to Jerusalem to worship. Many of them would not be influenced by the attitude of the religious leaders at Jerusalem. You will note in John 7:20 that "the people" were amazed that anybody would want to kill Jesus! They were not up to date on all the gossip in the city and had to learn the hard way that Jesus was considered a lawbreaker by the officials. The third group was composed of the Jews who resided in Jerusalem (John 7:25). They, of course, would have likely sided with the religious leaders. (Borrow [The Bible Exposition Commentary](#))

NOTE: The phrase "THE JEWS" in John's Gospel - Note when "the Jews" is used as the subject it usually speaks of those who wanted to seize and kill Jesus. But you will to check the context because the phrase "**of the Jews**" may have a different sense and simply speak of the Jews in general without any negative meaning (e.g. "Passover **of the Jews**" Jn 2:13, "king of the Jews" Jn 2:2, Jn 7:2, Jn 11:19, 45, 55, etc) -- Jn. 1:19; Jn. 2:13; Jn. 2:18; Jn. 2:20; Jn. 3:1; Jn. 4:22; Jn. 5:1; Jn. 5:10; Jn. 5:15; Jn. 5:16; Jn. 5:18; Jn. 6:4; Jn. 6:41; Jn. 6:52; Jn. 7:1; Jn. 7:2; Jn. 7:11; Jn. 7:13; Jn. 7:15; Jn. 7:35; Jn. 8:22; Jn. 8:48; Jn. 8:52; Jn. 8:57; Jn. 9:18; Jn. 9:22; Jn. 10:19; Jn. 10:24; Jn. 10:31; Jn. 10:33; Jn. 11:8; Jn. 11:19; Jn. 11:31; Jn. 11:33; Jn. 11:36; Jn. 11:45; Jn. 11:54; Jn. 11:55; Jn. 12:9; Jn. 12:11; Jn. 13:33; Jn. 18:12; Jn. 18:14; Jn. 18:20; Jn. 18:31; Jn. 18:33; Jn. 18:36; Jn. 18:38; Jn. 18:39; Jn. 19:3; Jn. 19:7; Jn. 19:12; Jn. 19:14; Jn. 19:19; Jn. 19:20; Jn. 19:21; Jn. 19:31; Jn. 19:38; Jn. 19:40; Jn. 20:19;

John 7:12 There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray."

BGT John 7:12 κα γογγυσμ ς περ α το ν πολ ς ν το ς χλοις· ο μ ν λεγον τι γαθ ς σπιν, λλοι [δ] λεγον· ο , λλ πλαν τ ν χλον.

KJV John 7:12 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.

NET John 7:12 There was a lot of grumbling about him among the crowds. Some were saying, "He is a good man," but others, "He deceives the common people."

CSB John 7:12 And there was a lot of discussion about Him among the crowds. Some were saying, "He's a good man." Others were saying, "No, on the contrary, He's deceiving the people."

ESV John 7:12 And there was much muttering about him among the people. While some said, "He is a good man," others said, "No, he is leading the people astray."

NIV John 7:12 Among the crowds there was widespread whispering about him. Some said, "He is a good man." Others replied, "No, he deceives the people."

NLT John 7:12 There was a lot of grumbling about him among the crowds. Some argued, "He's a good man," but others said, "He's nothing but a fraud who deceives the people."

NRS John 7:12 And there was considerable complaining about him among the crowds. While some were saying, "He is a good man," others were saying, "No, he is deceiving the crowd."

NJB John 7:12 There was a great deal of talk about him in the crowds. Some said, 'He is a good man'; others, 'No, he is leading the people astray.'

NAB John 7:12 And there was considerable murmuring about him in the crowds. Some said, "He is a good man," (while) others said, "No; on the contrary, he misleads the crowd."

YLT John 7:12 and there was much murmuring about him among the multitudes, some indeed said -- 'He is good;' and others said, 'No, but he leadeth astray the multitude;'

GWN John 7:12 The crowds argued about Jesus. Some people said, "He's a good man," while others said, "No he isn't. He deceives the people."

- **There was much grumbling:** John 7:32, Jn 9:16 Php 2:14
- **some:** John 7:25-27,40-43 6:14 9:16 10:19-21 Mt 10:25 16:13-16 21:46 Lu 7:16
- **is a:** Lu 6:45 18:19 23:47,50 Ac 11:24 Ro 5:7
- **leads...astray:** John 7:47,52 Mt 27:63
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 7:32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

John 9:16 Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a division among them.

JESUS ALWAYS CREATES DIVISION

There was much grumbling ([goggusmos](#)) **among the crowds concerning Him** - Jesus (and His message the Gospel) is the great "Divider" of all mankind. Here the division was one of opinions, some in favor, some opposed. Their **grumbling** was as an expression of dissatisfaction mixed with speculation and skepticism about Who Jesus really was. In other words, they were quietly debating among themselves, since as John 7:13 says they were afraid to speak openly. One might propose they were grumbling because He was not fulfilling their desires (cf Jn 6:41, 43, 61+ things have not changed much - see Ex 15:24+, Ex 16:2, 7-9, 12+)

We see this "division" in John 7:43 which emphasizes the impact Jesus has on every soul - "So a division occurred in the crowd because of Him."

THOUGHT - Switzerland is a country that amazingly remained neutral in WWII. However when it comes to Jesus, neutrality is not an option. To state you are neutral is tantamount to denying Him which will send you to eternal punishment just as surely as cursing Him! No "spiritual Switzerland" with Jesus. You are either for Him or against Him. Perhaps Elijah's words are apropos here "And Elijah came near to all the people and said, **"How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him."** But the people did not answer him a word." (1Ki 18:21) There is no third option.

J C Ryle - The words which old Simeon had spoken thirty years before were here accomplished in a striking manner. He had said to our Lord's mother, "This child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against;—that the thoughts of many hearts may be revealed." (Luke 2:34, 35+.) In the diversities of opinion about our Lord which arose among the Jews, we see the good old man's saying fulfilled. ([John 7 Commentary](#))

Some were saying, "He is a good ([agathos](#)) **man"** Sadly even those who favored Jesus still misrepresented Him as a **good man** failing to recognize Him as their great Messianic Savior. They were close because agathos means one who brings a benefit (likely alluding to His miracles that brought physical healing, deliverance from demons, etc), but close is only good in horseshoes! He was a good Man, but even this positive adulation misses the critical truth that He was (is) the God Man,. The crowd needed to "knock an **O** out" of the word "GOOD!" Jesus us the **BEST** Man. Jesus is the **ONLY** Man that can bring spiritual healing and save sinners (Acts 4:12+) from eternal separation from God.

Steven Cole - John Stott points out (Borrow Basic Christianity = [The Ego-centric Character of Christ's Teaching](#), rev. ed., pp. 23-26) that if Jesus was not God in human flesh, His claims would have meant that He was not a good man, but a very self-centered man. He was always talking about Himself and telling people that they should believe in Him as the only way to have eternal life. He claimed that the Old Testament was written about Him (Jn 5:39, 46). He claimed to be the bread of life, who could satisfy the hunger of all who come to Him (Jn 6:35). He claimed that whoever believes in Him would have rivers of living water flowing from his innermost being (Jn 7:38). He claimed to be the Light of the world (Jn 8:12). He claimed that before Abraham was born, He existed (Jn 8:58). No good man, who was not God in human flesh, could say such things without being considered a deluded megalomaniac.

*Such is the corruption of human nature,
that Christ is the cause of division among men, wherever He is preached.*

-- J C Ryle

Others (cf. John 7:40-44) **were saying, "No, on the contrary, He** (present tense - continually) **leads** ([planao](#)) **the people astray** - Both verbs were saying are in the imperfect tense signifying this was an ongoing disagreement, stating their points over and over. **On the contrary** is all a strong adversative or word of contrast. Based on Deuteronomy 13:1-5 the charge was very serious. But what a lie! The naysayers saw Jesus as a rabble rouser who was deceiving the populace and leading them astray, presumably from their legalistic practices of Judaism in which ritual had replaced relationship. The tragic irony was that Jesus came speaking as the Way, the Truth and the Life. He was not misleading but leading them on the narrow path (cf Mt 7:13,14+), but they were not interested in a spiritual Savior to lead them, but an earthly savior who would free them from Roman rule.

THOUGHT - "If you believe that He was a good man, and you do not surrender your life to Him as your Lord, you are in worse shape than those who said, "He deceiveth the people." Theirs could be a sin of ignorance, but yours is a deliberate rejection of the light." ([Chuck Smith](#))

Brian Bell - Some were for Him because of His miracles; Some were opposed to Him because he broke the Sabbath laws; Some waited to see what their leaders would do; & the leaders wanted to kill Him.

D A Carson - Others, of a more cynical disposition (for the punishment of the liar is not so much that he is not believed but that he does not believe), suspect he is a charlatan: No, he deceives the people. The latter view became dominant in some Jewish circles after the resurrection. (The Babylonian Talmud (Sanhedrin 43a) preserves a tradition that says Jesus was executed on Passover Eve because he was a deceiver who practised sorcery and led Israel astray. Similar opinions are found in [Justin Martyr's Dialogue with Trypho](#), 69, 108.) (Borrow [The Gospel according to John](#))

John MacArthur on **leads the people astray** - Sadly, it was this second view of Jesus—that He was a deceiver—that eventually prevailed among the majority of the Jewish people. The second-century apologist Justin Martyr wrote that the Jews "dared to call Him a magician, and a deceiver of the people" (See [Dialogue of Justin with Trypho, a Jew](#), page 70, cf. [page 104](#)). (See [John Commentary](#))

Bruce Barton - In the events that follow, a lot happened behind the scenes. Not only did Jesus travel to Jerusalem in secret, but intrigue and subterfuge were at work everywhere. The crowds were buzzing with opinions about Jesus, yet there was no clear consensus. The Jewish leaders were busily conferring and watching for the right time to legitimately arrest him. The tension-laden atmosphere fostered both excitement and treachery. (BORROW [John - Life Application Commentary](#))

J C Ryle -What think we of Christ ourselves? This is the one question with which we have to do. Let us never be ashamed to be of that little number who believe on Him, hear His voice, follow Him, and confess Him before men. While others waste their time in vain jangling and unprofitable controversy, let us take up the cross and give all diligence to make our calling and election sure. The children of this world may hate us, as it hated our Master, because our religion is a standing witness against them. But the last day will show that we chose wisely, lost nothing, and gained a crown of glory that fadeth not away. ([John 7 Commentary](#))

D L Moody - I HEARD of an infidel once who said, "Look at your convert; it is all moonshine." The young convert replied to him, "I thank you for the compliment. We are perfectly willing to be called that. The moon borrows the light from the sun, and so we borrow ours from Christ."

Grumbling (1112) **goggusmos** from **goggúzo** = to say anything in a low tone, English = **gong**) is an audible expression of an unwarranted dissatisfaction = expression of one's discontent. The word literally means, "A secret displeasure in the heart, and a sullen discontent that leads to criticism." Expression in low tones of disapprobation (act or state of disapproving). Grumbling, grudging, murmuring, complaining (= making formal accusation or expressing dissatisfaction, resentment, displeasure or annoyance). It can reflect a secret debate or secret displeasure not openly avowed (see use in John 7:12).

Goggusmos - 4x - complaint(2), grumbling(2). Jn. 7:12; Acts 6:1; Phil. 2:14; 1 Pet. 4:9

Leads...astray (deceives)(4105) **planao** from **plane** which was used of planets that did not follow regular orbits of the constellations and called "the wanderers") means literally made to wander and so to go (active sense) or be led (passive sense as of sheep in Mt 18:12-13) astray. In the active voice (as in Jn 7:12) it meant to lead astray, cause to wander; mislead, deceive, cause to be mistaken. The only other use by John is in John 7:47. **Planao** was used of false teachers (i.e., Matt. 24:11; 2Ti 3:13; 1Jn 1:8; 2:26; 3:7), false Messiahs (i.e., Mt. 24:4-5,24), in the Gospel of John of what the Jews thought Jesus was (cf. Jn 7:12,47; Mt 27:63), of people deceiving themselves (1Co 3:18; 1Jn 1:8) or of people who were being deceived (cf. 1Co 6:9; 1Co 15:33; Gal. 6:7; Jas 1:16)

ILLUSTRATION ON "WHO IS JESUS"? - Dr. James Boice, the late pastor of Tenth Presbyterian Church in Philadelphia, tells (The Gospel of John [Zondervan], 1-vol. ed., p. 471) of when the staff of his radio program went out on the streets of Philadelphia to ask people, "Who is Jesus Christ?" Sometimes they asked, "Do you think Jesus Christ is God?" The answers they received revealed the confusion that many have with regard to those crucial questions. One young woman responded, "Jesus Christ was a man who thought He was God." Another young woman, a biology student, replied, "Jesus Christ is pure essence of energy. God to me is energy, electric energy because it's something that's not known." A man answered, "I think that's something you have to decide for yourself, but He had some beautiful ideas." Others replied, "He is an individual who lived 2,000 years ago who was interested in the betterment of all classes of people." "He was well liked; He meant well; He was a good man." But most people were just confused. They answered, "I haven't any idea.... I don't know."

ILLUSTRATION - The second group of people who misinterpret Jesus is the admirers (John 7:11-12). These people think Jesus to be a good man, based on his ethic, but they don't understand his divinity. As an example of this type, consider another towering intellect: Benjamin Franklin. In a letter to Ezra Stiles dated March 9, 1790, Franklin said this, "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals and his religion, as he left them to us, the best the world ever saw or is likely to see; but I apprehend it has received various corrupting changes, and I have ... some doubts as to his Divinity." ([See page 337](#)) Do you hear that? Franklin is saying he thinks Jesus is a good man, but not fully the Son of God. To further hammer this problem out, listen to this list of doctrines that Franklin drafted in 1731 as a list of what should be preached.

- "That there is one God Father of the Universe
- That he is infinitely good, powerful and wise
- That he is omnipotent
- That he ought to be worshipped, by Adoration Prayer and Thanksgiving both in Publick and private
- That he loves such of his Creatures as love and do good to others and will reward them either in this world or hereafter.
- That men's minds do not die with their Bodies, but are made more happy or miserable after this Life according to their Actions.
- That Virtuous men ought to league together to strengthen the Interest of Virtue in the world, and so strengthen themselves in virtue.
- That knowledge and learning is to be cultivated and ignorance dissipated. That none but the Virtuous are wise
- That man's perfection is in Virtue..." (See page 336 in [Benjamin Franklin, The Autobiography and Other Writings](#))

What's missing there? Grace. Franklin and Jefferson ([SEE ILLUSTRATION ABOVE](#)) both adopt Christian language, but they leave out the centerpiece of the Christian faith: grace. Radical grace. Grace that we don't earn, but is bestowed upon us. As Paul says in Ephesians 2:8-9, "For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast." We don't come to God because we're virtuous, we become virtuous because God has come to us. The admirers get the order all wrong. ([Russell Smith](#))

John 7:13 Yet no one was speaking openly of Him for fear of the Jews.

BGT John 7:13 ο δε ς μ ντοι παρησ λ λει περ α το δι τ ν φ βον τ ν ουδα ων.

KJV John 7:13 Howbeit no man spake openly of him for fear of the Jews.

NET John 7:13 However, no one spoke openly about him for fear of the Jewish leaders.

CSB John 7:13 Still, nobody was talking publicly about Him because they feared the Jews.

ESV John 7:13 Yet for fear of the Jews no one spoke openly of him.

NIV John 7:13 But no one would say anything publicly about him for fear of the Jews.

NLT John 7:13 But no one had the courage to speak favorably about him in public, for they were afraid of getting in trouble with the Jewish leaders.

NRS John 7:13 Yet no one would speak openly about him for fear of the Jews.

NJB John 7:13 Yet no one spoke about him openly, for fear of the Jews.

NAB John 7:13 Still, no one spoke openly about him because they were afraid of the Jews.

YLT John 7:13 no one, however, was speaking freely about him, through fear of the Jews.

GWN John 7:13 Yet, no one would talk openly about him because they were afraid of the Jews.

BBE John 7:13 But no man said anything about him openly for fear of the Jews.

- **speaking**: John 3:2 Jn 9:22,34 Jn 12:42,43 Jn 19:38 Jn 20:19 Pr 29:25 Ga 2:12,13 2Ti 2:9-13 Rev 2:13
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 9:22 His parents said this because they **were afraid of the Jews**; for the Jews had already agreed that if anyone confessed Him to be Christ, he was to be put out of the synagogue.

John 12:42-43 Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were

not confessing Him, **for fear that they would be put out of the synagogue**;⁴³ for they loved the approval of men rather than the approval of God.

FEAR OF THE JEWISH LEADERS

Yet (term of contrast) **no one was speaking openly** (boldly, publicly - [parrhesia](#)) **of Him for fear of the Jews** - John explains why the interchange near arose above a subdued murmuring. What a paradox - everyone was talking about Jesus, but no one was willing to speak of Him in public. The **NLT** has an accurate paraphrase - "But no one had the courage to speak favorably about him in public, for they were afraid of getting in trouble with the Jewish leaders." What was their great fear? They feared "excommunication" from the synagogue (Jn 9:22, Jn 12:42-43, Jn 16:2). After the crucifixion Jesus' disciples had another fear, that they too would be killed (Jn 20:19). **The Jews** in this context refers to the Jewish leaders who were antagonistic toward Jesus and were seeking to kill Him. The timidity of the people parallels the words of Pr 29:25 that states "The fear of man brings a snare, but he who trusts in the LORD will be exalted." The snare of fear of men would ultimately trap them in disbelief and result in their eternal death. It is notable that the same word [parrhesia](#) describing their hesitancy to speak boldly was the very way John describes Jesus' speaking in John 7:26!

J C Ryle on **not speaking openly....for fear** - This expression of course applies especially to those who favoured our Lord. Those who hated Him would not fear to say so openly. This verse shows the length to which the enmity of the Jewish rulers against our Lord had already gone. It was a notorious fact among the lower orders that the heads of the nation hated Jesus, and that it was a dangerous thing to talk favourably of Him, or to manifest any interest in Him. The fear of man is a powerful principle among most people. ([John 7 Commentary](#))

THOUGHT - Does fear of man stifle your witness for Christ? I admit even after 38 years of walking with Jesus, I still experience some degree of trepidation when I witness for Jesus. I think it is normal and usually reflects a fear that they will reject us (which in turn reflects the fallen flesh's desire to please others more than a desire to please our Father). Believers are sadly not that different from the Jewish populace in general, for all talked about Him when it was safe (we love to talk about Jesus in church on Sunday or in our small groups) but far fewer are willing to speak out when it is potentially costly (rejection, loss of a job, etc). Mt 10:32+ should encourage us to speak up for Jesus declares "everyone who confesses Me before men, I will also confess him before My Father who is in heaven." And what is the best way to be bold? It is to be continually filled with the Spirit (Eph 5:18+), even as we witness in the first believers in Acts 4:31+, Luke recording that "when they had prayed, the place where they had gathered together was shaken, and they were **all filled with the Holy Spirit and began to speak the word of God with boldness.**"

R C H Lenski - John's remark casts a light on the spiritual slavery in which the Sanhedrin and other Jewish authorities kept the nation. Compare Jn 7:49 and 9:34. Woe to those who did not yield to this domination! (BORROW [The Interpretation of St. John's Gospel](#))

F F Bruce - "Whether they approved of disapproved of him, they did not voice their opinions too loudly or too publicly. The authorities did not wish him to be discussed at all, and any one who disregarded their wishes was liable to feel their displeasure." (Borrow [The Gospel of John](#))

Openly (boldness) ([3954](#)) [parrhesia](#) from **pás** = all + **rthesis** = speech, act of speaking) is literally all speech or speaking all things and thereby conveys the idea of freedom to say all. The basic idea in the word is freedom of speech, when the word flowed freely. It is that attitude of openness that stems from freedom and lack of fear ("shaking" fear - godly, reverential fear is always appropriate) means in essence the freedom to say all. Greeks used **parrhesia** of those with the right to speak openly in the assembly. Speaking with plainness, openness and confidence (Acts 2:29). Speaking publicly or in the open (Jn 7:13, 11:54, 18:20) and then something done in public (Jn 7:26, Col 2:15-[note](#)) This freedom or boldness in speech often had the connotation of a boldness amidst opposition or rejection (cf. John 7:13; 1 Thess. 2:2).

Parrhesia in John's writings - Jn. 7:4; Jn. 7:13; Jn. 7:26; Jn. 10:24; Jn. 11:14; Jn. 11:54; Jn. 16:25; Jn. 16:29; Jn. 18:20; 1 Jn. 2:28; 1 Jn. 3:21; 1 Jn. 4:17; 1 Jn. 5:14

John 7:14 But when it was now the midst of the feast Jesus went up into the temple, and began to teach.

BGT John 7:14 δὴ δὲ τὸς ὁρτὸς μεσοσῆς ἐν βῆησὸς ἐξῆς τὸ ἐρὲν καὶ δὲ δάσκειν.

but later 8 days, the 8th day serving as "a holy convocation" when the Jews were to cease from work and offer another sacrifice to God (Lev 23:36+). Why Jesus choose this exact day is not clear. **Into the Temple** is the outer court where it was the habit of the Jews to assemble to here sage rabbis discuss religious subjects. This is the place where our Lord was, when Joseph and Mary found Him, at twelve years of age, "in the temple." (Lk 2:46+) Recall the brothers wanted miracles, but Jesus knew that the people needed truth not miracles so **Began to teach** is in the imperfect tense (over and over, again and again) in the temple, which was the place rabbis would teach. Instead of revealing himself through miracles and signs, Jesus reveals himself through his revelatory teaching.

THOUGHT - What an example for all of us as His disciples to imitate! Oh, how we need to teach His Word, the whole Word and nothing but His Word. Isaiah 55:11 still holds true "So will My Word be which goes forth from My mouth. It will not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it." Our words may fail, but His Word will never fail!" (Joshua 23:14+). Preach the Word whether it is convenient or not! (2Ti 4:2+).

D A Carson - The words **Not until halfway through the Feast** do not express the exact time Jesus went up to Jerusalem, but they eliminate the beginning, when his brothers wanted him to go, and the last day, by which time he was already present (v. 37). (Borrow [The Gospel according to John](#))

J Vernon McGee makes an interesting point regarding Jesus' appearance teaching in the Temple - Quite suddenly, He appeared in the temple. This Feast of Tabernacles is in the calendar of God and sets before us the coming of Christ in His return to earth and the events and stages which lead up to that. This feast speaks of the consummation of all things. He will appear suddenly. "...and the Lord, whom ye seek, shall suddenly come to his temple..." (Mal. 3:1+). This will be fulfilled in His return to the earth.

Lenski - On the other two occasions when he had appeared in Jerusalem he at once made his presence felt by deeds that acted like a public challenge, cleansing the court of the Temple (Jn 2:13, etc.), and sending a healed man through the streets with his couch on his shoulder on the Sabbath (Jn 5:9, etc.). On neither occasion had he assumed the quiet role of a teaching rabbi. But this is what he now does. The imperfect is here ingressive: "he began to teach." What followed we are told presently. He found some convenient place, where he sat on the pavement under some porch or balcony.... Among those present, perhaps standing on the fringe of the seated group, were a few of the ruling class. Here was the man they were seeking. But they found him using only the ordinary privilege of a rabbi, teaching a group of interested hearers. We may take it that this group grew rapidly, for presently the crowd utters an exclamation, Jn 7:20. (BORROW [The Interpretation of St. John's Gospel](#))

Utley on **teach** - Jesus' speaking events are characterized by teaching, Matt. 4:23; 5:2,19; 7:29, etc.; John 6:59; 7:14,28,35; 8:20,28 and by preaching, Luke 4:18; 7:22; 9:6; 20:1. These seem to be used synonymously to refer to Jesus imparting the truths of God to His human creation. The revelation was always meant to inform and reform. It demanded a decision accompanied by a change of lifestyle priorities. Truth changes everything!

Teach (teaching, taught) (1321) **didasko** from *dáo*= know or teach) means to teach a student in such a way that the will of the student becomes conformed to the teaching taught. So the teacher teaches in such a way that as the student is taught, he now changes his mind saying in essence "I won't do it my way, but I will do it God's way because I've learned this doctrine or this teaching." Doctrine determines direction of our behavior, conformed to world or to God? (Ro 12:2) Teaching that Scripture finds significant is not that which provides information alone but also the teaching that produces (Spirit enabled) transformation, that creates disciples to supernaturally live in responsive obedience to God's will. Didasko means to provide instruction in a formal or informal setting. Didasko refers to imparting positive truth. It is the responsibility of every believer (Col 3:16), and is part of the Great Commission (Mt 28:20). It is especially the responsibility of church leaders. "An overseer, then, must be... able to teach" (1Ti 3:2). Heresy flourishes where sound Christian teaching lags. The idea is to hold discourse with others in order to instruct them by word of mouth (tutor, direct, advise, put in mind). In the NT almost without exception didasko refers to the teaching of groups.

Didasko in John - Jn. 6:59; Jn. 7:14; Jn. 7:28; Jn. 7:35; Jn. 8:2; Jn. 8:20; Jn. 8:28; Jn. 9:34; Jn. 14:26; Jn. 18:20;

John 7:28 Then Jesus cried out 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.

John 7:35 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?"

Jon Courson - **John 7:14** - from [A Day's Journey](#) (borrow)

The first time Jesus went to Jerusalem, He cleansed the temple (John 2:13–16). This time, He's teaching in the temple. And that's

always the way it is: before Jesus can impart His Word effectively to me, there must first be a cleansing within me.

The moneychangers must be driven out, the cattle chased away. That is why when you study the Word whether at church corporately or in your devotions individually, it's always good to say, 'Lord, before I even begin reading, search my heart. Show me that which needs to be confessed.'

'If I regard iniquity in my heart, the Lord will not hear me,' declared the Psalmist (Psalm 66:18).

Why?

Because our Father won't allow us to live in sin which will hurt us and those around us and still continue in an intimate relationship with Him. He loves you and me too much for that. So He says,

'I'm going to break communication with you not because I'm angry with you, not because I'm giving up on you, but because something's amiss in your life; and if it's not changed, it will bring pain into your life and problems into the lives of those around you. So when you don't sense I'm listening, if your prayers aren't being answered, or the Word isn't speaking, call upon Me; let Me come in and cleanse your temple.

'And then I will teach;
Then you will hear My voice;
Then you will see My face.'

I think that too many of us minimize the importance of quietly waiting on the Lord and asking Him to search our hearts. Before teaching, there must be cleansing.

John 7:15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

BGT John 7:15 θα μαζον ο ν ο ουδα οι λ γοντες· π ς ο τος γρ μματα ο δεν μ μεμαθηκ ς;

KJV John 7:15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

NET John 7:15 Then the Jewish leaders were astonished and said, "How does this man know so much when he has never had formal instruction?"

CSB John 7:15 Then the Jews were amazed and said, "How does He know the Scriptures, since He hasn't been trained?"

ESV John 7:15 The Jews therefore marveled, saying, "How is it that this man has learning, when he has never studied?"

NIV John 7:15 The Jews were amazed and asked, "How did this man get such learning without having studied?"

NLT John 7:15 The people were surprised when they heard him. "How does he know so much when he hasn't been trained?" they asked.

NRS John 7:15 The Jews were astonished at it, saying, "How does this man have such learning, when he has never been taught?"

NJB John 7:15 The Jews were astonished and said, 'How did he learn to read? He has not been educated.'

NAB John 7:15 The Jews were amazed and said, "How does he know scripture without having studied?"

YLT John 7:15 and the Jews were wondering, saying, 'How hath this one known letters -- not having learned?'

GWN John 7:15 The Jews were surprised and asked, "How can this man be so educated when he hasn't gone to school?"

BBE John 7:15 Then the Jews were surprised and said, How has this man got knowledge of books? He has never been to school.

RSV John 7:15 The Jews marveled at it, saying, "How is it that this man has learning, when he has never studied?"

NKJ John 7:15 And the Jews marveled, saying, "How does this Man know letters, having never studied?"

ASV John 7:15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?

MIT John 7:15 The Jews were deeply impressed by him; they said, "How does he have such a command of language in consideration of the fact that he has not been to rabbinic school?"

- **were astonished:** John 7:46 Mt 7:28,29 Mt 22:22,33 Lu 2:47
- **How:** Mt 13:54 Mk 6:2,3 Lu 4:22 Acts 2:7-13 Acts 4:11-12
- **having never been educated,** Am 7:14,15
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Acts 26:24 While Paul was saying this in his defense, Festus said in a loud voice, "Paul, you are out of your mind! Your great learning (SAME WORD USED IN Jn 7:15 - "letters" [gramma](#)) is driving you mad."

Matthew 7:28-29 When Jesus had finished these words, **the crowds were amazed at His teaching**; 29 for He was teaching them as one having authority, and not as their scribes.

Matthew 13:54 (IN HIS HOMETOWN OF NAZARETH) He came to His hometown and began teaching them in their synagogue, so that they were astonished, and said, "**Where did this man get this wisdom and these miraculous powers?**"

Mark 1:22 (IN CAPERNAUM) **They were amazed at His teaching**; for He was teaching them as one having authority, and not as the scribes.

John 7:46 The officers answered, "Never has a man spoken the way this man speaks."

Matthew 22:22 And hearing this (Mt 22:21), **they were amazed**, and leaving Him, they went away.

Matthew 22:33 When the crowds heard this (Mt 22:32), **they were astonished** at His teaching.

Luke 2:47 (EVEN AS A CHILD THEY WERE AMAZED) And all who heard Him were amazed at His understanding and His answers.

Acts 4:13+ Now as they (JEWISH LEADERS) observed the confidence of Peter and John and understood that they were uneducated and untrained men, they were amazed, and began to recognize them as having been with Jesus.

JESUS' AMAZING TEACHING

The Jews ([Ioudaios](#)) then were astonished ([thaumazo](#)), saying - Apparently after listening to Jesus teaching the Jews sound off. Other rabbis quoted one another; Jesus claimed to quote God! **The Jews** could refer to the leaders, but in this context might also include more of the general populace who were in the Temple audience. **Astonished** is in the imperfect tense signifying that over and over they marveled, expressing a sense of wonder and amazement. However, for most of the hearers, Jesus' words went in one ear and out the other, never landing as fertile seed in the soil of good hearts (Lk 8:15+). The Jews (probably the leaders) knew that Jesus had not studied or been a disciple of a prominent rabbi (even Paul studied under Gamaliel Acts 22:3+). They could not deny His miracles so they attack His credentials!

"What surprises them, they say, is that a man who has had no proper education should presume to teach in public and palm himself off as one who is versed in Scriptural learning." (Lenski)

How has this man become learned ([gramma](#)), having never been educated ([manthano](#) in perfect tense - past completed action, present, abiding effect or result) - The KJV is more literal = "How knoweth ([eido](#)) this man letters ([gramma](#))." **NET = "How does this man know so much when he has never had formal instruction?" **MIT** = "In consideration of the fact that he has not been to rabbinic school?" They are asking this question not so much to Jesus but to the multitude around Him. And notice they again refer to Jesus in a [derisive](#) manner as "**this Man!**" ("Where is He?" in Jn 7:11, cf Jn 18:17,29) The Jews were **astonished** but not *admonished* as they should have been by His teaching! They knew He had not set under a famous rabbi (See [Shammaite and Hillelite interpretations of Jewish Law](#)) and yet He still rightly divided the Word of God. They were also likely astonished that such a Man could He have such a command of the Scripture? (The irony of course is that He Himself was "The Word," "The Word of God" - Jn 1:1, Rev 19:13). And so they attacked Him on grounds that He lacked the proper credentials (or authority) for a teacher, having received no formal training in the rabbinical schools. Or as we might say today, how can that man teach with such authority since he has never even been to seminary! They could question His credentials but not His content!**

Carson points out that "About a year later, Peter and John similarly confounded the religious authorities, who were compelled to observe that although they were 'unschooled (agrammatōi), ordinary men' (Acts 4:13), they had been with Jesus and apparently drew their knowledge and authority from that exposure."

Lenski - Their question charges Jesus with incompetency, with utter lack of proper qualifications for being a great religious teacher. The purpose of the rulers is to discredit Jesus before his audience. The force of their question is: "This fellow does not know what he is talking about because he has never studied in any of our Jewish schools." (BORROW [The Interpretation of St. John's Gospel](#))

THOUGHT - There is nothing wrong with being seminary trained. But there is also nothing wrong with being Spirit led and taught. The two are not mutually exclusive. However if one could choose to be only one, better to be Spirit led and taught and join the ranks of men like C H Spurgeon, D L Moody, A W Tozer, et al. There is nothing sadder than a preacher who is not Spirit filled, Word centered proclaimer of Truth. Give me Spirit wrought content over credentials any day!

William MacDonald - The world still expresses amazement and often complains when it finds believers with no formal religious training who are able to preach and teach the Word of God. (Borrow [Believer's Bible Commentary](#))

Wiersbe - It has often been said that Jesus taught with authority, while the scribes and Pharisees taught from authorities, quoting all the famous rabbis. (Borrow [The Bible Exposition Commentary](#))

Astonished (2296) **thaumazo** from **thauma** [from **thaomai** = to wonder] = wonder, admiration) means to wonder, marvel, be struck with admiration or astonishment. To be surprised by the unexpected. **Thaumazo** describes the human response when confronted by divine revelation in some form (Mt 9:33). Be surprised (Gal 1:6). It denotes incredulous surprise. **Thaumazo** was a rhetorical device used in law courts and politics to attack things done by the opposition party.

Thaumazo in John Jn. 3:7; Jn. 4:27; Jn. 5:20; Jn. 5:28; Jn. 7:15; Jn. 7:21

Letter(s) (bill, learning, writings)(1121) **gramma** that which is drawn or written, i.e. a letter of the Greek alphabet. **Louw-Nida** = Any kind of written document, whether in book or manuscript form, with focus upon the content. a written statement of financial accounts, especially of debts ("promissory note") (Lk 16:6). Literally what is written; of the alphabet letter (Gal 6:11); by extension plural, grammata, of education letters = learning. Also a letter of the alphabet (2Co3:7; Gal 6:11). The phrase *grammata oiden* He knows the Scriptures Jn 7:15. *ta grammata* (higher) learning Acts 26:24. 2. document, piece of writing in the form of a letter, epistle Acts 28:21; a promissory note Lk 16:6f. Book Jn 5:47) Sacred Scriptures of the O.T. 2Ti 3:15. Letter of the literally correct form of the Mosaic law Ro 2:27, 29; 7:6; 2Co 3:6.

Gramma - 14v - Lk. 16:6; Lk. 16:7; Lk. 23:38; Jn. 5:47; Jn. 7:15; Acts 26:24; Acts 28:21; Rom. 2:27; Rom. 2:29; Rom. 7:6; 2 Co. 3:6; 2 Co. 3:7; Gal. 6:11; 2 Tim. 3:15

Educated (3129) **manthano** related to the noun **mathetes** = disciple, literally a learner! The shut mind is the end of discipleship!) has the basic meaning of directing one's mind to something and producing an external effect. **Manthano** refers to teaching, learning, instructing, and discipling. **Manthano** to genuinely understand and accept a teaching, to accept it as true and to apply it in one's life. It was sometimes used of acquiring a life-long habit. Paul used **manthano** again in Php 4:11 explaining he had "learned to be content in whatever circumstances" he was. **Zuck** writes that according to **manthano** "learning is a matter of a pupil acquiring knowledge of content through a teacher to the extent that such knowledge is experienced in the life." (Bibliotheca Sacra). **MacArthur** adds that **manthano** "refers to teaching, learning, instructing, and discipling. Paul is referring here to his personal instruction and discipling of the Philippians." The only other use in John is John 6:45.

John MacArthur has an excellent summary of Jesus' astonishing teaching: "The most startling assertion Jesus made was His claim to be God (cf. chap. 15 of this volume). But He made many other statements that shocked those who heard Him. For example, He claimed

—to have come down from heaven (John 3:13; 6:38, 62; 8:23)

—to have been sent into the world by the Father (Matt. 10:40; Mark 9:37; Luke 10:16; John 3:17; 4:34; 5:23-24, 30, 36-38; 6:29, 39, 44, 46, 57; 7:16, 18, 28-29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44-45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21)

—to be the Savior of the world (Mt 20:28; Luke 9:56; 19:10; Jn 3:17; 12:47; cf. Jn 1:29; 4:42; Mt 1:21; 1 John 4:14)

—to be the determiner of people's eternal destinies (Matt. 16:27; 25:31-46; John 5:22, 27, 30; cf. Luke 12:8-9; John 8:24)

- to be the source of eternal life (Mark 10:29-30; John 3:16; 4:14; 5:39-40; 6:27, 40, 47, 54; 10:28; 11:25; 14:6; 17:2)
- to be the only way to God (John 14:6; cf. Acts 4:12)
- to have the right to be honored on an equal basis with the Father (John 5:23; cf. Matt. 21:15-16)
- to be one with the Father (John 10:30; cf. Jn 1:1; 12:45; 14:9; 17:21)
- to have the power to raise the dead (John 5:28-29; 6:39-40, 44, 54) and even rise from the dead Himself (Matt. 16:21; 17:9, 22-23; 20:17-19; 26:32; 27:63; Luke 24:6-7; John 2:19-22)
- to be the One to whom the Old Testament Scriptures pointed (John 5:39, 46; cf. Matt. 5:17; Luke 24:27, 44)
- to be the supreme judge who will one day return in glory (Matt. 16:27; 24:30; cf. Acts 1:11; 2 Thess. 1:7)
- to be without sin (John 8:46; cf. 2 Cor. 5:21; Heb. 4:15; 1 Peter 2:22)
- to have all authority in heaven and on earth (Matt. 11:27; 28:18; John 17:2; cf. John 3:35; 13:3; 1 Cor. 15:27; Heb. 1:2)
- to have the authority to forgive sins (Matt. 9:6)
- to have authority over the Sabbath (Matt. 12:8)
- to have the authority to answer prayer (John 14:13-14)
- to have the authority to authorize prayer in His name (John 15:16; 16:23-24, 26)
- to be greater than the temple (Matt. 12:6), Jonah (Jn 12:41), Solomon (Jn 12:42), Jacob (John 4:12-14), and Abraham (Jn 8:51-58)
- to be the Bread of Life, the only source of spiritual sustenance (John 6:33, 35, 48, 51)
- to be the Light of the World (John 3:19; 8:12; 9:5; 12:35-36, 46; cf. Jn 1:4-5, 7-9)
- to be the resurrection and the life (John 11:25)
- to be the Messiah (Matt. 16:20; 26:63-64; John 4:25-26; cf. Jn 1:41)
- to be the Son of God (Matt. 11:27; 27:43; Luke 22:70; John 3:18; 5:19-20, 25-26; 6:40; 10:36; 11:4; 19:7) who would be seated at the right hand of God in glory (Matt. 22:44; 26:64; Luke 22:69; cf. Acts 2:33-34; 5:31; 7:55-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Peter 3:22)

(Source - see [John Commentary](#))

John 7:16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me.

Ryle's paraphrase -"My doctrine is not mine only. The teaching that I am proclaiming is not a thing of my own private invention, and the product of my own isolated mind. It is the doctrine of my Father who Sent me. It deserves attention because it is His message. He that despiseth it, despiseth not only me, but Him whose messenger I am." ([John 7 Commentary](#))

BGT John 7:16 πεκρθη ο ν α το ς [] ησο ς κα ε πεν· μ διδαχ ο κ στιν μ λλ το π μψαντ ς με·

KJV John 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

NET John 7:16 So Jesus replied, "My teaching is not from me, but from the one who sent me.

CSB John 7:16 Jesus answered them, "My teaching isn't Mine but is from the One who sent Me.

ESV John 7:16 So Jesus answered them, "My teaching is not mine, but his who sent me.

NIV John 7:16 Jesus answered, "My teaching is not my own. It comes from him who sent me.

NLT John 7:16 So Jesus told them, "My message is not my own; it comes from God who sent me.

NRS John 7:16 Then Jesus answered them, "My teaching is not mine but his who sent me.

NJB John 7:16 Jesus answered them: 'My teaching is not from myself: it comes from the one who sent me;

NAB John 7:16 Jesus answered them and said, "My teaching is not my own but is from the one who sent me.

YLT John 7:16 Jesus answered them and said, 'My teaching is not mine, but His who sent me;

GWN John 7:16 Jesus responded to them, "What I teach doesn't come from me but from the one who sent me.

BBE John 7:16 Jesus gave them this answer: It is not my teaching, but his who sent me.

RSV John 7:16 So Jesus answered them, "My teaching is not mine, but his who sent me;

NKJ John 7:16 Jesus answered them and said, "My doctrine is not Mine, but His who sent Me.

ASV John 7:16 Jesus therefore answered them and said, My teaching is not mine, but his that sent me.

MIT John 7:16 Jesus responded to them, "My teaching is not mine, but it belongs to the one who commissioned me.

- **My:** John 3:11,31 8:28 12:49,50 14:10,24 17:8,14 Rev 1:1
- **but:** John 5:23,24,30 6:38-40,44
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 3:34 "For He whom God has sent speaks the words of God; for He gives the Spirit without measure.

John 5:17 But He answered them, "My Father is working until now, and I Myself am working."

John 5:30 "I can do nothing on My own initiative. As I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me.

John 6:38 "For I have come down from heaven, not to do My own will, but the will of Him who sent Me.

John 8:26 "I have many things to speak and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I speak to the world."

John 8:28 So Jesus said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

John 12:49 "For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

John 8:38 "I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father."

JESUS' "CREDENTIALS" ARE OTHER WORLDLY!

So - Term of conclusion. Either Jesus heard them speaking amongst themselves or He read their minds regarding their questioning of His credentials. Since His content was peerless, they were forced to critique His credentials.

Wiersbe - Education is a blessing, but it is better to be taught by God than to borrow the ideas of men. Christ's doctrine comes from heaven; man's teaching comes from his darkened mind. (Borrow [Wiersbe's Expository Outlines on the New Testament](#))

Carson - One of the consequences of studying for years in the rabbinical centers was the tendency to substantiate every pronouncement by appealing to precedent, to earlier rabbinic judgments. Not to do so might indicate a certain arrogance, an independence of spirit in danger of drifting from the weight of tradition. Jesus too insists he is no inventive upstart: My teaching is not my own.

Jesus (Iesous) answered them and said, "My teaching (doctrine - didache) is not Mine, but His Who sent Me- NLT = "it comes from God who sent me." Jesus does not defer to His detractors who sought His credentials, but to His doctrine and its peerless Source, God the Father! This is the first time that Jesus distinctly declared that what He said was directly from God and He repeated it often afterwards (Jn 8:26, 28, 38, Jn 12:49). What is Jesus saying to the Jews? Once again He alludes to the great truth of His own inseparable and mysterious union with God the Father. He is clearly implying His teaching was from God His Father (Jn 5:30) and secondly He is showing His submission to Him (cf Jn 5:19). His Who sent Me is John's way of referring to God the Father (cf

similar pattern in synoptics Mt. 10:40; Mk. 9:37; Lk. 9:48). Earlier, Jesus had repeatedly used the phrase "**sent Me**" linking it with God as His Father (when He was in Jerusalem before = John 5:24, 30, 36, 37, also in Galilee = Jn 6:38, 39, 44, 57). The Jews would have understood exactly what He was saying about His Source of His astonishing teaching. In short, His credentials were not earthly, but heavenly! His doctrine was divinely given. His message and teaching were God's. He was only the Messenger of God

To reject the message of Jesus is to reject the message of God.

-- J Vernon McGee

J Vernon McGee - To reject the message of Jesus is to reject the message of God. In chapters 4 and 5, He has insisted that to reject Him is to reject God. Don't ever tell me that He didn't make Himself equal with God. You may reject that He is, but you can never say that the Bible does not declare Him to be equal with God.

Adam Clarke - "Our blessed Lord, in the character of Messiah, might as well say, My doctrine is not mine, as an ambassador might say, I speak not my own words, but his who sent me: and he speaks these words to draw the attention of the Jews from the teaching of man to the teaching of God."

Cyril remarks: "In saying that He was sent by the Father, He does not show Himself inferior to the Father. For this mission is not that of a servant, though it might be called so, as He 'took on Him the form of a servant.' But He is 'sent,' as a word is out of the mind, or a sunbeam out of the sun."

Augustine remarks: "This sentence undoeth the [Sabellian heresy](#). The Sabellians have dared to say that the Son is the same as the Father: the names two, the reality one. If the names were two, and the reality one, it would not be said, 'My doctrine is not mine.' If Thy doctrine be not Thine, Lord, whose is it, unless there be another whose it may be?"

THOUGHT - Let us carefully note with what peculiar reverence we should receive and study every word that fell from our Lord's lips. When He spoke, He did not speak His own mind only, as one of His Apostles or prophets did. It was God the Father speaking with and through Him. No wonder when we read such expressions as this that St. John calls our Lord "the Word." ([J C Ryle](#))

Wiersbe points out that "When I teach the Word of God, I can claim authority for the Bible but not for all of my interpretations of the Bible. Jesus rightly could claim absolute authority for everything that He taught!" (Borrow [The Bible Exposition Commentary](#))

Guzik explains Jesus' reply to the Jewish critics - Jesus didn't point to His credentials, but to His doctrine. It was as if He said, "I don't have a seminary degree, but judge Me by My doctrine." If the Jewish leaders listened carefully to the doctrine of Jesus, they would know that it was all rooted in the Old Testament Scriptures, and that it was from God.

THOUGHT - Who is the Source of your teaching and preaching? Do you rely on your credentials from seminary or from Spirit taught and empowered exposition?

C. S. Lewis writes "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronising nonsense about His being a great human teacher. He has not left that open to us. He did not intend to." (Borrow [Mere Christianity](#) [New York: Macmillan, 1971], 56)

Teaching (instruction) ([1322](#)) **didache** from **didasko** = to give instruction in a formal or informal setting with the highest possible development of the pupil as the goal; English = didactic = intended to teach, particularly in having moral instruction as an ulterior motive) is a noun which describes the activity of teaching (instruction). John's uses of **didache** - Jn. 7:16; Jn. 7:17; Jn. 18:19, 2 Jn. 1:9; 2 Jn. 1:10; Rev. 2:14; Rev. 2:15; Rev. 2:24

John 7:17 "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.

BGT John 7:17 ν τις θ λ τ θ λημα α το ποιε ν, γν σεται περ τ ς διδαχ ς π τερον κ το θεο σιν γ π μαυτο λαλ .

KJV John 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

NET John 7:17 If anyone wants to do God's will, he will know about my teaching, whether it is from God or whether I speak from my own authority.

CSB John 7:17 If anyone wants to do His will, he will understand whether the teaching is from God or if I am speaking on My own.

ESV John 7:17 If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority.

NIV John 7:17 If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

NLT John 7:17 Anyone who wants to do the will of God will know whether my teaching is from God or is merely my own.

NRS John 7:17 Anyone who resolves to do the will of God will know whether the teaching is from God or whether I am speaking on my own.

NJB John 7:17 anyone who is prepared to do his will, will know whether my teaching is from God or whether I speak on my own account.

NAB John 7:17 Whoever chooses to do his will shall know whether my teaching is from God or whether I speak on my own.

YLT John 7:17 if any one may will to do His will, he shall know concerning the teaching, whether it is of God, or -- I do speak from myself.

GWN John 7:17 Those who want to follow the will of God will know if what I teach is from God or if I teach my own thoughts.

BBE John 7:17 If any man is ready to do God's pleasure he will have knowledge of the teaching and of where it comes from -- from God or from myself.

RSV John 7:17 if any man's will is to do his will, he shall know whether the teaching is from God or whether I am speaking on my own authority.

NKJ John 7:17 "If anyone wants to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.

ASV John 7:17 If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.

MIT John 7:17 If anyone wants to implement his will, he will know about this teaching —whether it is from God, or if I speak on my own.

DBY John 7:17 If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or that I speak from myself.

NIRV John 7:17 Anyone who chooses to do what God wants him to do will find out whether my teaching comes from God or from me.

- John 1:46-49 8:31,32,43,47 Ps 25:8,9,12 119:10,101,102 Isa 35:8 Jer 31:33,34 Ho 6:3 Mic 4:2 Mal 4:2 Mt 6:22 Lu 8:15 Ac 10:1-6 Ac 11:13,14 17:11 Php 3:15,16
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 5:8+ Blessed are the pure in heart, for they shall see God."

John 11:40 Jesus *said to her, "Did I not say to you that if you believe **ED**: AND IF YOU REALLY BELIEVE, YOU WILL OBEY!), you will see the glory of God?" (**NB**: BELIEVING/OBEYING PRECEDES KNOWING!)

HOW TO KNOW HIS WILL? OBEY HIS WORD!

Jesus is addressing the Jews questioning of His credentials and whether His teaching was from God. Jesus had just claimed He was on a divine mission with a divine message and the authority was not His, but His Father's. This is quite a claim and naturally

demanded much of His hearers. Jesus now gives them a powerful, pragmatic method to verify the authority and authenticity of His teaching (if they really wanted to know). In short, Jesus says the key is not just intellectually knowing the truth (the rabbis thought they knew the truth), but in acting on what one knows.

J C Ryle - The difficulty of finding out "what is truth" in religion is a common subject of complaint among men. They point to the many differences which prevail among Christians on matters of doctrine, and profess to be unable to decide who is right. In thousands of cases this professed inability to find out truth becomes an excuse for living without any religion at all. The saying of our Lord before us is one that demands the serious attention of persons in this state of mind. It supplies an argument whose edge and point they will find it hard to evade. It teaches that one secret of getting the key of knowledge is to practise honestly what we know, and that if we conscientiously use the light that we now have, we shall soon find more light coming down into our minds.—In short, there is a sense in which it is true, that **by doing we shall come to knowing**. There is a mine of truth in this principle. Well would it be for men if they would act upon it. Instead of saying, as some do,—“I must first know everything clearly, and then I will act,”—we should say,—“I will diligently use such knowledge as I possess, and believe that in the using fresh knowledge will be given to me.” How many mysteries this simple plan would solve! How many hard things would soon become plain if men would honestly live up to their light, and “follow on to know the Lord!” (Hosea 6:3.) It should never be forgotten that God deals with us as moral beings, and not as beasts or stones. He loves to encourage us to self-exertion and diligent use of such means as we have in our hands. The plain things in religion are undeniably very many. Let a man honestly attend to them, and he shall be taught the deep things of God. Whatever some may say about their inability to find out truth, you will rarely find one of them who does not know better than he practises. Then if he is sincere, let him begin here at once. Let him humbly use what little knowledge he has got, and God will soon give him more.—“If thine eye be single, thy whole body shall be full of light.” (Matt. 6:22.)... We are taught that clear knowledge depends greatly on honest obedience, and that distinct views of Divine truth cannot be expected, unless we try to practise such things as we know. Living up to our light we shall have more light. We learn from these words how greatly they err who profess to be waiting till their mental difficulties are removed before they become decided Christians. They must change their plan. They must understand that knowledge comes through humble obedience as well as through the intellect. Let them begin by honestly doing God's will as far as they know that will, and in so doing they will find their minds enlightened. ([John 7 Commentary](#))

Bishop Hall thus paraphrases the text: “If any man shall, with a simple and honest heart, yield himself over to do the will of my Father, according to the measure of that he knows, God shall encourage and bless that man with further light; so as he shall fully know whether my doctrine be of God, or of myself.”

Burgon remarks: “The perception of truth depends on the practice of virtue. It is a favourite maxim of the present day, that increased knowledge will bring with it growth in godliness. Scripture at all events entirely reverses the process. The way to know of the doctrine whether it be of God, is to do His will.” (See John 5:44; 8:12.)

If anyone is willing (thelo) to do His will (thelema) he will know (ginosko) of the teaching (didache), - Simply put, Jesus is saying obey God's will which is most fully expressed in His Word. If you are not ordering your steps according to His Word (enabled by His Spirit), then do not be surprised if you find it difficult to discern of the will of God. Knowing His will is not based on a feeling but on faith. Why do I say that? Because genuine faith is faith that obeys and if we obey we will be shown the will of God. Jesus is saying in essence that "willing" (to do) is the way of "knowing!"

Honest obedience to God's will is one way to obtain clear spiritual knowledge.

-- J C Ryle

As an aside, without the supernatural work of the Holy Spirit, no man or woman would seek to do (or even have the supernatural power to do) God's will (Ro 3:11b), but it is the Holy Spirit Who gives "the desire and the power" (cf Php 2:13NLT+) **to be willing to do His will!** Of course, this is not "Let go, let God," but "Let God, let's go!"

Utley on "IF" - "If" is a third class conditional sentence which means potential or possible action. This is the paradox of the universal offer of the gospel (cf. John 1:12; 3:16) and the sovereignty of God (cf. John 6:44,65). **The Spirit must open the heart** (cf. John 16:8-13).

As **Merrill Tenney** says "Resolution to do the will of God would bring with it certainty of being right **ED**: IN OTHER WORDS, THIS PERSON WOULD KNOW THAT WHAT JESUS WAS TEACHING WAS TRUE AND DIVINE). Usually the process is reversed in human thinking. Man seeks to know first, and to act afterward. The divine pragmatism says "Do and know!" Something akin to this principle of Jesus appears in John 11:40: "Didn't I say to you that if you would believe, you would see the glory of God?" (Original translation). (Borrow [John the Gospel of Belief: An Analytic Study of the Text](#)- Page 133)

A person must be determined to obey the Word if he expects to understand it.

-- Robertson McQuilkin

Robertson McQuilkin in his subsection "Prerequisites for Interpreting Scripture" has this comment on John 7:17 "Regeneration is

essential, but it alone will not qualify the believer to understand the truth of God. The believer must have confidence in Scripture, for faith is not mere intellectual assent. Rather, faith means commitment, yielding to the Book; to its message, its meaning, and its divine Author. Faith predisposes one to discover the meaning the biblical writer intended, not to read into the text his own desired meaning. Only the one with full confidence in the Scripture will make the commitment necessary to fully understand its meaning. "If any man is willing to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." (John 7:17) A person must be determined to obey the Word if he expects to understand it. (ED: In other words *knowing* [ginosko] God's Word is integrally related to *obeying* God's Word. To jettison the latter and expect the former to be successful is self-delusion!) Commitment to obedience has another characteristic: hard work. The person truly committed to obey God will study to show himself approved to God, a hard worker who has no need to be ashamed of his workmanship (2Ti 2:15). "Faith" does not mean the Bible student lays aside his intellect and relies on feelings or subjective impulses to understand Scripture. No, the kind of faith that believes the Bible is God's own Word will drive the student to use all the resources God has given him to understand Scripture so that he may obey it....Some people do not understand the Bible because they do not believe it is true, or at least, they do not believe that all parts of it are true. Others do not understand (Ed: They have "No ginoko" knowledge) it because they are **unwilling to obey** it. (Borrow [Understanding and Applying the Bible](#) - recommended) .

Obedience is the organ of spiritual knowledge.

-- F.W. Robertson

Constable - The most important thing then is a commitment to follow God's will. Once a person makes that commitment God begins to convince him or her what is true. Faith must precede reason, not the other way around. Jesus was not saying that the accuracy of our understanding is in direct proportion to our submission to God. Some very godly people have held some very erroneous views. There are other factors that also determine how accurate our understanding may be. He was not saying that if a person happens to do God's will he or she will automatically understand the origin of Jesus' teaching either. His point was that submission to God rather than intellectual analysis is the foundation for understanding truth, particularly the truth of Jesus' teachings.

Colin Kruse - This enunciates a very important fact: recognizing the truth of Jesus' teaching is not dependent upon intellectual ability or formal learning, nor is it a reward for the noble search for truth. It depends, rather, upon a person's willingness to do the will of God. The impediments to knowing the truth about God are more likely to be moral (lack of readiness to do God's will) than anything else. In the Gospel of John, God's will is that people believe in his Son (Jn 6:28-29, 40; cf. 1 John 3:23). This means that only those who believe in Jesus will recognize the truth of his teaching. Believe, that you may know! This is not surprising, for why should God reveal truth to those who refuse to believe in his Son. ([The Gospel according to John : an introduction and commentary](#) - Page 184)

"His hearers had raised the question of his competence as a teacher.

He raises the question of their competence as hearers." (GOTCHA!)

-- Leon Morris

Charles Swindoll says that **know** ([ginosko](#)) "refers to intelligent comprehension with an emphasis on the process or act of knowing. Throughout John's literature, "**knowing**" and "**obeying**" are inseparable (as they are in Old Testament literature). In the Upper Room, Jesus placed great emphasis on His followers knowing the mind of God so they might become integral to His redemptive plan. The disciples struggled with lack of understanding until they received the Holy Spirit. ([Insights on John](#))

The golden rule for understanding spiritually is not intellect, but obedience.

-- Oswald Chambers

Whether it is of God or whether I speak from Myself- It is of God refers to from God the Father. Speak for Myself refers to Jesus speaking independently and on His own authority. He is saying that He submits to the authoritative Word from His Father. Jesus is not speaking merely on His own.

Henry Morris - This could be read: "If any man sincerely wants to do his will, he shall know...." Thus the first prerequisite to ascertaining God's leading in some matter, or the truth about some doctrinal question, is a genuine willingness to believe the truth and to follow God's will before they are made known, even if the answer goes against one's preference.

Merrill Tenney - "Spiritual understanding is not produced solely by learning facts or procedures, but rather it depends on obedience to known truth. Obedience to God's known will develops discernment between falsehood and truth." (Borrow [John the Gospel of Belief: An Analytic Study of the Text](#) - Page 133)

Gilbrant - Obedience to an individual's knowledge of God, in turn, brings about yet more knowledge. Man is granted enough sight to walk a step at a time. If the step is not taken, the light becomes darkness through disobedience. ([Complete Biblical Library](#))

G Campbell Morgan has a slightly different interpretation - My teaching is not Mine; it is His that sent Me. I am the Mouth-piece of

God, and if you want to prove it, there is one way, said Jesus. "He that willeth to do God's will, he shall know of the teaching, whether it be from God, or whether I speak from Myself." This is a passage of which we have often made wrong use. It is said to mean that if we will to do God's will we shall know what God's will is. But that is not the statement. (ED: WHILE I AGREE, I THINK THE APPLICATION NOTED BY MANY WRITERS IS NOT INAPPROPRIATE) It is rather that if we will to do God's will, we shall know whether His teaching is God's or not. The attitude of soul for the detection of final authority, is that of willing to do God's will. When men are wholly, completely consecrated to the will of God, and want to do that above everything else, then they find out that Christ's teaching is Divine, that it is the teaching of God.

J Vernon McGee - We have an adage that says, "The proof of the pudding is in the eating of it." Jesus invites you; come and make a laboratory test. "If any man will do his will, he shall know of the doctrine." There must be an attitude of love for the Word of God. Someone has said that human knowledge must be known to be loved, but divine knowledge must be loved to be understood. Here we have the steps: knowledge, love, obedience. That is what He asks you to do. It's so easy to sit on the sidelines and be a Monday morning quarterback. We love to tell others how it should have been done or to speak our mind without really knowing. Jesus says, "Taste the Lord!" "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." That is the wonder of the Word of God. Friend, if you are willing, God will make it real to you. The Holy Spirit will confirm it to you. (Ibid)

Warren Wiersbe - But does not every religious teacher make a similar claim (THAT THEIR AUTHORITY IS FROM GOD)? How, then, can we know that Jesus is teaching us the truth? By obeying what He tells us to do. God's Word proves itself true to those who will sincerely do it. The British preacher F.W. Robertson said that "obedience is the organ of spiritual knowledge." John 7:17 literally reads, "If any man is willing to do His [God's] will, he shall know." This explains why the Jewish leaders did not understand Jesus' teachings: they had stubborn wills and would not submit to Him (John 5:40). Is our Lord suggesting here a "pragmatic test" for divine truth? Is He saying, "Try it! If it works, it must be true!" and thus suggesting that if it does not work it must be false? This kind of a test would lead to confusion, for almost any cultist could say, "I tried what the cult teaches, and it works!" No, our Lord's statement goes much deeper. He was not suggesting a shallow "taste test" but rather the deep personal commitment of the person to truth. The Jews depended on education and authorities and received their doctrine secondhand, but Jesus insisted that we experience the authority of truth personally. The Jewish leaders were attempting to kill Jesus, yet at the same time they claimed to understand God's truth and obey it. This proves that an enlightened and educated mind is no guarantee of a pure heart or a sanctified will. Some of the world's worst criminals have been highly intelligent and well-educated people. Satan offered Adam and Eve knowledge, but it was knowledge based on disobedience (Gen. 3:5). Jesus offered knowledge as the result of obedience: first the yoke of responsibility, then the joy of knowing God's truth. Dr. G. Campbell Morgan said it perfectly: "When men are wholly, completely consecrated to the will of God and want to do that above everything else, then they find out that Christ's teaching is divine, that it is the teaching of God." If we really seek God's will, then we will not worry over who gets the glory. All truth is God's truth and God alone deserves the glory for what He has taught us. No teacher or preacher can take the credit for what only can come from God. If he does go after the glory, then it is proof that his teaching is self-generated and not received from God. This is the origin of many cults and church splits: somebody "invents" a doctrine, takes credit for it, and uses it to divide God's people. (Borrow [The Bible Exposition Commentary](#))

Willing (2309) (**thelo**; see study of derivative **thelema**; see synonyms **boule** and **boulomai**) primarily refers to exercising of one's will with the underlying sense of to be willing, to desire, to want or to wish (in Jn 15:7 in context of prayer). To apply oneself to something (or to will). Thelo "expresses not simply a desire, but a determined and constant exercise of the will." (W E Vine) **Thelo** expresses not only desire, but executive will, active volition and purpose (1Cor 10:20). **Kenneth Wuest** says **thelo** expresses "a desire that comes from one's emotions" and "boulomai a desire that comes from one's reason." (see more detailed discussion below). **W E Vine** says thelo "chiefly indicates the impulse of the will rather than the tendency (boulomai). The different shades of meaning must be determined by the teaching of the Scriptures generally or by the context."

Thelo in John - Jn. 1:43; Jn. 3:8; Jn. 5:6; Jn. 5:21; Jn. 5:35; Jn. 5:40; Jn. 6:11; Jn. 6:21; Jn. 6:67; Jn. 7:1; Jn. 7:17; Jn. 7:44; Jn. 8:44; Jn. 9:27; Jn. 12:21; Jn. 15:7; Jn. 16:19; Jn. 17:24; Jn. 21:18; Jn. 21:22; Jn. 21:23

Will (2307) (**thelema** from **thelo** = to will with the "-ma" suffix indicating the result of the will = "a thing willed") generally speaks of the result of what one has decided. One sees this root word in the feminine name "**Thelma**." In its most basic form, **thelema** refers to a wish, a strong desire, and the willing of some event. (**Note:** See also the discussion of the preceding word **boule** for comments relating to thelema). **Zodhiates** says that **thelema** is the "Will, not to be conceived as a demand, but as an expression or inclination of pleasure towards that which is liked, that which pleases and creates joy. When it denotes God's will, it signifies His gracious disposition toward something. Used to designate what God Himself does of His own good pleasure.

Thelema in John - Jn. 1:13; Jn. 4:34; Jn. 5:30; Jn. 6:38; Jn. 6:39; Jn. 6:40; Jn. 7:17; Jn. 9:31

Know (1097) **ginosko** means to acquire information through some modality, as through sense perception (hearing). However **ginosko** involves experiential knowledge, not merely the accumulation of known facts. Knowledge possessed through the

intellectual process of learning is one thing. Knowledge gained by experience, by an active relationship between the one who knows and the person or thing known, is far superior to the former. Ginosko describes the latter quality of knowledge and is what every Christ follower should desire as their personal, permanent possession regarding the Person of Christ (e.g., see ginosko in Jn 8:32, Jn 17:3, Php 3:10). In many of the NT uses ginosko refers not just to knowledge in a secular sense but to spiritual knowledge. As Puritan **Stephen Charnock** said "A man man be theologically knowing (Ed: "Pharisee-like") and spiritually ignorant. One of the most terrifying uses of ginosko is found in Jesus solemn command in Mt 7:23 " "And then I will declare to them, 'I never **knew** (ginosko - NO PERSONAL RELATIONSHIP) you; **DEPART** FROM ME, YOU WHO PRACTICE (present tense = as the habit of your life) LAWLESSNESS.'" DO YOU *GINOSKO* JESUS? YOUR ANSWER WILL DETERMINE YOUR ETERNAL DESTINY! THERE IS NO MIDDLE GROUND, NO NEUTRALITY WHEN IT COMES TO JESUS!

John's uses of ginosko - Jn. 1:10 = "the world did not **know** Him"; Jn. 1:48; Jn. 2:24; Jn. 2:25; Jn. 3:10; Jn. 4:1; Jn. 4:53; Jn. 5:6; Jn. 5:42; Jn. 6:15; Jn. 6:69; Jn. 7:17; Jn. 7:26; Jn. 7:27; Jn. 7:49; Jn. 7:51; Jn. 8:27; Jn. 8:28; Jn. 8:32; Jn. 8:43; Jn. 8:52; Jn. 8:55; Jn. 10:6; Jn. 10:14; Jn. 10:15; Jn. 10:27; Jn. 10:38; Jn. 11:57; Jn. 12:9; Jn. 12:16; Jn. 13:7; Jn. 13:12; Jn. 13:28; Jn. 13:35; Jn. 14:7; Jn. 14:9; Jn. 14:17; Jn. 14:20; Jn. 14:31; Jn. 15:18; Jn. 16:3; Jn. 16:19; Jn. 17:3; Jn. 17:7; Jn. 17:8; Jn. 17:23; Jn. 17:25; Jn. 19:4; Jn. 21:17; 1 Jn. 2:3; 1 Jn. 2:4; 1 Jn. 2:5; 1 Jn. 2:13; 1 Jn. 2:14; 1 Jn. 2:18; 1 Jn. 2:29; 1 Jn. 3:1; 1 Jn. 3:6; 1 Jn. 3:16; 1 Jn. 3:19; 1 Jn. 3:20; 1 Jn. 3:24; 1 Jn. 4:2; 1 Jn. 4:6; 1 Jn. 4:7; 1 Jn. 4:8; 1 Jn. 4:13; 1 Jn. 4:16; 1 Jn. 5:2; 1 Jn. 5:20; 2 Jn. 1:1; Rev. 2:23; Rev. 2:24; Rev. 3:3; Rev. 3:9

Oswald Chambers - The way to know ... John 7:17. - IMPORTANCE OF OBEDIENCE

No man ever receives a word from God without instantly being put to the test over it.

The golden rule for understanding spiritually is not intellect, but obedience. If a man wants scientific knowledge, intellectual curiosity is his guide; but if he wants insight into what Jesus Christ teaches, he can only get it by obedience. If things are dark to me, then I may be sure there is something I will not do (**ED**: I.E., DISOBEDIENCE). Intellectual darkness comes through ignorance; spiritual darkness comes because of something I do not intend to obey (**ED**: OR HAVE IN FACT ALREADY DISOBEYED BECAUSE SIN QUENCHES AND GRIEVES THE SPIRIT THE ONE WHO USES THE WORD TO ILLUMINATE YOUR WAY).

No man ever receives a word from God without instantly being put to the test over it. We disobey and then wonder why we don't go on spiritually. 'If when you come to the altar,' said Jesus, 'there you remember your brother hath ought against you ... don't say another word to Me, but first go and put that thing right.' (Mt 5:23-24+) The teaching of Jesus hits us where we live. We cannot stand as humbugs before Him for one second. He educates us down to the scruple. The Spirit of God unearths the spirit of self-vindication; He makes us sensitive to things we never thought of before.

When Jesus brings a thing home by His word, don't shirk it. If you do, you will become a religious humbug. Watch the things you shrug your shoulders over, and you will know why you do not go on spiritually. First go— at the risk of being thought fanatical you must obey what God tells you.

Henry Drummond - If any man willeth to do his will, he shall know of the teaching whether it be of God.

It requires a well-kept life to do the will of God, and even a better kept life to will to do His will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do—it is easier far to be working for Christ than it is to be willing to cease.

Andrew Murray - Life fellowship with Jesus is the only school for the science of heavenly things.

Rod Mattoon - **Everyone's teaching stands or falls by the fruit it produces in the lives of those who embrace it.** Take for example the fruit of Darwin's Theory of Evolution. Darwin taught the survival of the fittest and that "might makes right." The law of the jungle was to rule the lives of mankind. Adolf Hitler embraced this teaching. It was the heart of Nazi philosophy. The theory of the master race drew its inspiration from Evolution and the result was the massacre of millions of Jews, blacks, gypsies, handicapped people, and Christians. The catalyst for the death camps and gas chambers was evolution. The product that this teaching has produced, especially in our public schools, condemns it. What you believe does affect your behavior and how you view yourself, others, and God.

Robert Morgan - **Crossing the Rubicon** (Source: Borrow [From this Verse](#) page 266)

Trula Cronk, veteran missionary to India, tells of growing up homeless in the Appalachian mountains. She was eventually taken in by an orphanage (now the Trula Cronk Home for Children in Greeneville, Tennessee), and there she learned about the Lord Jesus—and about “foreign missions,” an idea that initially bothered her.

One day the pastor’s wife, a former missionary, spoke to my Sunday school class about India. She showed us artifacts and let us try on Indian costumes. Afterward she talked about the Great Commission. When she finished, my Sunday school teacher, Mrs. Dobson, turned to me and said, “Trula, wouldn’t you like to be a missionary?”

“Never,” was my quick reply. “You couldn’t pay me to be a missionary.”

The awful thing was that from that day I kept hearing that question in my mind.

As the years passed, that question haunted Trula relentlessly. She tried so hard to evade it she became physically ill. Finally, sitting in my room feeling sorry for myself, I decided I would read the Bible for some light on this subject. I began reading in the New Testament. I got as far as St. John. When I reached the seventh chapter, I was struck by these words, “If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God. ...” I read the verse several times. I gathered from it that I would never understand about God until I became willing to do His will.

Trula’s struggle accelerated. One night, unable to sleep, she knelt by her bed and the tears began falling as she prayed. Suddenly, I surprised myself by saying something like, “God, if you can make me willing to be a missionary, I will obey you.” As soon as I had said amen, I knew I had crossed the Rubicon.

Trula’s attitude changed, and she soon found herself singing effortlessly, “I’ll go where you want me to go, dear Lord, over mountain or plain or sea. ...”

And she did go—all the way to India. *

A W Tozer - LOSING THE MYSTERY John 7:17

We may be sure we are gaining spiritually when we discover there is a sense of divine mystery running throughout all of the kingdom of God!

I am aware that there are teachers in various Christian circles who pretend to know everything about God. They will quickly answer any question you may have about God, His creation, His judgments. They end up taking the mystery out of life and the mystery out of worship. When they have done that, they have taken God out as well!

Their cleverness and glibness may well betray a lack of the divine awe within the human spirit—awe and adoration, silent and wonderful, that breathes a whisper, “Oh Lord God, Thou knowest!”

In Isaiah we see clearly what happens to a person in the mystery of the Presence. Overpowered within His own being, Isaiah can only confess, “I am a man of unclean lips!” (6:5). A person who has sensed what Isaiah sensed will never be able to joke again about “The Someone up there who likes me.”

THE MAN WHO DOES - S S Lappin

“If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself.” John 7:17.

“If any man willeth to do ...”

- I. The man who does as Christ taught makes the best of the present life.
- II. The man who does as Christ taught—it follows—makes sure of whatever may lie beyond.
- III. The man who does, the text asserts, takes the sure road to knowing the truth about such things.

Related Resources:

- [How can I know God's will for my life? What does the Bible say about knowing God's will? | GotQuestions.org](#)

A H STRONG - OBEDIENCE BEFORE KNOWLEDGE (Source: [Miscellanies - Volume 2](#))

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

(John 7:17.)

THERE are many perplexed and doubting persons to-day who require this same prescription for their difficulties that Jesus gave to the Jews. Obedience before knowledge, that is the divine order. Do the mysteries of religion confound your reason? Submit yourself to God and follow his precepts; you shall learn all that you need to know. Is the path of duty hard to find? Let your will be set to do the will of God and the path of duty shall be made plain to you. Only an obedient spirit—that is the teaching of Christ—only an obedient spirit can ever become possessed of spiritual truth. Obey and you shall know. Now, this is not a demand of unreasoning obedience; this is not a swallowing down of things incomprehensible; this is not a taking for granted of the questions in dispute; it is only saying in other words that none but a heart humble, reverent, submissive, loving toward God can ever understand God or the ways of God. Two or three simple considerations will make this plain.

First, the obedient spirit is the only spirit that is willing to learn. There is a certain knowledge of God's existence which we possess by nature. But the most of our knowledge about God's attributes and dealings is an acquired knowledge. And in the acquisition of that knowledge nothing hinders us so much as the assumption that we know already. In coming to know of God there is nothing we need so much as a humble confession of our ignorance and a willingness to put ourselves in the place of learners. We never can know, so long as we assume that we know already, and refuse to put ourselves under a teacher.

He who would know anything of God's truth, then, must cease from being a teacher and be content to learn. He must humble his pride of opinion and put away his prejudices. He must confess God to be his Master and not fancy that he is God's master. He must acknowledge himself to be a child for ignorance and weakness, and so must take many things at first at his Father's word, in hope that by and by he may come to understand them for himself. There is an alphabet in every science which must be learned first; there are things at the beginning which must be taken on faith; somewhere we must believe before we can know; the trustworthiness of our faculties, the truthfulness of parents and teachers, these we must take for granted at the start. And it is not different in religion. If we would know anything of religion we must put ourselves under the direction of God. The very alphabet of religion is obedience to God, as he is revealed in conscience, in providence, in his word. Obey God's plain directions, those which you know already—and you will be led on to higher and wider knowledge. Refuse to obey, and no higher and wider knowledge will ever dawn upon your soul.

Consider, secondly, that the obedient spirit is the only medium of insight into religious truth. We need to remember that all true knowledge of spiritual things is a practical heart knowledge, as distinguished from the knowledge of the intellect, and this is utterly impossible except to the heart that loves God and obeys God. There are certain sorts of knowledge that depend upon a state of the sensibilities, the affections, the tastes. It is absurd for a man to say that he can know and describe an orange simply by using his sense of sight. To know the orange he must taste it as well. It is absurd for a man to say that he can know the beauty of a sunset by mere logical process. Unless he has an æsthetic sense he can never see beauty or know beauty, for seeing beauty depends on a love for the beautiful. You cannot really appreciate a noble character without having a love for goodness. The power of seeing the morally right depends on having a love for the morally right. Sapientia, wisdom, is derived from sapere, to taste. "Oh taste and see that Jehovah is good!" Without having a taste for truth you cannot know the truth. And so you cannot know God without loving God. "The pure in heart," they, and they only, "shall see God." Pascal said truly that human things need only to be known in order to be loved, but divine things must first be loved in order to be known. Therefore, you can place no dependence whatever on the religious opinions of an ungodly man. The absence of love to God will vitiate all his conclusions with respect to God.

A few years ago a piece of plastering fell from the wall of the refectory in an Italian convent, and revealed the existence of a fresco painting which successive coats of whitewash had hidden for centuries. With infinite pains the whitewash was scaled off and a magnificent picture of one of the old masters stood in full view. The picture showed marvelous resemblance to the style of Raphael, and all Italy was excited by the dispute as to whether he or some other was the painter. Now, there were two classes of evidence: First, the external: the records of the convent, the life of Raphael, the painter's marks upon the picture; of these every one could judge. But there was, secondly, another kind of evidence—the internal—the tone and spirit of the painting, the style and expression of the whole—of this only those could judge who knew and loved the works of Raphael. There were hundreds and thousands utterly destitute of the fine artistic sense which alone could qualify them for judges; there were other hundreds and thousands who with all necessary natural susceptibility had never imbued themselves with Raphael's spirit enough to recognize his work when they saw it. The best judges and the only competent judges were found to be those who for years had sat before Raphael's pictures, striving lovingly to copy them. Every trait of the great painter's style had reproduced itself in their minds, and they could recognize his pictures at the first glance of the eye. Now, the truth of God can be recognized only in the same way. There is a heart knowledge which only a copying of the truth in our lives can ever give. This demand that we obey in order that we may know, is nothing more nor less than the declaration of a universal law of the human mind. The correctness of our judgment with regard to the nature and will of God depends on the diligence with which we have endeavored to imitate and obey him.

Let us make sure that we get the full meaning of the text. It does not say that a course of merely outward and formal obedience will enable us to understand God and his plans, still less does it say that without perfection of obedience there can be no knowledge of

God. Our translation is perhaps responsible for some of these misapprehensions. In the original the word "will" is much stronger than it appears in our version. It really reads, "If any man wills to do his will, he shall know of the doctrine." In other words, not only an outward obedience is needful; there must also be a right attitude of heart and will, in order to any correct knowledge of God and his truth. Do you suppose that Judas understood Christ? Could that covetous and grasping soul have any conception of that wondrous life of self-sacrifice that was unfolding before him? No; selfishness cannot comprehend unselfishness, falsehood cannot comprehend truth, impurity cannot comprehend purity. Nay, it denies the very existence of that which is its opposite, and declares that its own baseness must be in every other soul. Christianity is a mystery to the world. How many worldly people, in their secret hearts, doubt whether there is any reality underneath all this profession. As Cicero said once, "The eye sees only that which it brings with it the power of seeing." The Scripture says, "As a man thinketh, so is he." It is just as true that as a man is, so he thinketh. Before seeing must come being. A man cannot know God except by being like God and having his will set to do the will of God. Suppose a father has two sons: One is dutiful and obedient, the other perverse and ungrateful; one loves and confides in his father, the other longs to escape from his eye and control; one is watchful for every opportunity of humble and unnoticed service, the other proudly declares himself to be his own master. The father is a man of broad views and liberal heart, forming plans of enlarged benevolence, and using his wealth with wise foresight of others' needs. Tell me which of these sons will understand that father and comprehend his plans, the son whose whole spirit is that of narrow selfishness and disobedience, or the son whose soul is knit to the paternal heart by long-continued sympathy and service? Who does not see that the spirit of childlike obedience can alone enable us to enter into the mind and will of God?

And, on the other hand, how common it is to see men whose practical disobedience so warps the judgment as to neutralize all evidence brought to enlighten them, and lead them in spite of it to most perverse and reckless conclusions. Aristotle, heathen as he was, could say that the power of attaining moral truth is dependent on our acting rightly. It is just as true that acting wrongly blinds the soul to truth. Refusing to use the light given to us, we find that less and less light is given; like a neglected lamp, conscience burns dimmer and dimmer every day. What else can explain the monstrous blunders of Napoleon? Any man conversant with European history could have told him that to fuse heterogeneous nationalities into one and repeat in the eighteenth century the empires of Assyria or Rome was as foolish an attempt as to escape the attraction of the earth and leap to the planet Jupiter. Yet Napoleon's mighty intellect did not preserve him from dashing his head against that stone wall of nature's laws, and shattering it in the concussion. What else can explain the enormous folly of the naturalism of our day, finding in the animalculæ of every drop of stagnant water agencies for the consumption and removal of its decaying and unhealthful elements, agencies which exhibit proofs of design as marvelous as those displayed in the compensating balance of the great celestial mechanism above us, yet declaring in the next breath that blind force is the only ruler of the universe and that there is no God besides? Mere intellect will not keep men from stupendous error. An unsubmitive heart can blind the reason to a whole world of evidence. A wicked man may become most credulous of falsehood, until at last he can believe all the despicable slanders of Tom Paine or all the senseless mummeries of Rome, or all the vagaries of theosophy, while at the same time he treads under his feet as beneath contempt, the simple gospel of our Lord and Saviour Jesus Christ.

We have seen that only the obedient spirit is willing to learn the truth and that only the obedient spirit furnishes the proper medium of insight into truth. Consider now, in the third place, that only the obedient spirit is capable of recognizing the truth in its essential nature as personal. For truth is not an abstraction, but a person. God is truth and truth is God. Why do two and two make four? Why are all the radii of a circle equal to each other? Why is virtue praiseworthy and vice condemnable? Simply because all these statements reflect and represent eternal facts in the being of God, and are themselves revelations of God. What we call separate truths are only partial manifestations of the God whose nature is truth and are no more to be comprehended in their isolation than a section of telegraph wire is to be comprehended aside from its relation to the circuit of which it forms a part and the pulsating electric force which makes it throb with life and intelligence. A piece of coal is a mere dead and insignificant thing until you regard it as a relic of carboniferous forests and as having a relation to the prehistoric sun that made those forests grow. And so any given truth in mathematics or in mind is falsely seen, until it is seen as related to God from whom it sprang. The scattered rays are comprehensible only when they are regarded as parts of one whole and as proceeding from one original and eternal sun of truth and righteousness.

And here we see the relation of truth to Christ. Christ is the truth in manifestation, even as God is the truth manifested. He is the way and the truth, as well as the life. He is the truth and the only truth, because he is the only revealer of God. In him and through him the whole physical and mental and spiritual universe consists, or holds together, even as he is the creative power through whom it was fashioned, and the end for which it was made. He is the light that lighteth every man, Jew or Gentile, heathen or Christian. Every ray that ever illuminated the world's darkness even before he came in the flesh proceeded from him, even though the light shined in darkness and the darkness comprehended it not. And so to stand for Christ and obey Christ is to stand for the truth and obey the truth, and to deny Christ is to deny the truth.

Truth, then, is personal, and we cannot attain the truth without coming into proper relations to God who is the truth and to Christ in whom alone that truth is revealed. And what are these proper relations? They are the relations of the creature to the Creator; of the

sinner to the Lawgiver whose law he has violated; of the believer to the Saviour who has died to redeem him. But here is required confession of weakness and sin; here are required humility and submission and faith. You cannot apprehend the personal truth from the proper point of view, you cannot rightly apprehend it at all, unless you come to it with the obedient spirit. To come to it in the spirit of arrogant and haughty self-sufficiency, as if you needed nothing and could work out all knowledge from within, is to render it impossible to attain the truth. You can know the truth only by becoming its servant; you can understand Christ only by following him; you can apprehend God only by submitting to God in his appointed way. Remember that truth is not an abstraction but a person; that you can know the truth only by knowing God, and that you can know God only by accepting and obeying the revelation of himself in Christ. The disciples said to Christ: "Show us the Father and it sufficeth us." They longed for some demonstration of God's power; in their folly they thought that God was mainly power; while God is not power, but holiness and love. That holiness and love had been before their eyes for months and years. How sad and pitiful are Christ's words: "Have I been so long time with you, and yet hast thou not known me? He that hath seen me hath seen the Father." Even so it is. Christ is the truth of God, the holiness of God, the love of God, made known to men, brought down to our human comprehension and engaged in the work of our salvation, and only the obedient spirit can bring us into relations to this revealed truth of God such that we shall have the proper point of view for recognizing it in its essential nature. "I am the light of the world," says Christ. "He that followeth after me shall not walk in darkness, but shall have the light of life." "Take my yoke upon you and learn of me."

Only the obedient spirit is willing to learn the truth; furnishes the proper medium of insight into the truth; can recognize the truth in its essential nature as a person.

Notice now, finally, that only the obedient spirit can secure for us as persons the teaching of this person who is the truth. Only the personal Spirit of Christ, entering into the inmost depths of our personal spirits can give us the knowledge of the truth which we need. Truth is life and personality outside of us; it needs to become life and personality within us. Only the Holy Spirit can give us this inward teaching of the truth, and only the obedient spirit in us can secure the indwelling and illumination of the Holy Spirit of God. And this for two reasons: First, because there is much of the Spirit's teaching which in the nature of things cannot be given except to a receptive and submissive heart. Mineralogists tell us that there is a crystal called tourmaline that has the peculiar power of polarizing or twisting the rays of light that pass through it. Let a second crystal of tourmaline be added to the first in a transverse direction, and though each taken singly is transparent, every ray of light is stopped in the passage through the two, so that, in the words of a noted chemist, "the rays of the meridian sun cannot pass through a pair of crossed tourmalines"; the two crystals shut out the rays as perfectly as the closed slats of your window-blind shut out the sun. Turn the tourmalines in the same direction, and they are transparent to the light; cross them, and not a ray can pass through them. Now, the Spirit of God will shine into human souls as freely and bounteously as the sunlight, provided only we be open to receive him. "If our eye be single, our whole body shall be full of light." But conscience and will in us are like those tourmalines,—if both point in the same direction, God's light passes through and enters the soul, but let the will be set in a direction contrary to the pointing of conscience, and in a moment the light of God's Spirit is shut out. A heart opposed to the will of God and fully set in it to do evil is like those double and crossed tourmalines, no ray of gracious heavenly light penetrates it or diminishes in the least its natural darkness. Unless the direction of that will be changed there can be no revelation to it of God's love. Hardened as it is against love, it can see nothing in God but law and terror, and it needs no work of the Spirit to see that. There is a large proportion of God's truth which cannot in the very nature of things be revealed, except to the humble and obedient heart. But more than this: not merely the nature of things prevents the disobedient from being taught by the Holy Spirit, but there is a judicial forsaking of those that will not obey the truth. The Spirit, whose persevering and long-continued efforts to enlighten and save have only been despised and rejected, leaves the soul at last to its own devices. And this is what is meant when the apostle says that "for this cause God shall send them strong delusion that they might believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness." God in his righteous anger forsakes the soul that will not do his will, and thenceforth there is nothing before it but delusion and damnation. Thus "the secret of the Lord is with them only who fear him, and he will show them his covenant." "Be not, therefore, conformed to this world, but be ye transformed by the renewing of your minds, in order that ye may prove what is that good and acceptable and perfect will of God." Be sure, my friends, that no man ever yet put himself under the direction of the Spirit of God, without being led into all truth and duty, as the star led those wise men of old to the cradle of the Saviour and the humble worship of the Son of God.

A single illustration: Years ago there lived in an Eastern city a physician of eminence, whose practice among the sick and friendless had taught him much with regard to the misery of the world. He was constitutionally a doubter, and his doubts centered upon the person and divinity of Jesus Christ. He saw no other religion worthy of confidence than Christ's, but Christ's he could not accept. He could see the blessing of Christ's friendship and undertaking of one's burdens, but the possibility of it all he could not see. So he wandered on in the dark, without prayer and without peace, the spiritual opportunities and responsibilities of his profession burdening his conscience more and more, but his speculative difficulties growing thicker every moment. One day he met a minister of the gospel, in whom he had confidence, and with the first word began to pour forth his own heart. "I had the most painful struggle of my life this morning." "Ah, how so?" "I was attending upon a poor woman who has but a few hours to live, but her soul seemed in worse case than her body. It seemed to me that such a Saviour and friend as you believe Christ to be was just the Saviour and friend she needed; if I had only believed as you do, it would have been an unspeakable blessing to have knelt by her bedside and

commended her to his mercy." "My friend," said the clergyman, "go at once and obey that impulse; whatever Christ may be, he is certainly as compassionate as he was when on earth and as able to help now as he was to heal the sick and hear the beggar's cry." The resolve was formed; the physician made his way once more to the sick-room; he knelt for the first time in prayer for another. He prayed Christ to teach her soul the way to God; but as he prayed Christ taught his soul the way to God also, and the peace of God that passeth all understanding streamed down into his heart. The one act of obedience had opened the way for Christ to enter, and with an inward experience of his power to forgive sins and renew the heart, he could doubt no longer as to his divinity, but bowed at his feet like Thomas, crying: "My Lord and my God!"

We all need a heavenly teacher, for we are all children groping in the dark. We must follow something. Shall it be our own reason or the opinions of men, or shall it be the lead of Jesus? I fancy that if he were here in visible form, the calm wisdom of heaven shining in his brow and the sympathy and compassion of a God beaming in his eye, not one of us would hesitate to put our hand in his and say, "O Saviour, be my teacher and my guide in these matters that so puzzle my reason and try my faith." But Christ is just as really here as if we could see him, and he is willing to accept the charge of our souls. He is the Light of the world. If we follow him we shall not walk in darkness, but shall have the light of life. Our wisdom is to obey him implicitly, expecting that what we know not now we shall know hereafter. The herdsman in the Alps, removing his family to the pastures above the glaciers, must sometimes, as he crosses the treacherous banks of snow, separate his children from him and forbid them to approach too near, lest their combined weight prove too great for the thin crust to sustain, and they be precipitated into fathomless abysses below. The little children wonder that father will not let them come near him. Most of all they wonder when he protects them from the fierce cold of a night upon the glacier by piling snow upon them and leaving them only the smallest aperture to breathe. Strange treatment; yet a father's love prompts it and it is the only way to save them. Is it not folly and madness for the children to refuse obedience because they cannot understand the reasons for the father's conduct? And is it anything but weakness and foolishness in us to withhold our obedience from God's plain commands, because forsooth we cannot understand the reason for them? Obey God, and we shall sooner or later know; disobey him, and we shall add to the misery of our ignorance the greater misery of self-destruction.

Some of you, my hearers, plead in extenuation of your disobedience the fact that there are things you cannot understand. But disobedience is not the effect of ignorance, but the cause. The law of nature is heart first, intellect afterward; submission first, knowledge afterward. You have made no progress in the solution of the mysteries by delaying to obey, and you never will make progress in knowledge of God's truth until you obey the truth. How will you ever get more light without using the light you have already? Ah, it is not knowledge you need, but those neglected duties of secret and family prayer, of public confession of the name of Christ, of inward consecration to the service of God—these are the things you need to perform. Not knowledge, but a heart set to do the will of God, is what is lacking. Oh, that God would give you such a heart to-day—a heart humble, reverent, loving, obedient to God! With such a heart within you, you would learn in a single hour more of God's holiness, of your own sin, of Christ's mercy, of the Spirit's power, than you ever learned in all your life before. Obedience to God, that is the key and the only key to the mysteries of Christian doctrine and of Christian duty. Take that key, I pray you, and enter into true knowledge and eternal life!

OSWALD CHAMBERS - Direction of the Will John 7:17 (cf. John 5:19, 30) (Source: Borrow [The moral foundations of life: a series of talks on the ethical principles of the Christian life](#) - page 18)

The Will to Do

If any man willeth to do His will ... (rv)

In John 7:17, our Lord is not so much laying down the principle that obedience is the gateway to knowledge, as specifically stating that the only way to know whether or not His teaching is of God is conditioned by obedience. The only way to know is to will to do His will.

(a) Think

The only way to progress in spiritual matters is to think voluntarily. A great amount of stuff we call thinking is not thinking, but merely reverie or meditation. Thinking is a voluntary effort, and in the initial stages it is never easy; voluntary effort must be made to keep the mind on some particular line. The teaching of some of the Higher Christian Life* movements is apt to put thinking out of it altogether. According to that teaching we have to be semi-swooning invalids in the power of God, letting the Spirit of God take us as so much driftwood, and all our impulses and dreams are taken to be the will of God. When we become spiritual we have to exercise the power of thinking to a greater degree than ever before. We starve our mind as Christians by not thinking. If we are going to succeed in the natural world we must think voluntarily about things, and it is the same in the spiritual world. In order to think we must stop wool-gathering, check our impulses and set the mind on one line.

(b) Think Habitually

Habit is a mechanical process of which we have ceased to become conscious. The basis of habit is always physical. A habit forms a

pathway in the material stuff of the brain, and as we persist in thinking along a certain line we hand over a tremendous amount to the machine and do things without thinking. Habit becomes second nature. "Habit a second nature! Habit is ten times nature!" (Duke of Wellington). For instance, when you begin to use a muscle in a particular way, it hurts badly, but if you keep on using that muscle judiciously it will get beyond hurting until you are able to use it with mechanical precision. The same thing is true in regard to thinking. It is a difficult matter to begin with. If thinking gives you a headache, it is a sign that you have brains. The brain is not ethereal or mystical, it is purely a machine. The thing that is not mechanical is the power of personality which we call thought. At first we find our brains do not work well, they go in jerks, we are bothered with associated ideas; but as we persist in thinking along a particular line our brain becomes the ally of our personality. Not only is our body capable of becoming our best friend, but the places where the body has become used to thinking become a strong assistance also. We infect the places we live in by our ruling habit. If we have made our body the ally of our personality, everything works together to aid our body wherever it is placed. People complain about their circumstances because they have not begun to make their body an ally.

(c) Think Habitually to Do

Our Lord says, in effect, that if any man will habitually think, he will come to know where His teaching comes from. The only way to prove spiritual truth is by experiment. Are we willing to set our mind determinedly to work out habitually what we think is God's will? We talk about justice and right and wrong, are we prepared to act according to what we think? Are we prepared to act according to the justice and the right which we believe to be the character of God? If we are, we shall have no difficulty in deciding whether or not the teaching of Jesus Christ comes from God.

The first moment of thinking alters our life. If for one moment we have discerned the truth, we can never be the same again; we may ignore it, or forget it, but it will not forget us. Truth once discerned goes down into the subconscious mind, but it will jump up in a most awkward way when we least expect it. In the matter of intercession, when we pray for another the Spirit of God works in the unconscious domain of that one's being about which we know nothing, and about which the one we pray for knows nothing, and after a while the conscious life of the one prayed for begins to show signs of softening and unrest, of enquiry and a desire to know something. It seems stupid to think that if we pray all that will happen, but remember to Whom we pray; we pray to a Being Who understands the unconscious depths of a man's personality, and He has told us to pray. The great Master of the human spirit said "Greater works than these shall he do.... And whatsoever ye shall ask in My name, that will I do." This is true also in preaching the word. We may see no result in our congregation, but if we have presented the truth and anyone has seen it for one second, he can never be the same again, a new element has come into his life. It is essential to remember this and not to estimate the success of preaching by immediate results.

Our Lord was always stern with disbelief, i.e., scepticism, because there is always a moral twist about scepticism. Never place an agnostic in the same category as a sceptic. An agnostic is one who says, "There is more than I know, but I have not found anyone who can tell me about it." Jesus is never stern with that attitude; but He is stern with the man who objects to a certain way of getting at the truth because he does not like that way. If a man refuses to try the way Jesus Christ puts before him, he ceases from that second to be an honest doubter; he must try it and put Jesus Christ's teaching to the proof. A man cannot say he is an honest intellectual doubter if he refuses one way of getting at the truth; that is mental immorality.

The Way to Know

he shall know of the teaching ... (rv)

If I find it hard to be a Christian it is a sign that I need the awakening of new birth. Only a spiritually ignorant person tries to be a Christian. Study the life of Jesus Christ and see what Christianity means, and you will find you cannot be a Christian by trying; you must be born into the life before you can live it. There are a great many people trying to be Christians; they pray and long and fast and consecrate, but it is nothing but imitation, it has no life in it. Immediately we have life imparted to us by the Holy Spirit, we realise that it is the very life that was in Jesus that is born into us; we are loosened from the old bondage and find that we can fulfil all the expectations of the life which has been imparted to us. It is a strenuous life of obedience to God, and God has given us bodies through which to work out the life, and circumstances to react against in order to prove its reality.

(a) Intention

Beware of praying about an intention—act. To pray about what we know we should do is to piously push the whole thing overboard and think no more about it. Every intention must be acted out now, not presently, otherwise it will be stamped out. When the intention of an honest soul is grasped by the Spirit of God he will know whether the teaching Jesus gives is of God or not. Am I going to think, and think habitually, and act on what I think, so that the will of God may be performed in me until I know Who Jesus is, and that His teaching is the teaching of God? To know that the teaching of Jesus is of God means that it must be obeyed. It may be difficult to begin with, but the difficulty will become a joy.

(b) Intention and Insight

Intentions are born of listening to others. Whenever we obey an intention, insight into either good or bad is sure to follow. If our intention is in agreement with God and we act on it, we get insight into Who God is. The discernment of right and wrong intentions depends on how we think. There is a spasmodic type of life which comes from never really thinking about things, it is at the mercy of every stray intention. Someone makes an appeal for the Hindoo or the Chinese, and they say, "Oh yes, I will go and preach the gospel there," and they do it in intention. Then someone else says the best thing is to work in the slums, instantly their intention is to work there. Then another person says the best thing is to study in a Bible school, and they do that in intention. They are creatures of impulse, there is no real thinking along God's line, no acting on their intention. If you are sufficiently strong-minded you can generate any number of intentions in people and make them think anything you like; if they are not in the habit of thinking for themselves you can always sway them. The power of an evangelist over men and women who do not think is a dangerous thing. That is why it is so perilous to tell people to yield. Don't yield! Keep as stiff a neck as ever you had, and yield to nothing and to no one, unless you know it is the Lord Jesus Christ to Whom you are yielding. Once you go on the yielding line, on the surrendering line and you do not know that it is the Lord Jesus Who is calling for the yielding, you will be caught up by super natural powers that will wield you whether you like it or not. Woe be to you, if, when Jesus has asked us to yield to Him, you refuse; but be sure it is Jesus Christ to Whom you yield, and His demands are tremendous.

The insight that relates us to God arises from purity of heart, not from clearness of intellect. All the education under heaven will never give a man insight into Jesus Christ's teaching, only one thing will, and that is a pure heart, i.e., intentions that go along the right line. Education and scholarship may enable a man to put things well, but they will never give him insight. Insight only comes from a pure-heartedness in working out the will of God. That is why the subject of Divine guidance is so mysterious. "Be ye transformed by the renewing of your mind,"† says Paul, (that is what makes the thinker right), "that ye may prove what is that good, and acceptable, and perfect will of God." You cannot teach another what is the will of God. A knowledge of the will of God comes only by insight into God through acting on the right intention.

(c) Intention and Insight into Instruction

Studying our Lord's teaching will not profit us unless we intend to obey what we know is the immediate present duty. As we listen to certain interpretations of Jesus Christ's statements we do not feel warm to them, though we do not know what is wrong. Whenever the Spirit of God works in our conscious life it is like an intuition—I don't know how I know, but I know. The Holy Spirit witnesses only to His own nature, not to our reason. Jesus said "My sheep hear My voice," not because it is argued to them, but because they have His Spirit. There are statements of Jesus which mean nothing to us just now because we have not been brought into the place where we need to understand them. When we are brought there, the Holy Spirit will bring back a particular word, and as we intend to obey He gives us the insight into it. The Spirit of God never allows us to face spiritual subjects by spiritual curiosity first. We cannot say, "I am going to study the subject of Sanctification or of the Second Coming," we shall make about as much headway as a steamer in a fog. Insight into the instruction of Jesus depends upon our intention to obey what we know to be the will of God. If we have some doctrine or some end of our own to serve, we shall always find difficulty.

The Weighing of Doctrine

... whether it be of God, or whether I speak from Myself. (rv)

(a) Discernment

The reason the Incarnation and the Atonement are not credible to some people is that their disposition is unregenerated. A man may adopt the dogma of the Incarnation and the Atonement upon a basis of authority while his heart is unchanged, with the result that sooner or later the accumulated pride of unregenerate years will rise in revolt and secretly protest that it is incredible. That was the case with the men to whom Jesus is speaking here, and it is the case of hundreds who accept creeds but refuse to act on their belief; the consequence is they fling their creeds overboard and ignore the central test of Christianity, viz., Who is Jesus Christ to me?

The Atonement of our Lord never contradicts human reason, it contradicts the logic of human intellect that has never partaken of regeneration. The understanding of the Atonement depends not on Bible study, not on praying, but on spiritual growth. As we "grow up into Him in all things" we get moral understanding of the mystery of Redemption and understand why Jesus said "Blessed are the pure in heart: for they shall see God." The Spirit of God brings a man to the place where he begins to discern with his heart, not with his head.

Jesus says we shall know, i.e., discern, whether His teaching is of God or not when we do what we know to be His will. We discern according to our disposition. There are moments in life when the little thing matters more than anything else, times when a critical situation depends upon our attitude of mind to another person. If a man is hesitating between obeying and not obeying God, the tiniest thing contrary to obedience is quite sufficient to swing the pendulum right away from the discernment of Jesus Christ and of

God. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ... first be reconciled.... Distempers of mind make all the difference in the discernment of Jesus Christ's teaching. Have I a distempered view about any man or woman on earth? If I have, there is a great deal of Jesus Christ's teaching I do not want to listen to, then I shall never discern His teaching. Once let me obey God and I shall discern that I have no right to an attitude of mind to anyone other than His attitude. If I am determined to know the teaching of Jesus Christ at all costs, I must act on the intention that is stirred in me to do God's will, however humiliating it may be; and if I do, I shall discern.

(b) Discernment of Inspiration

Our Lord's teaching is God-breathed. What makes the difference between the attitude of a spiritual Christian to the teaching of Jesus and that of an unspiritual person? An unspiritual person takes the statements of Jesus to pieces as he would a man's statements, he "annulleth Jesus" (1 John 4:3 rv mg), dissolves Him by analysis; a spiritual Christian confesses "that Jesus Christ is come in the flesh." The basis of membership in the early Church was discernment of Who Jesus is by the revelation of God (see Matthew 16:17–18). All through the test is, Do I know Who Jesus Christ is; do I know that His teaching is of God?

The mystery of the Bible is that its inspiration was direct from God (2 Peter 1:21). To believe our Lord's consciousness about Himself commits me to accept Him as God's last endless Word. That does not mean that God is not still speaking, but it does mean that God is saying nothing different from the Final Word, Jesus Christ; all God says expounds that Word.

(c) Discernment of Inspiration of Christ's Teaching

Is Jesus Christ's teaching God-breathed to me? There is an intention that seeks God's blessings without obeying Jesus Christ's teaching. We are apt to say with sanctimonious piety, "Yes, Jesus Christ's teaching is of God"; but how do we measure up to it? Do we intend to think about it and act on it? Beware of tampering with the springs of your life when it comes to the teaching of Jesus.

Purity of heart, not subtlety of intellect, is the place of understanding. The Spirit of God alone understands the things of God, let Him indwell, and slowly and surely the great revelation facts of the Atonement begin to be comprehended. The Mind of God as revealed in the Incarnation becomes slowly and surely the mind of the spiritual Christian.

John 7:18 "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.

BGT John 7:18 φ αυτο λαλ ν τ ν δ ξαν τ ν δ αν ζητε · δ ζητ ν τ ν δ ξαν το π μψαντος α τ ν ο το ς ληθ ς σ τ ι ν κ α δ ι κ α ν α τ ο κ σ τ ι ν .

KJV John 7:18 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.

NET John 7:18 The person who speaks on his own authority desires to receive honor for himself; the one who desires the honor of the one who sent him is a man of integrity, and there is no unrighteousness in him.

CSB John 7:18 The one who speaks for himself seeks his own glory. But He who seeks the glory of the One who sent Him is true, and there is no unrighteousness in Him.

ESV John 7:18 The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.

NIV John 7:18 He who speaks on his own does so to gain honor for himself, but he who works for the honor of the one who sent him is a man of truth; there is nothing false about him.

NLT John 7:18 Those who speak for themselves want glory only for themselves, but a person who seeks to honor the one who sent him speaks truth, not lies.

NRS John 7:18 Those who speak on their own seek their own glory; but the one who seeks the glory of him who sent him is true, and there is nothing false in him.

NJB John 7:18 When someone speaks on his own account, he is seeking honour for himself; but when he is seeking the honour of the person who sent him, then he is true and altogether without dishonesty.

NAB John 7:18 Whoever speaks on his own seeks his own glory, but whoever seeks the glory of the one who sent him is truthful, and there is no wrong in him.

YLT John 7:18 'He who is speaking from himself his own glory doth seek, but he who is seeking the glory of

him who sent him, this one is true, and unrighteousness is not in him;

GWN John 7:18 Those who speak their own thoughts are looking for their own glory. But the man who wants to bring glory to the one who sent him is a true teacher and doesn't have dishonest motives.

BBE John 7:18 The man whose words come from himself is looking for glory for himself, but he who is looking for the glory of him who sent him -- that man is true and there is no evil in him.

RSV John 7:18 He who speaks on his own authority seeks his own glory; but he who seeks the glory of him who sent him is true, and in him there is no falsehood.

NKJ John 7:18 "He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him.

ASV John 7:18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.

MIT John 7:18 He who speaks on his own authority is concerned with personal glory. But he who seeks the glory of the one who commissioned him is authentic, and no unrighteousness inheres in him.

- **speaks:** John 5:41 8:49,50 1Co 10:31-33 Ga 6:12-14 Php 2:3-5 1Th 2:6 1Pe 4:11
- **seeking the glory:** John 3:26-30 11:4 12:28 13:31,32 17:4,5 Ex 32:10-13 Nu 11:29 Pr 25:27 Mt 6:9
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 23:5-7 "But they (SCRIBES AND PHARISEES) do all their deeds to be noticed by men; for they broaden their phylacteries and lengthen the tassels of their garments. 6 "They love the place of honor at banquets and the chief seats in the synagogues, 7and respectful greetings in the market places, and being called Rabbi by men.

John 5:44 "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?"

TWO WAYS TO SEEK GLORY

Jesus continues to address the astonishment and criticism of the Jews in Jn 7:15, specifically their question of "**How has this man become learned, having never been educated?**" They were criticising Him for speaking on His own authority.

J C Ryle - The meaning seems to be as follows:—"He that undertakes on his own responsibility, and without being sent by God, to speak to men about religion, will naturally seek to advance his own importance, and get honour for himself. Speaking from himself, he will speak for himself, and try to exalt himself. He, on the contrary, who is a true messenger of God, and in whom there is no dishonesty or unrighteousness, will always seek first the glory of the God who sent him." In short, it is one mark of a man being a true servant of God, and really commissioned by our Father in heaven, that he ever seeks his Master's glory more than his own. The principle here laid down is a very valuable one. By it we may test the pretensions of many false teachers of religion, and prove them to be unsound guides. There is a curious tendency in every system of heresy, or unsound religion, to make its ministers magnify themselves, their authority, their importance, and their office. ([John 7 Commentary](#))

He who (present tense - continually) **speaks from himself** (present tense - continually) **seeks** ([zeteo](#)) **his own glory** ([doxa](#)) - You cannot seek your glory and God's glory. The Westminster Catechism says the chief end of man is to glorify God! As a practical application how sad to be seeking one's own glory instead of seeking the Glorious One! Even the Jews would have to agree with the general truth of Jesus' statement, for when they taught, they would cite the authority of "*rabbi so-and-so*." They considered Jesus to be arrogant because "He was teaching them as **one having authority**, and not as their scribes." (Mt 7:29) Every false teacher speaks from himself and seeks his own glory, seeking not to feed the flock, but fleece the flock (cf. Jer. 14:14; 23:16, 21, 26, 32; 27:15; 28:15; 29:9, 31; Neh. 6:10-12; Ezek. 13:2, 6, Mic 3:5, 11, Isa 56:11, Ezek 34:2-3).

THOUGHT - The person who advances his original ideas seeks to glorify himself even if that is not the underlying motive (though it often is). It strikes me that this is the purpose of many books, even Christian books, which is why we should always focus our attention of the Book of books which has one goal and that is to glorify God Who Alone deserves the glory! Whenever I read a Christian book, one of the first things I do is scan the pages for Scriptural references. If I find none or only a small number, I generally won't take time to

read the book. This is not to say that every Christian book without obvious Scriptural references is not worthwhile, for clearly there are exceptions.

A T Robertson on the teacher **who speaks from himself** - This kind of teacher is self-taught, pushes his own ideas, presses his own claims for position and glory, "blows his own horn" as we say. Jesus is the other type of teacher, seeks the glory of the one who sent him, whose herald and ambassador he is.

D A Carson - The maxims of this verse not only confirm that Jesus is a man of truth, but they exhibit the real reason why his opponents are unable to assess him rightly. The one who prides himself on being his own man, on speaking on his own, has his ego bound up with his witness, and so at least in part he speaks to gain honour ([doxa](#); cf. notes on Jn 1:14) for himself. Jesus is quite unlike that. He is totally committed to working for the honour (doxa) of the one who sent him. As a result he can be trusted. He is neither a religious charlatan nor a respected religious leader with inevitably mixed motives. He is as trustworthy as his motives are unmixed. If Jesus were simply trying to persuade others to his views, he would seek whatever means seemed most effective. In fact he has utterly rejected such pragmatism (Jn 7:3–8) in favour of his Father's agenda. (Borrow [The Gospel according to John](#))

J C Ryle - a self-exalting spirit in ministers of religion is entirely opposed to the mind of Christ. The wisdom and truth of this sentence will be evident at once to any reflecting mind. The minister truly called of God will be deeply sensible of his Master's majesty and his own infirmity, and will see in himself nothing but unworthiness. He, on the other hand, who knows that he is not "inwardly moved by the Holy Ghost," will try to cover over his defects by magnifying himself and his office. **The very desire to exalt ourselves is a bad symptom. It is a sure sign of something wrong within.** Does any one ask illustrations of the truth before us? He will find them, on the one side, in the Scribes and Pharisees of our Lord's times. If one thing more than another distinguished these unhappy men, it was their desire to get praise for themselves.—He will find them, on the other side, in the character of the Apostle St. Paul. The keynote that runs through all his Epistles is personal humility and zeal for Christ's glory:—"I am less than the least of all saints—I am not meet to be called an Apostle—I am chief of sinners—we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." (Ephes. 3:8; 1 Cor. 15:9; 1 Tim. 1:15; 2 Cor. 4:5.) Does any one ask for a test by which he may discern the real man of God from the false shepherd in the present day? Let him remember our Lord's weighty words, and notice carefully what is the main object that a minister loves to exalt. Not he who is ever crying,—“Behold the Church! behold the Sacraments! behold the ministry!” but he who says,—“Behold the Lamb!”—is the pastor after God's own heart. Happy indeed is that minister who forgets self in his pulpit, and desires to be hid behind the cross. This man shall be blessed in his work, and be a blessing. ([John 7 Commentary](#))

THOUGHT - If you are a teacher, test yourself as to your "quality". (1) Does your teaching come from God. We're not speaking of new revelation, because [the canon is closed](#). We are speaking of 2Ti 3:16+ type teaching, not man centered (What do YOU think about this text?) but God centered (What does this text mean and how will I order my steps accordingly?). As best you can, do you take your students to the pure milk of the Word, because that is the **ONLY WAY** they will grow in respect to salvation (progressive sanctification) (1Pe 2:2+)? (2) Who receives the glory? You or God? Simple tests, but they make a profound impact on the supernatural effect of your teaching.

But - Term on contrast. Self glory is now contrasted with God's glory.

He who is seeking ([zeteo](#) in present tense) **the glory** ([doxa](#) in present tense) **of the One Who sent Him, He is true**([alethes](#)), **and there is** (absolute negation) **no unrighteousness** ([adikia](#)) **in Him** - Jesus is giving the Jews a description of **Himself**. Note three characteristics of the teacher sent from God - (1) His goal is God's glory, (2) he teaches the truth (and nothing but the truth, "so help Him God" or better "with the help of God's Spirit") and (3) has no unrighteousness, no falsehood, and is without dishonesty. Jesus fulfilled all three characteristics and certainly had no intention of leading people astray, a charge some of the Jews were throwing at Jesus (cf Jn 7:12).

THOUGHT - Given the fact that Paul commanded us to continually imitate Jesus (1Co 11:1+), as teachers called by God out of darkness into His marvelous light to proclaim His Light (the Son-light, the Gospel-light, not the "Gospel-lite"!), enabled by His Spirit and His Word are we (am I) striving to meet these three criteria of a God sent teacher? We will never achieve perfection, but this should constantly be our direction, as guided and enabled by the Word and the Spirit, for the glory of God. Let it be so Lord for all the teachers who read these words. In Jesus' Name. Amen (And by the way we are ALL teachers in some capacity, so no one gets a pass on this. As Christ followers others are always watching our actions and listening to our words, and if they are Christocentric and Bibliocentric words and actions, then we are teaching them something about the glory of our great God. What a high and holy privilege each of us have been divinely given. When He comes, may our Lord find each of us as His faithful stewards, so that the words we hear from His lips are "Well done, my good and faithful doulous.")

William MacDonald - Jesus was the only One of whom such words could be spoken. Every other teacher has had some selfishness mixed in his service. It should be the ambition of every servant of the Lord to glorify God rather than self. (Borrow [Believer's Bible Commentary](#))

THOUGHT - Have you ever listened to religious speakers and wondered if they were telling the truth? Test them: (1) Their words should agree with, not contradict, the Bible; (2) their words should point to God and his will, not to themselves. (Borrow [Life Application Study Bible](#))

Colin Kruse - Such a statement applies to a person's agent or representative. If the agent is 'a man of truth', he will act only for the honour of his principal, and in that case it may be said 'there is nothing false about him'. On the lips of Jesus, however, 'the one who sent him' refers to the Father. Jesus claimed he worked for the Father's honour alone, and therefore he was 'a man of truth' and there was 'nothing false about him'. Literally rendered, this last clause would read, '**there is no unrighteousness in Him**'—something implied by Jesus later when he challenged 'the Jews': 'Can any of you prove me guilty of sin?' (Jn 8:46). ([The Gospel according to John : an introduction and commentary](#))

Merrill Tenney - The concluding phrase of Jn 7:18 emphasizes the sincerity of the man who seeks not his own reputation, but also that of the one who sent him. Falsehood and unrighteousness cannot be found in Him. This selflessness leads straight to the knowledge of God. Perhaps this dictum could be called a parallel of the Beatitude: "Blessed are the pure in heart, for they shall see God." (Mt 5:8+). (Borrow [John the Gospel of Belief: An Analytic Study of the Text](#)- Page 133)

Utley on there is **no unrighteousness in Him** - Jesus could die in our place because He did not need to die for His own sin (2 Cor. 5:21). Jesus' sinlessness is a crucial theological issue. The issue is expressed often and in different ways. (1) Luke 23:41 (2) John 6:69; 7:18; 8:46; 14:30 (3) 2 Cor. 5:21 (4) Heb. 4:15; 7:26; 9:14 (5) 1 Pet. 1:19; 2:22 (Isa. 53:9) (6) 1 John 2:29; 3:5,7

Glory (1391) **doxa** from **dokeo** = to think) in simple terms means to give a proper opinion or estimate of something. Glory is something that is a source of honor, fame, or admiration. It describes renown, a thing that is beautiful, impressive, or worthy of praise. It follows that the **glory** of God expresses all that He is in His Being and in His nature, character, power and acts. He is glorified when He is allowed to be seen as He really is. To be where God is will be glory. To be what God intended will be glory. To do what God purposed will be glory. **Charles Ryrie** says that the **glory of God** "is the manifestation of any or all of His attributes. In other words, it is the displaying of God to the world. Thus, things which glorify God are things which show the characteristics of His being to the world. I like the way Puritan writer **Thomas Watson** described God's glory - Glory is the sparkling of the Deity... We may see God's glory blazing in the sun and twinkling in the stars ([Ps 19:1](#))... A sight of God's glory humbles. The stars vanish when the sun appears.

Doxa in John's writings - Jn. 1:14; Jn. 2:11; Jn. 5:41; Jn. 5:44; Jn. 7:18; Jn. 8:50; Jn. 8:54; Jn. 9:24; Jn. 11:4; Jn. 11:40; Jn. 12:41; Jn. 12:43; Jn. 17:5; Jn. 17:22; Jn. 17:24; Rev. 1:6; Rev. 4:9; Rev. 4:11; Rev. 5:12; Rev. 5:13; Rev. 7:12; Rev. 11:13; Rev. 14:7; Rev. 15:8; Rev. 16:9; Rev. 18:1; Rev. 19:1; Rev. 19:7; Rev. 21:11; Rev. 21:23; Rev. 21:24; Rev. 21:26

True (227) **alethes** from a = negates + letho [from lanthano] = to escape notice, be hid; See related word aletheia) is an adjective which literally describes that which does not escape notice. Thus alethes describes that which is manifest, that which is unconcealed, that which conforms to reality (and thus is genuine), that which is in accordance with facts, that which is real (authentic, not imaginary). Alethes is used to describe Jesus several times in the Gospels - Mt 22:16; Mk 12:14; Jn 7:18. Alethes describes that which is true, sincere, real, correct, faithful, trustworthy, genuine, veracious. Alethes can mean loving or speaking the truth (truthful) (Mt 22:16, Mk 12:14, Jn 7:18, 2Cor 6:8). God Himself is referred to as true (Jn 3:33, 8:26, Ro 3:4). Other things described as true include testimony (Jn 5:31,32, 8:13, 14, Jn 19:35, 21:24, 3Jn 1:12), grace (1Pe 5:12), proverb (2Pe 2:22), true commandment (1Jn 2:8). Alethes describes that which conforms to reality, that which is unconcealed, that which is manifest, that which is in accordance with facts, that which is characterized by reality (and thus is genuine), that which is real (authentic, not imaginary). Alethes is used to describe Jesus several times in the Gospels - Mt 22:16; Mk 12:14; Jn 7:18.

Alethes in NT - 26x/25v real(1), true(21), truly(1), truth(1), truthful(2). - most often used by John - Matt. 22:16; Mk. 12:14; Jn. 3:33; Jn. 4:18; Jn. 5:31; Jn. 5:32; Jn. 6:55; Jn. 7:18; Jn. 8:13; Jn. 8:14; Jn. 8:17; Jn. 8:26; Jn. 10:41; Jn. 19:35; Jn. 21:24; Acts 12:9; Rom. 3:4; 2 Co. 6:8; Phil. 4:8; Tit. 1:13; 1 Pet. 5:12; 2 Pet. 2:22; 1 Jn. 2:8; 1 Jn. 2:27; 3 Jn. 1:12

Unrighteousness (iniquity (93) **adikia** from **a** = not + **dikê** = right) is a condition of not being right, whether with God, according to the standard of His holiness and righteousness or with man, according to the standard of what man knows to be right by his conscience. **Friberg** says **adikia** is "generally disregard for what is right; (1) as disregard for divine law unrighteousness, wrongdoing (Heb 8.12), correlated with anomia (lawlessness, wickedness) and opposite dikaiosune (righteousness, uprightness); (2) as disregard for human rights injustice, unrighteousness, violation of justice (Ro 1.18); (3) as disregard for the respect and

obedience due to God wickedness, unrighteousness, wrongdoing (1Jn 1.9 = " cleanse us from all **unrighteousness.**"), correlated with hamartia (sin); (4) as disregard for truth wrong, evil (1Co 13.6), opposite aletheia (truth) (Borrow [Analytical Lexicon of the Greek New Testament](#)) In secular Greek **adikia** referred to unjust acts, or to deeds which caused personal injury. Rather than a general concept of injustice, this word was taken, in the writings of Plato, to mean an unjust act which injures a specific person. Such an act was not necessarily a violation of some specific law, but rather an affront against the just order of society. Among the acts which fell into this category were theft, fraud, and sexual crimes. Later this word came to mean a neglect of duty toward the pagan gods. The [Septuagint \(LXX\)](#) used this word to describe social sins, those deeds which violated human relations or the political order of society. Among these injustices were deceit, fraud, and lying.

John 7:19 "Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?"

BGT John 7:19 Ο Μωϋσ ς δ δωκεν μ ν τ ν ν μον; κα ο δε ς ξ μ ν ποιε τ ν ν μον. τ με ζητε τε ποκτη ναι;

KJV John 7:19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

NET John 7:19 Hasn't Moses given you the law? Yet not one of you keeps the law! Why do you want to kill me?"

CSB John 7:19 Didn't Moses give you the law? Yet none of you keeps the law! Why do you want to kill Me?"

ESV John 7:19 Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?"

NIV John 7:19 Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"

NLT John 7:19 Moses gave you the law, but none of you obeys it! In fact, you are trying to kill me."

NRS John 7:19 "Did not Moses give you the law? Yet none of you keeps the law. Why are you looking for an opportunity to kill me?"

NJB John 7:19 Did not Moses give you the Law? And yet not one of you keeps the Law! 'Why do you want to kill me?'

NAB John 7:19 Did not Moses give you the law? Yet none of you keeps the law. Why are you trying to kill me?"

YLT John 7:19 hath not Moses given you the law? and none of you doth the law; why me do ye seek to kill?'

GWN John 7:19 Didn't Moses give you his teachings? Yet, none of you does what Moses taught you. So why do you want to kill me?"

BBE John 7:19 Did not Moses give you the law? Even so, not one of you keeps the law. Why have you a desire to put me to death?

RSV John 7:19 Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?"

NKJ John 7:19 "Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?"

ASV John 7:19 Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?

MIT John 7:19 Did not Moses give you the law? But none of you meets its demands. Why do you seek to murder me?"

- **not:** John 1:17 Jn 5:45 Jn 9:28,29 Ex 24:2,3 De 33:4 1:17 Ac 7:38 Ga 3:19 Heb 3:3-5
- **yet:** Mt 23:2-4 Ro 2:12,13,17-29 3:10-23 Ga 6:13
- **Why:** John 7:25 5:16,18 10:31,32,39 11:53 Ps 2:1-6 Mt 12:14 Mt 21:38 Mk 3:4,6
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 5:18 For this reason therefore **the Jews were seeking all the more to kill Him**, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

John 7:1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

Romans 2:17-20 But if you bear the name "Jew" and rely upon the Law and boast in God, 18 and know His will and approve the things that are essential, being instructed out of the Law, 19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness, 20 a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth,

JESUS' SENTENCE: LAWBREAKERS!

In light of Jesus' description of Himself in Jn 7:18 (seeking God's glory, a Man Who is true and speaks truth, a Man without unrighteousness), He now confronts the Jews who do not keep the law and in fact are the antithesis of Himself - they are seeking their own glory, speaking falsehoods, and filled with sin.

Colin Kruse adds "Jesus' opponents prided themselves on knowing God's will already because they knew Moses' law (see Jn 9:28-29; Ro. 2:17-20)." (Borrow [The Gospel According to John : An Introduction and Commentary](#))

Did not Moses give you the Law - Give is in the perfect tense emphasizing the result of the past giving and their present possession. This question is rhetorical for the Jews would answer "Of course Moses gave us the Law." As they used to say at Westpoint Military Academy when someone did wrong and was accused, "No excuse sir!" The Jews had no excuse. They had perverted the primary purpose of the Law which was to be like a mirror which they looked into revealing the dirt on their face (sin in their heart). See [Purpose of the Law](#)

J C Ryle - We learn, lastly, in this passage, the danger of forming a hasty judgment. The Jews at Jerusalem were ready to condemn our Lord as a sinner against the law of Moses, because He had done a miracle of healing on the Sabbath-day. They forgot in their blind enmity that the fourth commandment was not meant to prevent works of necessity or works of mercy. A work on the Sabbath our Lord had done, no doubt, but not a work forbidden by the law. And hence they drew down on themselves the rebuke, "Judge not according to the appearance, but judge righteous judgment." ([John 7 Commentary](#))

MacArthur adds that the Jews "refused to allow the Law to do its intended work of convicting them and humbling them and driving them to repentance and faith in Jesus. He was the end of the Law (Rom. 10:4). 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." (See [John Commentary](#))

And yet none of you carries out (poieo) the Law? - NLT = "Moses gave you the law, but none of you obeys it!" **None** is [oudeis](#) signifying absolutely none of you! Jesus question is a frontal attack on the Jews. **Carries out (poieo)** is in the present tense indicating that they failed to do this as their habitual practice. The Jews claimed to be disciples of Moses and possessors of the Law, but they failed to continually practice the Law. The Pharisees prided themselves on keeping the ridiculous rules they had added to the Law of Moses. Jesus' accusation that they did not habitually keep the Law of Moses would have been a dagger in their hearts! One can imagine their heart rate accelerating and their blood pressure rising (I am a physician)!

Why do you seek (zeteo) to kill (apokteino) Me - NLT = "In fact, you are trying to kill me." Jesus now proceeds to give them proof of the fact that they did not carry out the Law. Exodus 20:13 specifically says "You shall not murder!" Jesus knows that they want to kill Him (Jn 5:18, Jn 7:1) and He knows why they want to kill Him. Recall in John 7:17 Jesus referred to anyone who was willing to do God's will would understand Jesus' teaching. But here we see they seek to commit murder, so it is clear they were not willing to do God's will. In other words they had not submitted to God's will in the Law of Moses in regard to "You shall not murder!". So we are not surprised that they failed to understand Jesus' teaching!

In John 8:40+ Jesus declared to the Jews who "believed" in Him (Jn 8:30) "But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do."

Guzik - Jesus just stated that He was absolutely sinless and true, always seeking the glory of God in heaven (John 7:18). In contrast to Jesus, the religious leaders did not keep the law. They had the law (Did not Moses give you the law), but did not keep it. In following the thought of Jesus, He said something like this: "I am sinless and none of you keep the law. Why then do you seek to kill Me? You are the ones guilty under the law, not I."

John MacArthur - They prided themselves on being disciples of Moses (Jn 9:28; cf. Jn 5:45; Mt 23:2), yet their treatment of Jesus was an outrage before the God who gave the Law and sent His Son to deliver them from its curse (cf. Mt 23:2-4; Ro 2:23-24). Specifically, they were seeking to murder the Lord, proving themselves to be blasphemous and unworthy descendants not only of

Moses, but also of Abraham (Jn 8:40). They were blind to the truth of their own Scriptures, as Jesus indicated on several occasions (cf. Jn 5:39; Lk 16:29; 24:27). (See [John Commentary](#))

[A T Robertson](#) - They marvelled at Christ's "ignorance" and boasted of their own knowledge of the law of Moses. And yet they violated that law by not practising it. A sudden and startling question (**Why do you seek to kill Me?**) as an illustration of their failure to do the law of Moses. Jesus had previously known (John 5:39, 45-47) that the Jews really rejected the teaching of Moses while professing to believe it. On that very occasion they had sought to kill him (John 5:18), the very language used here. Apparently he had not been to Jerusalem since then. He undoubtedly alludes to their conduct then and charges them with the same purpose now.

John 7:20 The crowd answered, "You have a demon! Who seeks to kill You?"

BGT John 7:20 πεκρθη· χλος· δαιμνιον· χεις· τς σε ζητε· ποκτε ναι;

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

NET John 7:20 The crowd answered, "You're possessed by a demon! Who is trying to kill you?"

CSB John 7:20 "You have a demon!" the crowd responded. "Who wants to kill You?"

ESV John 7:20 The crowd answered, "You have a demon! Who is seeking to kill you?"

NIV John 7:20 "You are demon-possessed," the crowd answered. "Who is trying to kill you?"

NLT John 7:20 The crowd replied, "You're demon possessed! Who's trying to kill you?"

NRS John 7:20 The crowd answered, "You have a demon! Who is trying to kill you?"

NJB John 7:20 The crowd replied, 'You are mad! Who wants to kill you?'

NAB John 7:20 The crowd answered, "You are possessed! Who is trying to kill you?"

YLT John 7:20 The multitude answered and said, 'Thou hast a demon, who doth seek to kill thee?'

GWN John 7:20 The crowd answered, "You're possessed by a demon! Who wants to kill you?"

BBE John 7:20 The people said in answer, You have an evil spirit: who has any desire to put you to death?

RSV John 7:20 The people answered, "You have a demon! Who is seeking to kill you?"

NKJ John 7:20 The people answered and said, "You have a demon. Who is seeking to kill You?"

ASV John 7:20 The multitude answered, Thou hast a demon: who seeketh to kill thee?

MIT John 7:20 The crowd replied, "You are crazy. Who is trying to kill you?"

- **You:** John 8:48,52 Jn 10:20 Mt 10:25 Mt 11:18,19 Mt 12:24 Mk 3:21-22,30 Ac 26:24
- John 7 Resources - Multiple Sermons and Commentaries

Related Passage:

John 5:18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.

Mark 3:21-22 When His own people heard of this, they went out to take custody of Him; for they were saying, "He has lost His senses." 22 The scribes who came down from Jerusalem were saying, "**He is possessed by Beelzebul,**" and "He casts out the demons by the ruler of the demons."

John 8:48 (MORE ACCUSATIONS OF JESUS BEING DEMON POSSESSED!) The Jews answered and said to Him, "**Do we not say rightly that You are a Samaritan and have a demon?**"

John 8:52 (MORE ACCUSATIONS OF JESUS BEING DEMON POSSESSED!) The Jews said to Him, '**Now we know that You have a demon.** Abraham died, and the prophets also; and You say, 'If anyone keeps My word, he will never taste of death.'

John 10:20 (MORE ACCUSATIONS OF JESUS BEING DEMON POSSESSED!) Many of them were saying, "**He has a demon and is insane.** Why do you listen to Him?"

Matthew 11:18; 19 "For John came neither eating nor drinking, and they say, '**He has a demon!**' 19 "The Son

of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

Matthew 12:24 But when the Pharisees heard this, they said, "This man casts out demons only by **Beelzebul the ruler of the demons.**"

CROWD INSTANTLY REPUDIATES JESUS' CHARGE

The crowd answered, "You have a demon ([daimonion](#))! - They are addressing Jesus' statement that they are seeking to kill Him! Technically **the crowd** was committing blasphemy accusing Him of having a demon, but presumably they (the pilgrims who had come from out of town to the feast) were doing so out of ignorance. **The crowd** composed of pilgrims from all parts of Israel for the feast were ignorant of their leaders' plotting to kill Jesus. They express their disbelief that Jesus would utter such the charge in Jn 7:19, reasoning that surely an evil spirit had disturbed His mind (that He was beside Himself and/or mad) and given Him the false idea that He was being persecuted. Sadly even the common people would capitulate to the murderous desires of their leaders, Mark recording "the chief priests stirred up the crowd to ask him to release Barabbas for them instead." (Mk 15:11+). And this is not the last time in John's gospel Jesus will be accused of having a demon (Jn 10:20)!

A T Robertson on the crowd - Outside of Jerusalem (the Galilean crowd as in John 7:11-12) and so unfamiliar with the effort to kill Jesus recorded in John 5:18. It is important in this chapter to distinguish clearly the several groups like the Jewish leaders (John 7:13, 15, 25-26, 30, 32, etc.), the multitude from Galilee and elsewhere (John 7:10-13, 20, 31, 40, 49), the common people of Jerusalem (John 7:25), the Roman soldiers (John 7:45-46).

John Heading - Elsewhere, He recalled that the people accused John the Baptist of having a demon (Luke 7:33) Through not wishing to recognise the divine power possessed by the Lord, on one occasion the Pharisees declared that it was by Beelzebub, the prince of the demons, that He cast out demons (Matt 12:24), leading to the parables in Matt 13 when the Lord sought to hide the truth from such evil men. These blasphemous accusations continued in John 8:48, 52; 10:20. ([What the Bible Teaches - John](#))

Who seeks ([zeteo](#)) to kill ([apokteino](#)) You? - To these pilgrims (who had not yet fallen to the level of the evil intentions of their Jewish leaders) it was unthinkable that anyone would seek to kill Him. Imagine the murderous Jewish leaders standing by silently with the eyes of the crowd searching their faces.

Colin Kruse - The crowd appear ignorant of their leaders' plans (Jn 5:18; 7:1). They took Jesus' statement about people wanting to kill him as evidence of the paranoia of a demon-possessed person. (Borrow [The Gospel According to John : An Introduction and Commentary](#))

John 7:21 Jesus answered them, "I did one deed, and you all marvel.

BGT John 7:21 περὶ θῆ ἡσο ῥ κα ε πέν α το ς· ν ργον πο ἡσα κα π ντες θαυμ ζετε.

KJV John 7:21 Jesus answered and said unto them, I have done one work, and ye all marvel.

NET John 7:21 Jesus replied, "I performed one miracle and you are all amazed.

CSB John 7:21 "I did one work, and you are all amazed," Jesus answered.

ESV John 7:21 Jesus answered them, "I did one work, and you all marvel at it.

NIV John 7:21 Jesus said to them, "I did one miracle, and you are all astonished.

NLT John 7:21 Jesus replied, "I did one miracle on the Sabbath, and you were amazed.

NRS John 7:21 Jesus answered them, "I performed one work, and all of you are astonished.

NJB John 7:21 Jesus answered, 'One work I did, and you are all amazed at it.

NAB John 7:21 Jesus answered and said to them, "I performed one work and all of you are amazed

YLT John 7:21 Jesus answered and said to them, 'One work I did, and ye all wonder,

GWN John 7:21 Jesus answered them, "I performed one miracle, and all of you are surprised by it.

BBE John 7:21 This was the answer of Jesus: I have done one work and you are all surprised at it.

RSV John 7:21 Jesus answered them, "I did one deed, and you all marvel at it.

NKJ John 7:21 Jesus answered and said to them, "I did one work, and you all marvel.

ASV John 7:21 Jesus answered and said unto them, I did one work, and ye all marvel because thereof.

MIT John 7:21 Jesus answered them, "I did one work and everyone was astounded by it.

- **I have:** John 5:9-11
- John 7 Resources - Multiple Sermons and Commentaries

Related Passage:

John 5:9-11+ Immediately the man became well, and picked up his pallet and began to walk. Now it was the Sabbath on that day. 10 So the Jews were saying to the man who was cured, "It is the Sabbath, and it is not permissible for you to carry your pallet." 11 But he answered them, "He who made me well was the one who said to me, 'Pick up your pallet and walk.'"

JESUS RECALLS THE HEALING AT THE POOL OF BETHESDA

Jesus recalls this miracle of healing on the Sabbath as a pivotal one, because it stirred the hatred of the Jewish leaders against Him to the point that they then actively began to plot His murder. Note that Jesus does not even respond to the crowd's statement that He has a demon. In other words, He does not deny His accusation that the rulers were seeking to kill Him.

Lenski - In Jn 7:19 Jesus addresses only the rulers; now He ignores them—He is done with them. (BORROW [The Interpretation of St. John's Gospel](#))

Jesus answered them, "I did ([poieo](#)) one deed ([ergon](#)), and you all (present tense - continually) marvel ([thaumazo](#)) - While Jesus is addressing the whole crowd, He is especially targeting the Jewish leaders. Jesus had performed many deeds, but (from the following context Jn 7:22, 23) the **deed** that had stirred the hatred of Jewish leaders was his healing of the lame man on the Sabbath day (Jn 5:1-9+). Recall that instead of believing Jesus was the Messiah, the leaders were persecuting Him and "seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God." (ED: TANTAMOUNT TO BLASPHEMY TO THEM) (Jn 5:18)

Later John sums up their fatal mental malady writing "though He had performed **so many signs before them**, yet (TRAGIC TERM OF CONTRAST) they were (ou - absolutely) not believing in Him." (Jn 12:37+) They were guilty of high crimes against God and Jesus Who declared "If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well." (Jn 15:24)

D A Carson - That one work (Jn 5:1-11+) evoked astonishment—not the astonishment that leads to praise, but the astonishment that someone would actually tell another to carry his mat on the Sabbath day, openly flouting the accepted norms for Sabbath conduct. (Borrow [The Gospel according to John](#))

Rodney Whitacre on **marvel** - They had been **astonished**, not in the sense of giving God glory, but in the sense that they were scandalized, some to the point of seeking his death (Jn 5:16–18). This response is unjustified even on the basis of the law, as Jesus now demonstrates in good rabbinic fashion. ([Jesus Reveals Himself as a Disciple of God. Not of the Rabbis Jn 7:14-24](#))

John 7:22 "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.

BGT John 7:22 δι το το Μωϋσ ς δ δωκεν μ ν τ ν περιτομ ν- ο χ τι κ το Μωϋσ ως στ ν λλ κ τ ν πατ ρων- κ α ν σαββ τ περιτ μνετε νθρωπων.

KJV John 7:22 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.

NET John 7:22 However, because Moses gave you the practice of circumcision (not that it came from Moses, but from the forefathers), you circumcise a male child on the Sabbath.

CSB John 7:22 "Consider this: Moses has given you circumcision-- not that it comes from Moses but from the fathers-- and you circumcise a man on the Sabbath.

ESV John 7:22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

NIV John 7:22 Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a child on the Sabbath.

NLT John 7:22 But you work on the Sabbath, too, when you obey Moses' law of circumcision. (Actually, this tradition of circumcision began with the patriarchs, long before the law of Moses.)

NRS John 7:22 Moses gave you circumcision (it is, of course, not from Moses, but from the patriarchs), and you circumcise a man on the sabbath.

NJB John 7:22 Moses ordered you to practise circumcision -- not that it began with him, it goes back to the patriarchs -- and you circumcise on the Sabbath.

NAB John 7:22 because of it. Moses gave you circumcision-- not that it came from Moses but rather from the patriarchs-- and you circumcise a man on the sabbath.

YLT John 7:22 because of this, Moses hath given you the circumcision -- not that it is of Moses, but of the fathers -- and on a sabbath ye circumcise a man;

GWN John 7:22 Moses gave you the teaching about circumcision (although it didn't come from Moses but from our ancestors). So you circumcise a male on a day of worship.

BBE John 7:22 Moses gave you circumcision -- not that it comes from Moses, but from the fathers -- and even on the Sabbath you give a child circumcision.

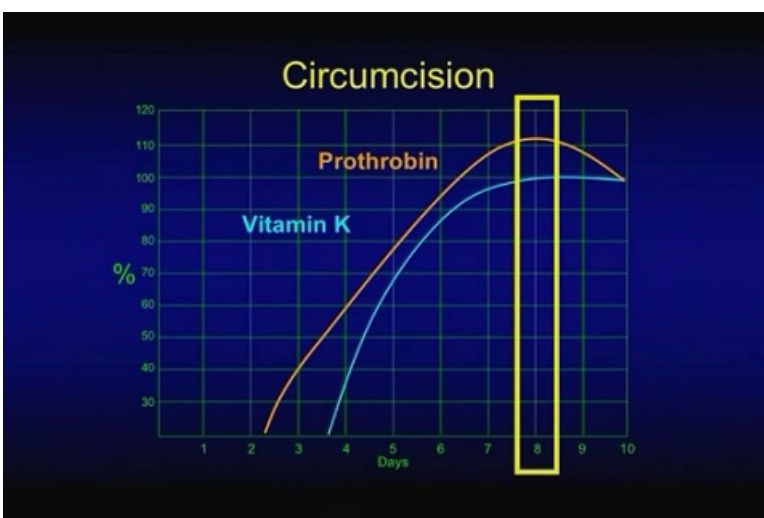
RSV John 7:22 Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man upon the sabbath.

NKJ John 7:22 "Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

ASV John 7:22 Moses hath given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man.

MIT John 7:22 Look at it this way: Moses gave you circumcision, not that it originated with Moses but with the patriarchs, and on the sabbath you circumcise a human being.

- **circumcision:** Ge 17:10-14 Lev 12:3 Ro 4:9-11 Ga 3:17
- John 7 Resources - Multiple Sermons and Commentaries



For this reason - Term of conclusion (like "therefore" or "so" when it is at the beginning of a sentence). **Carson** explains the somewhat difficult phrase "for this reason" (dia touto) this way "The most likely explanation is that **'this'** refers to the work of healing, of the restoration to full health, that Jesus has just referred to, but here considered paradigmatically: it was on account of precisely such thorough renewal that Moses gave the circumcision law. The rest of this verse and all of the next combine to support this

interpretation."

Moses has given (perfect tense) **you circumcision** ([peritome](#)) **(not because it is from Moses, but from the fathers), and on the Sabbath** ([sabbaton](#)) **you circumcise** ([peritemno](#)) **a man** NLT = "But you work on the Sabbath, too, when you obey Moses' law of circumcision. (Actually, this tradition of circumcision began with the patriarchs, long before the law of Moses.)" In other words Jesus is pointing out how the Jews had misinterpreted their own Sabbath regulations. He points out their inconsistency - we can circumcise on Sabbath but You cannot heal on Sabbath!

The Jews thought it was the Law of Moses that gave them circumcision, but parenthetically Jesus says it actually was not from the Law of Moses, but from the patriarchs, specifically the instruction God gave the patriarch Abraham (Ge 17:10-14+). The Law of Moses (400 years later) formalized circumcision as part of the Mosaic code (Ex 12:44ff) adding an important detail that "on the 8th day the flesh of his foreskin shall be circumcised." (Lev 12:3+-see graph above). In medical school we learned that one should not circumcise before the 8th day because the infant's coagulation factors (prothrombin) were not sufficiently developed and thus fatal hemorrhage could result if it was performed before the 8th day. Jesus reminded His antagonists accusing Him of working on and breaking the Sabbath (Ex 20:10+) that they were hypocrites because they would perform circumcision of an infant if it happened to fall on the Sabbath. Thus even by their own "rules" they were performing labor and thus were themselves breaking the Sabbath! (Gotcha!)

Carson adds "The question, then, is which law takes precedence: the command that the child be circumcised on the eighth day, or the prohibition against all regular work on the Sabbath day. Jesus' words record the conclusion: the Jews regularly circumcised their children on the Sabbath, if the Sabbath was the eighth day (cf. Mishnah Shabbath 18:3; 19:2-3; Nedarim 3:11)." (Borrow [The Gospel according to John](#))

John 7:23 "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?"

BGT John 7:23 ε περιτομ ν λαμβ νει νθρωπος ν σαββ τ να μ λυθ ν μο ς Μωϋσ ως, μο χολ τε πι λον νθρωπον γι πο ησα ν σαββ τ ;

KJV John 7:23 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?

NET John 7:23 But if a male child is circumcised on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely well on the Sabbath?

CSB John 7:23 If a man receives circumcision on the Sabbath so that the law of Moses won't be broken, are you angry at Me because I made a man entirely well on the Sabbath?

ESV John 7:23 If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?

NIV John 7:23 Now if a child can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing the whole man on the Sabbath?

NLT John 7:23 For if the correct time for circumcising your son falls on the Sabbath, you go ahead and do it so as not to break the law of Moses. So why should you be angry with me for healing a man on the Sabbath?

NRS John 7:23 If a man receives circumcision on the sabbath in order that the law of Moses may not be broken, are you angry with me because I healed a man's whole body on the sabbath?

NJB John 7:23 Now if someone can be circumcised on the Sabbath so that the Law of Moses is not broken, why are you angry with me for making someone completely healthy on a Sabbath?

NAB John 7:23 If a man can receive circumcision on a sabbath so that the law of Moses may not be broken, are you angry with me because I made a whole person well on a sabbath?

YLT John 7:23 if a man doth receive circumcision on a sabbath that the law of Moses may not be broken, are ye wroth with me that I made a man all whole on a sabbath?

GWN John 7:23 If you circumcise a male on the day of worship to follow Moses' Teachings, why are you angry with me because I made a man entirely well on the day of worship?

BBE John 7:23 If a child is given circumcision on the Sabbath so that the law of Moses may not be broken,

why are you angry with me because I made a man completely well on the Sabbath?

RSV John 7:23 If on the sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the sabbath I made a man's whole body well?

NKJ John 7:23 "If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?"

ASV John 7:23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?

MIT John 7:23 If a person receives circumcision on the sabbath so as not to violate the law of Moses, why are you in consternation over my restoration of an entire man on the sabbath?

- **the Law of Moses will not be broken** - Mt 12:5
- **I made an entire man well on the Sabbath** John 5:8,9,14-16
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 12:5+ (CONTEXT - Mt 12:3-4 JESUS APPEALS TO THE OT EXAMPLE OF DAVID) "Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?"

JESUS DRAWS THE NOOSE TIGHTER!

If a man receives circumcision ([peritome](#)) on the Sabbath ([sabbaton](#)) so that (term of purpose) the Law of Moses will not be broken ([luo](#)) - If is a first class condition assuming what follows is true. With flawless logic, Jesus has painted the religious hypocritical legalists into a proverbial corner! They could not deny His argument that they too performed "work" on the sacred Sabbath. And notice He does not accuse them of breaking the Sabbath.

[A T Robertson](#) - They are punctilious about their (man-made) Sabbath rules and about (God ordained) circumcision on the eighth day. When they clash, they drop the (man-made) Sabbath rule and circumcise.

Swindoll - Circumcision was to take place on the eighth day of life for every male born to Hebrew parents, regardless of the day. This meant that some part of the man-made Sabbath traditions would have to be broken. If the rite of circumcision could override the Sabbath rules, why wouldn't the miraculous, God-orchestrated healing of a desperately infirmed man? (See [Insights on John](#) scroll up/down for more text)

NET Note If a male child is circumcised on the Sabbath so that the law of Moses is not broken The Rabbis counted 248 parts to a man's body. In the Talmud (b. Yoma 85b) R. Eleazar ben Azariah (ca. A.D. 100) states: "If circumcision, which attaches to one only of the 248 members of the human body, suspends the Sabbath, how much more shall the saving of the whole body suspend the Sabbath?" So absolutely binding did rabbinic Judaism regard the command of Lev 12:3 to circumcise on the eighth day, that in the Mishnah m. Shabbat 18.3; 19.1, 2; and m. Nedarim 3.11 all hold that the command to circumcise overrides the command to observe the Sabbath.

Robert Mounce - At best, the law (circumcise on 8th day) is but a gracious indicator of how people should direct their lives in order to conform to the righteous character of their Creator. When Jesus healed the lame man at Bethesda, he was fulfilling a righteous obligation for which the law could only suggest a series of dos and don'ts. Acts of mercy take precedence over the functional nature of law. The latter serves the interests of the former. In Jesus' words, "The Sabbath was made for man, not man for the Sabbath" (Mk 2:27). (See [John - Google Books](#) - scroll up/down for more text)

[David Guzik](#) - If it is permitted (even commanded) to do a negative work (such as cutting away the flesh in circumcision) on the Sabbath, why not a work that brings wholeness?

Law of Moses - Jos. 8:31; Jos. 8:32; Jos. 23:6; 1 Ki. 2:3; 2 Ki. 14:6; 2 Ki. 23:25; 2 Chr. 23:18; 2 Chr. 30:16; Ezz. 3:2; Ezz. 7:6; Neh. 8:1; Dan. 9:11; Dan. 9:13; Mal. 4:4; Lk. 2:22; Lk. 24:44; Jn. 7:23; Acts 13:39; Acts 15:5; Acts 28:23; 1 Co. 9:9; Heb. 10:28

Are you angry with Me because I made an (literally "a whole man") **entire man well** ([hugies](#)) **on the Sabbath** ([sabbaton](#))? - On the word **angry** (*cholao* - only use in NT), [A T Robertson](#) says that it is "Old word from *cholē* (bile, gall)...Only here in NT. So to be mad...Vivid picture of bitter spleen against Jesus for healing a man on the sabbath when they circumcise on the Sabbath." Literally it

means "to be full of black bile!" (See English [gall](#))

Circumcision dealt with only the removal of the foreskin, but Jesus dealt with removal of infirmity from an entire or whole man. Jesus concludes His [Argumentum a fortiori](#), the argument from the lesser (minor surgical procedure of circumcision they would carry out if the 8th day fell on a Sabbath) to the greater (making a man completely well), which left them with no defense or refutation.

In other words, Jesus says if they tolerate the "work" of circumcising a male infant on the Sabbath, how could they object if Jesus healed a man's entire body on the Sabbath? So with flawless logic Jesus accomplished two things - (1) He exposed their legalistic hypocrisy and (2) He proved that in fact it was permissible to carry out good deeds on the Sabbath. One can imagine the Jewish leaders' faces beginning to turn red and their blood pressure rising. They simply had no excuse. Their accusations against Jesus evaporated. Jesus' rhetorical question was meant to convict the Jewish leaders.

Colin Kruse - Jewish scholars used a similar argument in defence of actions necessary to preserve the life of the whole person, which was more important than circumcision, which affects only one member. (*'If circumcision, which affects one of man's two hundred and forty-eight members, supersedes the Sabbath, how much more must his whole body (if his life is in danger of death) supersede the Sabbath? -- Yoma 85b*) Jesus applied their principle more widely—to healing people's whole bodies even when they were not in immediate danger of death. (Borrow [The Gospel According to John : An Introduction and Commentary](#))

John Trapp quipps - "If you may wound a man on the sabbath-day, may not I heal one?"

John 7:24 "Do not judge according to appearance, but judge with righteous judgment."

BGT John 7:24 μ κρ νετε κατ ψιν, λλ τ ν δικα αν κρ σιν κρ νετε.

KJV John 7:24 Judge not according to the appearance, but judge righteous judgment.

NET John 7:24 Do not judge according to external appearance, but judge with proper judgment."

CSB John 7:24 Stop judging according to outward appearances; rather judge according to righteous judgment."

ESV John 7:24 Do not judge by appearances, but judge with right judgment."

NIV John 7:24 Stop judging by mere appearances, and make a right judgment."

NLT John 7:24 Look beneath the surface so you can judge correctly."

NRS John 7:24 Do not judge by appearances, but judge with right judgment."

NJB John 7:24 Do not keep judging according to appearances; let your judgement be according to what is right.'

NAB John 7:24 Stop judging by appearances, but judge justly."

YLT John 7:24 judge not according to appearance, but the righteous judgment judge.'

GWN John 7:24 Stop judging by outward appearance! Instead, judge correctly."

BBE John 7:24 Let not your decisions be based on what you see, but on righteousness.

RSV John 7:24 Do not judge by appearances, but judge with right judgment."

NKJ John 7:24 "Do not judge according to appearance, but judge with righteous judgment."

ASV John 7:24 Judge not according to appearance, but judge righteous judgment.

MIT John 7:24 Do not judge by superficial appearances, but make critical evaluation accurately.

- John 8:15 Dt 1:16,17 16:18,19 Ps 58:1,2 82:2 94:20,21 Pr 17:15 Pr 24:23 Isa 5:23 11:3,4 Jas 2:1,4,9
- John 7 Resources - Multiple Sermons and Commentaries

Statue of Justice is Blindfolded
"Immune" to judging by appearance!

**JESUS' CONCLUDING
COMMAND TO HIS ANTAGONISTS**

Do not judge ([krino](#)) according to appearance, but **judge** ([krino](#)) with righteous ([dikaios](#)) judgment ([krisis](#)) - Appearance is *opsis* which refers to outward or external appearance. In essence He tells them their judgment was wrong, for they had been judging His action by mere appearance. They had only a superficial understanding of the Scriptures. Like we sometimes say they majored on the minors and missed the majors! They missed the truth, deeper intent of many Scriptures (cf. Mt. 23:23; Jn 5:39-40).

No righteous judgment can be come to if appearances decide.

-- Marcus Dods

He commands them to cease their superficial judgment. **Do not judge** is [present imperative with a negative](#) which means to stop doing what you are already doing! They were looking at the outside like Samuel did with Jesse's son in 1Sa 16:7+. It is not righteous judgment to judge a man without truly listening to what He has to say as Nicodemus reminded the Jewish leaders in John 7:51 declaring "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?" The positive command to **judge** is [aorist imperative](#) which calls for an urgent response - do this now! Ultimately, Jesus is actually calling them to change their mind, do an about face, to repent and bring forth fruit (here = *righteous judgment*) according to repentance!

G Campbell Morgan - "We should ever bear in mind that that 'appearance' may be deceitful, and therefore with the love that hopeth all things, we should be ready to give men the benefit of any doubt or any uncertainty that is in our minds."

Charles Swindoll - The "appearance" to which Jesus referred was the symbolic show of righteousness that was undoubtedly impressive in the temple. Jesus called for Jews to ignore fancy robes and big hats in order to discern who was telling the truth by comparing his or her deeds to the commands of Scripture. The deeds of Jesus reflected the grace of God and did not violate the Sabbath. The religious officials condemned this act of mercy because it violated their man-made rules, which they themselves violated each time they circumcised a newborn on the Sabbath. (See [Insights on John](#) scroll up/down for more text)

John MacArthur concludes "In the context, Jesus was urging His hearers to abandon their misconceptions regarding Him and judge His claims with **righteous judgment**. Those who do so will find Him to be exactly who He claimed to be, just as He promised they would (John 7:17). (See [John Commentary](#))

Guzik points out that "They decided that Jesus appeared to be a sinner, and they appeared to be righteous. They were wrong each time, and they needed to judge with righteous judgment instead of only by appearances."

John Heading on the judgment of the Jews regarding Jesus' healing on the Sabbath - Their minds were dull when attitudes were hardened by a built-in cherished tradition. The appearance formed by adherence to the letter should be abandoned by adherence to the spirit behind the word (2 Cor 3:6). ([What the Bible Teaches - John](#))

William MacDonald makes an excellent point - The trouble with the Jews was that they judged things according to outward appearance and not according to inward reality. Their judgment was not righteous. Works which seemed perfectly legitimate when performed by themselves seemed absolutely wrong when performed by the Lord. Human nature always tends to judge according to sight rather than according to reality. The Lord Jesus had not broken the Law of Moses; it was they who were breaking it by their senseless hatred of Him. (Borrow [Believer's Bible Commentary](#))

D A Carson - This appeal has many formal Old Testament parallels (e.g. Dt. 16:18–19; Is. 11:3–4; Zc. 7:9), all of them dealing with the administration of public justice (in the Isaiah passage, under messianic conditions). Jesus' appeal is more personal, eschatological and redemptive. They have misconstrued his character by a fundamentally flawed set of deductions from Old Testament law, an approach that turns out to be superficial, far too committed to 'mere appearances'. If their approach to God's will were one of faith (cf. notes on v. 17), they would soon discern that Jesus is not a Sabbath-breaker, but the one who fulfills both Sabbath and circumcision. In an age when Matthew 7:1 ('Do not judge, or you too will be judged') has displaced John 3:16 as the only verse in the Bible the man in the street is likely to know, it is perhaps worth adding that Matthew 7:1 forbids judgmentalism, not moral discernment. By contrast, John 7:24 demands moral and theological discernment in the context of obedient faith (7:17), while excoriating self-righteous legalism and offering no sanction for censorious heresy-hunting. (Borrow [The Gospel according to John](#))

J C Ryle on **Do not judge according to appearance, but judge with righteous judgment** - The sense of this verse must be sought in connection with the subject of which our Lord has just been speaking. The Jews had condemned our Lord and denounced Him as a sinner against the fourth commandment, because He had done a work on the Sabbath day. Our Lord refers to this and says,—“Judge not the deed I did according to the appearance. I did a work on the Sabbath unquestionably. But what kind of a work was it? It was an act of necessity and mercy, and therefore an act as lawful to be done as circumcision, which you yourselves perform on the Sabbath day. In appearance the Sabbath was broken. In reality it was not broken at all. Judge fair and just and righteous judgment. Do not hastily condemn an action, such as this, without looking below the surface.”.....

THOUGHT - (WHILE THIS IS PASSAGE IS NOT A GENERAL COMMAND AGAINST FORMING SUPERFICIAL JUDGMENTS, THIS PRINCIPLE CAN STILL BE APPLIED GENERALLY) The practical value

of the lesson before us is very great. We shall do well to remember it as we travel through life, and to correct our estimate of people and things by the light which it supplies. We are often too ready to be deceived by an appearance of good. We are in danger of rating some men as very good Christians, because of a little outward profession of religion, and a decent Sunday formality,—because, in short, they talk the language of Canaan, and wear the garb of pilgrims. We forget that all is not good that appears good, even as all is not gold that glitters, and that daily practice, choice, tastes, habits, conduct, private character, are the true evidence of what a man is.—In a word, we forget our Lord's saying,—“Judge not according to the appearance.” We are too ready, on the other hand, to be deceived by the appearance of evil. We are in danger of setting down some men as no true Christians, because of a few faults or inconsistencies, and “making them offenders because of a word.” (Isa. 29:21.) We must remember that the best of men are but men at their very best, and that the most eminent saints may be overtaken by temptation, and yet be saints at heart after all. We must not hastily suppose that all is evil, where there is an occasional appearance of evil. The holiest man may fall sadly for a time, and yet the grace within him may finally get a victory. Is a man's general character godly?—Then let us suspend our judgment when he falls, and hope on. Let us “judge righteous judgment.” In any case let us take care that we pass fair judgment on ourselves. Whatever we think of others, let us beware of making mistakes about our own character. There, at any rate, let us be just, honest, and fair. Let us not flatter ourselves that all is right, because all is apparently right before men. “The Lord,” we must remember, “looketh on the heart.” (1Sa 16:7.) Then let us judge ourselves with righteous judgment, and condemn ourselves while we live, lest we be judged of the Lord and condemned for ever at the last day. (1 Cor. 11:31.) ([John 7 Commentary](#))

John 7:25 So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?"

BGT John 7:25 λεγον ο ν τινες κ τ ν εροσολυμιτ ν· ο χ ο τ ς σπιν ν ζητο σιν ποκτη ναι;

KJV John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

NET John 7:25 Then some of the residents of Jerusalem began to say, "Isn't this the man they are trying to kill?"

CSB John 7:25 Some of the people of Jerusalem were saying, "Isn't this the man they want to kill?"

ESV John 7:25 Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill?"

NIV John 7:25 At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill?"

NLT John 7:25 Some of the people who lived in Jerusalem started to ask each other, "Isn't this the man they are trying to kill?"

NRS John 7:25 Now some of the people of Jerusalem were saying, "Is not this the man whom they are trying to kill?"

NJB John 7:25 Meanwhile some of the people of Jerusalem were saying, 'Isn't this the man they want to kill?'

NAB John 7:25 So some of the inhabitants of Jerusalem said, "Is he not the one they are trying to kill?"

YLT John 7:25 Certain, therefore, of the Jerusalemites said, 'Is not this he whom they are seeking to kill?'

GWN John 7:25 Some of the people who lived in Jerusalem said, "Isn't this the man they want to kill?"

BBE John 7:25 Then some of the people of Jerusalem said, Is not this the man whose death is desired?

RSV John 7:25 Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill?"

NKJ John 7:25 Now some of them from Jerusalem said, "Is this not He whom they seek to kill?"

ASV John 7:25 Some therefore of them of Jerusalem said, Is not this he whom they seek to kill?

MIT John 7:25 Some of those from Jerusalem were saying, "Is not this the one they were seeking to assassinate?"

DBY John 7:25 Some therefore of those of Jerusalem said, Is not this he whom they seek to kill?

NIRV John 7:25 Then some of the people of Jerusalem began asking questions. They said, "Isn't this the man some people are trying to kill?"

- **of Jerusalem:** John 7:10,11
- **Is not:** John 7:20
- John 7 Resources - Multiple Sermons and Commentaries

MOVING ON TO WHO IS THIS MAN?

So - Therefore. Term of conclusion. Ask God what the Spirit is concluding? Why now? etc. You are learning how to read actively (interactively with the Spirit,), rather than passively. In other words, to use a word picture, you are learning to read more like an explorer (looking for hidden treasure) than like a spectator (walking through the exhibition looking at the treasure). You are learning to read interrogatively.

G Campbell Morgan on Jn 7:25-36 - John's "therefore" (**SO**) makes us enquire, Wherefore? What is the reference? Chapter seven is wholly occupied with the visit of Jesus to Jerusalem in connection with the Feast of Tabernacles. He had very largely abandoned Judæa, because Judæa had proved its hostility to Him. We were told, at the beginning of the chapter, that He walked in Galilee, for He did not desire to walk in Judæa, because the Jews sought to kill Him. (Jn 7:1) But now we find that for a time, a comparatively brief one, He went up again to Jerusalem. The account of that visit runs on to the end of chapter ten. We have had the account, in the first movement, of His presence and teaching at the feast, and the problem created by that teaching in the midst of the rulers, so that they marvelled and said, "Whence hath this Man letters, having never learned?" We have considered how He answered them, by telling them that His teaching was not His own, that what He was saying He had received directly from God. That explains the "therefore" which introduces the present section.

The interchange in John 7:14-24 describing Jesus' flawless teaching and argumentation, cause the people to come to a conclusion of wanting to know Who He is. In other words, in light of Jesus shutting down the Jewish leader's accusation of Him as a Sabbath breaker, John 7:25-36 moves on to look at the question "Who is Jesus Christ?" which had arisen earlier in John 7:11-13.

Some of the people of Jerusalem (literally Jerusalemites) **were saying, "Is this not the man whom they are** (present tense - continually) **seeking** ([zeteo](#)) **to kill** ([apokteino](#)) -The Greek sentence expects an affirmative reply (as in Jn 7:19) = "Yes, this is the Man...." They were sure that Jesus was the Man. Notice who is asking the question. **Some of the people of Jerusalem** does not refer to the pilgrims who had come from outside the city for the feast (they were largely ignorant that the leaders were seeking to kill Jesus - Jn 7:20), but refers to the citizens **of Jerusalem** who would likely know that their leaders ("**they**" in this verse of Jn 7:15) were **seeking to kill** Jesus (John noted their desire to kill Jesus in His second visit to Jerusalem - Jn 5:18-).

Newman - The question raised by the people of Jerusalem anticipates a "yes" answer. It is a rhetorical question and may be transformed into a strong declarative statement, for example, "This man is surely the one the authorities are trying to kill" or "... trying to cause to be killed." (USB Handbook - John)

A T Robertson - The people of the city in contrast to the multitude of pilgrims at the feast. They form a separate group. The Greek word (Hierosolumites) is made from Ierosoluma and occurs in Josephus and IV Maccabees. In NT only here and Mark 1:5. These Jerusalem people knew better than the pilgrims the designs of the rulers (Vincent)

Robert Mounce suggests "**The people of Jerusalem**" (the word "Jerusalemites" is found only here and in Mark 1:5 in the whole New Testament) are apparently a third group (PILGRIMS, AUTHORITIES THE OTHER TWO), the Jerusalem mob. They were not the instigators of the plot to arrest Jesus, but they knew about it, as their words here show. (See [The Gospel of John](#))

Lenski writes "The imperfect λεγον (**were saying**) is descriptive; they were most likely a little group and were speaking quietly to each other, certainly not so that either the pilgrims or the rulers heard their remarks. (BORROW [The Interpretation of St. John's Gospel](#))

Charles Ryrie - John 7:25-30. Christ proclaimed aloud, that they were in error in their thoughts about his origin. He was sent of God, who showed himself true to his promises. This declaration, that they knew not God, with his claim to peculiar knowledge, provoked the hearers; and they sought to take him, but God can tie men's hands, though he does not turn their hearts. (BORROW [Ryrie Study Bible](#))

John 7:26 "Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?"

BGT John 7:26 καὶ ὁ δὲ παρρησῶς λαλεῖ καὶ οὐδὲν αὐτὸν λγούσιν. μὴ ποτε ληθῆς γνώσαν οὐρχόντες τί οὗτος σπινχριστὸς;

KJV John 7:26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

NET John 7:26 Yet here he is, speaking publicly, and they are saying nothing to him. Do the rulers really know that this man is the Christ?

CSB John 7:26 Yet, look! He's speaking publicly and they're saying nothing to Him. Can it be true that the authorities know He is the Messiah?

ESV John 7:26 And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?

NIV John 7:26 Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Christ?

NLT John 7:26 But here he is, speaking in public, and they say nothing to him. Could our leaders possibly believe that he is the Messiah?

NRS John 7:26 And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah?

NJB John 7:26 And here he is, speaking openly, and they have nothing to say to him! Can it be true the authorities have recognised that he is the Christ?

NAB John 7:26 And look, he is speaking openly and they say nothing to him. Could the authorities have realized that he is the Messiah?

YLT John 7:26 and, lo, he doth speak freely, and they say nothing to him; did the rulers at all know truly that this is truly the Christ?

GWN John 7:26 But look at this! He's speaking in public, and no one is saying anything to him! Can it be that the rulers really know that this man is the Messiah?

BBE John 7:26 And here he is talking openly and they say nothing to him! Is it possible that the rulers have knowledge that this is truly the Christ?

RSV John 7:26 And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ?

NKJ John 7:26 "But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?"

ASV John 7:26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ?

MIT John 7:26 Just look here. He speaks out in the open, and they are not saying anything to him! Perhaps the leaders know for sure that he is the messiah. Could that be?

- **speaking:** Ps 40:9,10 71:15,16 Pr 28:1 Isa 42:4 50:7,8 Mt 22:16 Ac 4:13 Eph 6:19,20 Php 1:14 2Ti 1:7,8
- **Do:** John 7:48 9:22 11:47-53 12:42 Lu 7:30
- John 7 Resources - Multiple Sermons and Commentaries

THE PERPLEXITY OF THE JERUSALEMITES

Look is strictly speaking the second-person singular imperative of eidon (see, perceive, look) and conveys the idea of "pay attention." The Jerusalemites are perplexed and thus called to each other in their state of perplexity, "**See! Behold!**" The source of their confusion was the absence of hostile action by their Jewish leaders. There He was boldly speaking and they were doing nothing!

He is speaking publicly, and they are saying nothing to Him - Phillips paraphrase "It's amazing—he talks quite openly and they haven't a word to say to him." **Speaking publicly** (boldly - [parrhesia](#), cf Jn 18:20) is the very thing the Jews themselves did not want to do in Jn 7:13 for fear of the Jewish leaders. But remember that Jesus was continually filled with the Spirit Who gave Him a spirit

of boldness (cf Acts 4:31+).

THOUGHT- Could this explain why we are so often fearful to speak boldly of our Beloved, because we are not truly filled with His Spirit? Just wondering!

They refers to the Jewish rulers who were silent, saying nothing and doing nothing to carry out their desire to kill Him. The Jerusalemites were perplexed as to why the leaders did not arrange His arrest (which they did attempt later in Jn 7:32).

John MacArthur uses Jesus' boldness in speaking to summarize a similar pattern in the early church -

Like Jesus, the Spirit-filled early church also displayed supernatural boldness. Acts 4:31 records that "when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness." The Sanhedrin was amazed at the bold confidence of Peter and John (Acts 4:13). Immediately after his conversion Paul spoke "boldly in the name of Jesus," both in Damascus (Acts 9:27) and in Jerusalem (v. 28). Acts 13:46 records that "Paul and Barnabas spoke out boldly and said, 'It was necessary that the word of God be spoken to you first; since you repudiate it and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles.'" The two missionaries "spent a long time [in Iconium] speaking boldly with reliance upon the Lord" (Acts 14:3). Acts 18:26 notes that Apollos "began to speak out boldly in the synagogue." When he arrived in Ephesus, Paul "entered the synagogue and continued speaking out boldly for three months, reasoning and persuading them about the kingdom of God" (Acts 19:8). Imprisoned in Rome, Paul nevertheless was "preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness [parrêsia], unhindered" (Acts 28:31). He later asked the Ephesians, "Pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in proclaiming it I may speak boldly, as I ought to speak" (Eph. 6:19–20). To the Philippians he expressed that same desire: "[It is] my earnest expectation and hope, that I will not be put to shame in anything, but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death" (Phil. 1:20). In his first letter to them, he reminded the Thessalonians, "After we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition" (1 Thess. 2:2). Not only was Paul bold in person (cf. 2 Cor. 3:12), but also in his letters to the churches (cf. Rom. 15:15; 2 Cor. 10:1). (See [John Commentary](#))

A T Robertson - It was sarcasm about the leaders, though an element of surprise on the part of "these shrewd townsmen" (Bernard) may have existed also.

The rulers do not really know ([ginosko](#)) that this is the Christ ([Christos](#) - The Messiah), do they? - NRSV "Can it be that the authorities really know that this is the Messiah?" In Jn 7:25 their question called for a "YES", but here the question demands a "NO". It is like they are saying "no they do not know," but the Jerusalemites will immediately dismiss this question in Jn 7:26.

Know is [ginosko](#) which refers to knowledge gained by experience. The idea is "have they found out that this is the Christ (THE MESSIAH)?" The citizens were not affirming that Jesus was the Christ (MESSIAH), but were trying to account for this strange inactivity of their rulers given the fact that Jesus had in essence put Himself in their power by coming and standing in Temple courts and teaching openly. They are saying "What has happened? Can it be that they have found out that He is the Messiah?" But to reiterate this question calls for a negative reply.

A T Robertson - Negative answer expected by *mē pote* and yet there is ridicule of the rulers in the form of the question.

J C Ryle - There appears to have been a restraining power put on our Lord's enemies at this juncture. (See Jn 5:30.) It certainly seems to have struck the people before us as a remarkable thing, that our Lord should speak out so boldly, openly, and publicly, and yet no effort be made by the rulers to apprehend Him and stop His teaching. No wonder that they asked the question which immediately follows. "Have our rulers changed their mind? Are they convinced at last? Have they really found out that this is truly the Messiah, the Christ of God?" ([John 7 Commentary](#))

Know (1097) [ginosko](#) English derivatives - prognosis, gnostic, Gnosticism) means to acquire information through some modality, as through sense perception (hearing). However **ginosko** involves experiential knowledge, not merely the accumulation of known facts. **Ginosko** is one of the major verbs of the Bible and because of its numerous uses, it is not surprising that Greek lexicographers ascribe a number of nuances of meaning including to get to know, come to understand, to ascertain, to have intimate relations with another, etc. Keep in mind that the basic meaning of **ginosko** is to know by experience. Knowledge possessed through the intellectual process of learning is one thing. Knowledge gained by experience, by an active relationship between the one who knows and the person or thing known, is far superior to the former. **Ginosko** describes the latter quality of knowledge and is what

every Christ follower should desire as their personal, permanent possession regarding the Person of Christ (e.g., see ginosko in [Jn 8:32](#), [Jn 17:3](#), [Php 3:10](#)).

John 7:27 "However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."

BGT John 7:27 ἅλλο τὸν ὄντα ἡμεῖς οἴσμεν πῶθεν ἐστίν· ὁ Χριστὸς ἔρχεται ὃς γινώσκει πῶθεν ἐστίν.

KJV John 7:27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

NET John 7:27 But we know where this man comes from. Whenever the Christ comes, no one will know where he comes from."

CSB John 7:27 But we know where this man is from. When the Messiah comes, nobody will know where He is from."

ESV John 7:27 But we know where this man comes from, and when the Christ appears, no one will know where he comes from."

NIV John 7:27 But we know where this man is from; when the Christ comes, no one will know where he is from."

NLT John 7:27 But how could he be? For we know where this man comes from. When the Messiah comes, he will simply appear; no one will know where he comes from."

NRS John 7:27 Yet we know where this man is from; but when the Messiah comes, no one will know where he is from."

NJB John 7:27 Yet we all know where he comes from, but when the Christ appears no one will know where he comes from.'

NAB John 7:27 But we know where he is from. When the Messiah comes, no one will know where he is from."

YLT John 7:27 but this one -- we have known whence he is; and the Christ, when he doth come, no one doth know whence he is.'

GWN John 7:27 However, we know where this man comes from. When the Christ comes, no one will know where he is from."

BBE John 7:27 However, it is clear to us where this man comes from: but when the Christ comes no one will have knowledge where he comes from.

RSV John 7:27 Yet we know where this man comes from; and when the Christ appears, no one will know where he comes from."

NKJ John 7:27 "However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

ASV John 7:27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

MIT John 7:27 But we are cognizant of this man's origin. When the messiah arrives, no one will know where he originates."

- **we know:** John 7:15 6:42 Mt 13:54-57 Mk 6:3 Lu 4:22
- **no man:** John 7:41,42 Isa 11:1 53:8 Jer 23:5 30:21 Mic 5:2 Mt 2:5,6 Ac 8:33
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Mark 6:3 "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

Luke 4:22 And all were speaking well of Him, and wondering at the gracious words which were falling from His

lips; and they were saying, "Is this not Joseph's son?"

Micah 5:2 "But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."

Malachi 3:1 (NO ONE KNOWS WHERE HE IS FROM) "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.

MESSIAH THE "MYSTERY MAN"

However (alla - term of contrast), **we know where this man is from** - **NLT** = "But how could he be? For we know where this man comes from" **MIT** = "But we are cognizant of this man's origin" The Jerusalemites think they know, but they do not really know. What did they know? They knew that our Lord was from Nazareth of Galilee (cf Jn 1:45, Jn 6:42). This is the general thought of all the Jews, for even when Jesus rode into Jerusalem, just before his crucifixion, the multitude said, "This is **Jesus, the prophet of Nazareth of Galilee.**" (Mt 21:11) And when an inscription was put over His head on the cross, in the letters of the three languages, it was, "**Jesus of Nazareth** the king of the Jews." (Jn 19:19 Mt. 13:55; Mk 6:3; Lk 4:22.) And so later in this chapter we see that the multitude did not even know Jesus was originally from Bethlehem (although the leaders did - "the chief priests and scribes" in Mt 2:4-6+)! Most of the people think that Jesus was a carpenter from Nazareth in Galilee.

MacArthur rightly points out that "this is constantly where they found their **safe zone** in rejecting Jesus. They didn't want to accept Jesus.....They always fell back to the fact that He can't be the Messiah because we know where He came from. We know about Him.....All they were looking for was justification for their rejection because He didn't fit their pattern....They misinterpreted both of those passages (Mal 3:1, Isa 53), and came up with a popular notion that the Messiah would have some kind of supernatural arrival at the temple, and not in the normal way, and they wouldn't know anything about His family." And so they concluded Jesus could not be the Messiah they were expecting.

D A Carson - As far as they were concerned, they know where Jesus came from: he sprang from Nazareth, and his family home was now in Capernaum, and he had been engaged in an itinerant ministry for some time. This is of course another instance of the celebrated 'Johannine irony': the Jerusalemites are not as informed of Jesus' true origins as they think. (Borrow [The Gospel according to John](#))

R C H Lenski - No, the rulers have not realized, etc.; "on the contrary," they could not, for even these citizens know that Jesus cannot possibly be the Christ. Why not? The mighty evidence of his miracles, all the power of his teaching, and the impact of his personality inevitably felt in both, count for nothing with these men of the metropolis, who refuse to be impressed as were the pilgrim crowds, especially those from Galilee. **They have their own little criterion for rejecting Jesus' claims.** "*Him we know, whence he is; but the Christ, when he comes, no one will know whence he is.*" This Jewish notion about the expected Messiah, with which in the minds of these wisecracks Jesus does not accord, they imagine keeps them from being deceived by Jesus. (BORROW [The Interpretation of St. John's Gospel](#))

J C Ryle comments that "We can hardly doubt that the Jews might have found out this, if they had taken the pains to inquire narrowly into the early history of our Lord's life. In a nation so strict about pedigrees and birthplaces, such a thing could not be hid. **But it seems as if they would not take the pains to inquire, and satisfied themselves with the common story of His origin, as it gave them an additional excuse for not receiving Him as the Messiah.** The entire ignorance which appears to have prevailed among the Jews, about all the circumstances of our Lord's miraculous conception, and His birth at Bethlehem, is certainly rather remarkable. Yet it should be remembered that thirty years had passed away between our Lord's birth and His public ministry, —that His mother and Joseph were evidently in a very humble position and might easily be overlooked, as well as all that happened to them,—and that living quietly at Nazareth, their journey to Bethlehem at the time of "the taxing" would soon be forgotten by others. After all we must not forget that it is part of God's dealings with man, not to force conviction and belief on any one. **The obscurity purposely left over our Lord's birthplace was a part of the moral probation of the Jewish nation. If, in their pride and indolence and self-righteousness, they would not receive the abundant evidence which our Lord gave of His Messiahship, it could not be expected that God would make unbelief impossible, by placing His birth of a virgin at Bethlehem beyond the reach of doubt. In this, as in everything else, if the Jews had honestly desired to find out the truth, they might have found it.**" ([John 7 Commentary](#))

but whenever the Christ ([Christos](#) ~ "Messiah") **may come, no one knows** ([ginosko](#)) **where He is from** - They show their utter ignorance of their own Scriptures, for the Old Testament had clearly prophesied the Messiah would come from Bethlehem (Micah 5:2). As discussed below apparently there was a rabbinical teaching that said when Messiah came He would be a **man of mystery**, coming out of nowhere. And since the citizens knew Jesus was from Nazareth (cf Jn 6:42, Mt 13:54-57, Mk 6:3, Lk 4:22), He did not

fulfill the requirement of that popular myth. Where did this notion originate (some thoughts are mentioned below)? The truth is efforts to trace the notion of the citizens in Jewish literature have produced no satisfactory results.

MacArthur points out that in contrast to the ignorance of the people "**All the leaders knew Messiah comes from Bethlehem** The records show Jesus had come from Bethlehem. All the leaders knew He would come in the Davidic line. The record of the temple showed that Jesus was born to two Davidic families. They conveniently didn't want to help the people with their dilemma. People never seem to lack support for their desired beliefs, do they? They can always justify their rejections. So there they are in this confusion. The leaders aren't about to help them. The leaders aren't going to tell the people what the leaders told Herod, that He would come from Bethlehem....They're not going to say, "And this man, Jesus, was born in Bethlehem, and we checked His genealogy, and it's Davidic."

Charles Swindoll - Apparently, another tradition in Jewish theology (which is still common today) interpreted "suddenly" in Malachi 3:1+ (ED: "*the Lord, whom you seek, will suddenly come to His temple*") to mean the Messiah would appear mysteriously and perhaps magically (cf. John 6:41-42+). Their complaint is ironic in view of John 9:29+, where they complain, "We do not know where he is from." (See [Insights on John](#))

William Barclay notes that the Jews "held that the Messiah would **appear**. The idea was that he was waiting concealed and some day would burst suddenly upon the world and no one would know where he had come from." ([John 7 Commentary](#))

Bob Utley feels **no one knows where He is from** "refers to a rabbinical Messianic tradition based on Mal. 3:1 which says "And the Lord, whom you seek, will suddenly come to His temple." This is found in 1 Enoch 48:6 and 4 Ezras 13:51-52." ([John 7 Commentary](#))

A T Robertson - The rulers knew the birthplace to be Bethlehem (Jn 7:42; Mt. 2:5f.), but some even expected the Messiah to drop suddenly from the skies as Satan proposed to Jesus to fall down from the pinnacle of the temple. The Jews generally expected a sudden emergence of the Messiah from concealment with an anointing by Elijah (Apoc. of Bar. XXIX. 3; 2 Esdr. 7:28; 13:32; Justin Martyr, Tryph. 110).

Albert Barnes on **no one knows** - The rabbins have the following proverb: **Three things come unexpectedly**: 1. A thing found by *chance*. 2. The *sting* of a scorpion: and, 3. The *Messiah*. It was probably in reference to the above that the people said, *No man knoweth whence he is.* ([John 7 Commentary](#))

Martin Luther - "The Jews are poor scholars. They have caught the sound of the prophet's clock, (Micah. 5:2,) but they have not noted the stroke aright. He who does not hear well, imagines well. They heard that Christ was so to come, that none should know whence He came. But they understood not right, that coming from God He was to be born of a virgin, and come secretly into the world."

G Campbell Morgan explains that "It was being taught by the rabbis that the Christ would suddenly appear, and no one would know whence He came....That was their conviction, and so they said, We know all about Him; we know whence He came; and **the fact that we know whence He came proves He cannot be Messiah**. So that cannot be the reason for the inactivity of the rulers, for they must know, as we citizens do, whence He is from. So their own suggestion had to be dismissed.

John 7:28 Then Jesus cried out 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.

BGT John 7:28 κρᾶξεν ὁ υἱ τοῦ ἐρδισκῶν ἡσοῦ καὶ λῶν· κμ ὁ δᾶτε καὶ ὁ δᾶτε πθεν ἐμ· καὶ πμαυτο ὁ κλυθα, ἀλλ σπιν ληθιν ς πμψας με, ν με ς ὁ κ ὁ δᾶτε·

KJV John 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.

NET John 7:28 Then Jesus, while teaching in the temple courts, cried out, "You both know me and know where I come from! And I have not come on my own initiative, but the one who sent me is true. You do not know him,

CSB John 7:28 As He was teaching in the temple complex, Jesus cried out, "You know Me and you know where I am from. Yet I have not come on My own, but the One who sent Me is true. You don't know Him;

ESV John 7:28 So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from. But I have not come of my own accord. He who sent me is true, and him you do not know.

NIV John 7:28 Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own, but he who sent me is true. You do not know him,

NLT John 7:28 While Jesus was teaching in the Temple, he called out, "Yes, you know me, and you know where I come from. But I'm not here on my own. The one who sent me is true, and you don't know him.

NRS John 7:28 Then Jesus cried out as he was teaching in the temple, "You know me, and you know where I am from. I have not come on my own. But the one who sent me is true, and you do not know him.

NJB John 7:28 Then, as Jesus was teaching in the Temple, he cried out: You know me and you know where I came from. Yet I have not come of my own accord: but he who sent me is true; You do not know him,

NAB John 7:28 So Jesus cried out in the temple area as he was teaching and said, "You know me and also know where I am from. Yet I did not come on my own, but the one who sent me, whom you do not know, is true.

YLT John 7:28 Jesus cried, therefore, in the temple, teaching and saying, 'Ye have both known me, and ye have known whence I am; and I have not come of myself, but He who sent me is true, whom ye have not known;

GWN John 7:28 Then, while Jesus was teaching in the temple courtyard, he said loudly, "You know me, and you know where I come from. I didn't decide to come on my own. The one who sent me is true. He's the one you don't know.

BBE John 7:28 Then, when he was teaching in the Temple, Jesus said with a loud voice, You have knowledge of me and you have knowledge of where I come from; and I have not come of myself; but there is One who has sent me; he is true, but you have no knowledge of him.

RSV John 7:28 So Jesus proclaimed, as he taught in the temple, "You know me, and you know where I come from? But I have not come of my own accord; he who sent me is true, and him you do not know.

NKJ John 7:28 Then Jesus cried out, as He taught in the temple, saying, "You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

ASV John 7:28 Jesus therefore cried in the temple, teaching and saying, Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not.

MIT John 7:28 Jesus exclaimed in the temple as he was teaching: "You know me—do you?—and you know my origin? I did not come on my own accord. But the one who is true is responsible for my being here, one whom you do not know.

- **You both know Me:** John 1:46 8:14 Mt 2:23 Lu 2:4,11,39,51
- **and I have not come:** John 3:2 5:43 8:16,42 10:36 12:49 14:10,31
- **He who sent Me is true:** John 3:33 5:32 8:26 Ro 3:4 2Co 1:18 Tit 1:2 Heb 6:18 1Jn 5:10
- **Whom:** John 8:19,54,55 16:3 17:3,25 1Sa 2:12 Ps 9:10 Pr 2:3-5 Jer 9:6 Jer 31:34 Ho 4:1 5:4 6:3-6 Mt 11:27 Lu 10:22 Ac 17:23 Ro 1:28 2Co 4:6 1Jn 2:3,4
- John 7 Resources - Multiple Sermons and Commentaries

JESUS SERIOUS ACCUSATION THEY DID NOT KNOW GOD!

Then (oun) - Therefore (term of conclusion). Jesus responds to their statement that they know Him, but He reaches a different conclusion crying out an ironic statement. The scene has not changed from Jn 7:14 for Jesus was still in the temple courts engaged in teaching.

Jesus cried out ([krazo](#)) **in the temple** ([hieros](#)) - So Jesus in the Temple, the heart and soul of the Jewish national religious life, yelled out at the top of His voice (also Jn 7:37). "Jesus is giving the greatest publicity to this piece of teaching." (L. Morris)

One writer says John uses [krazo](#) to introduce solemn pronouncements. There is another Greek word that signifies even a stronger cry and it is *anaboao*, the verb Jesus used when He cried out from the Cross "Jesus **cried out** with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" (Mt 27:46) John used the verb [krazo](#) again in John 12:44 where "Jesus **cried out** ([krazo](#)) and said, "He who believes in Me, does not believe in Me but in Him who sent Me." He clearly wanted His audience to hear what He was going to say!

J C Ryle on cried out - This is a remarkable expression. We find our Lord departing from His usual practice, when we read that He "cried," or raised His voice to a high pitch. Generally speaking, the words in St. Matthew apply strictly, quoted from Isa. 47:1,—“He shall not strive nor cry, neither shall any man hear His voice in the street.” (Matt. 12:19) Yet we see there were occasions when He did see it right to cry aloud and lift up His voice, and this is one. The perverse ignorance of the Jews, their persistence in blindness to all evidence, and the great opportunity afforded by the crowds around Him in the temple courts, were probably reasons why He "cried." Our Lord is only said to have "cried" or lifted up His voice in four other passages in the Gospels,—viz., Matt. 27:50; Mark 15:39; John 7:37, and 12:44. ([John 7 Commentary](#))

R C H Lenski - With a loud voice, showing how deeply he was affected, **Jesus cried out**. What moves him is not the argument of these citizens but the superficiality and shallowness which satisfies them for disposing of his person and his office....The fact that Jesus grew up in Nazareth in the home of Joseph and Mary reveals nothing about his true origin and mission, and the assumption of the citizens that it reveals everything only demonstrates their foolish ignorance. (BORROW [The Interpretation of St. John's Gospel](#))

Teaching ([didasko](#) Present tense - continually) **and saying, "You both know ([eido](#)) me and know ([eido](#)) where I am from** - MIT = "You know me—do you?—and you know my origin?" Yes, they knew Jesus was from Nazareth and they thought that was enough to pass judgment that He could not be the Messiah.

Jesus makes a declaration, the clear implication of which is that God had sent Him (cf. Jn 3:17, 34; 5:36, 38; 6:29; 7:29; 8:42; 10:36; 11:42; 17:3, 18, 21, 23, 25; 20:21).

Jesus uses the verb for **know** ([eido](#)) that means absolute, beyond a shadow of a doubt knowledge. But how should we interpret His words. The question we can ask is since the verb [eido](#) means to know Him beyond a shadow of a doubt is this actually true of His audience? Absolutely not! (see below - Jn 8:19, 54-55) Therefore Jesus is speaking with irony, an expression by using language that normally signifies the opposite! Recall they had just said "**we know where this man is from**." (Jn 7:27). Jesus is saying in effect that they did not have a clue! He is saying not only did they not **know** Him, but they did not truly **know** where He was from (they thought He was from Nazareth)!

In the next chapter Jesus makes it clear that His statement here is ironic John recording...

John 8:19; So they were saying to Him, "Where is Your Father?" Jesus answered, **You know neither Me nor My Father**; if you knew Me, you would know My Father also."

John 8:54-55 Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, '**He is our God**'; **and you have not come to know Him**, but I know Him; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

Kenneth Gangel on know Me - In effect, Jesus' response to their confusion was three simple statements: (1) You know me in terms of my physical presence on earth; (2) but I really came from the Father and you do not know that because you do not know him; and (3) nevertheless, I know him because he sent me to earth. (See [Holman New Testament Commentary](#) - scroll up/down for more text)

Leon Morris on you both know Me - "He agrees that they know Him and that they know where he came from, but this is almost certainly ironical: 'So you know me and my origin!'" (Borrow [The Gospel according to John](#))

NET Note on You both know me and know where I am from - Jesus' response while teaching in the temple is difficult - it appears to concede too much understanding to his opponents. It is best to take the words as **irony**: "So you know me and know where I am from, do you?" On the physical, literal level, they did know where he was from: Nazareth of Galilee (at least they thought they knew).

But on another deeper (spiritual) level, they did not: He came from heaven, from the Father. Jesus insisted that He has not come on His own initiative (cf. John 5:37), **but at the bidding of the Father Who sent Him**

THOUGHT- There are many (in fact probably the majority) in America (and many other civilized countries) in which the man or woman on the street would say "I know about Jesus." The truth is that most who say this do not have a clue. This is a frightening thought, for they will one day be among the "MANY" (not few!), who claim to know Jesus as Lord, but will be shocked when He says to them "I never knew you; **DEPART FROM ME, YOU WHO PRACTICE LAWLESSNESS.**" (Mt 7:21-23+) There will be no second chance! Many **know** about Him but sadly do not truly **know** Him and thus He will not **know** them in the judgment! Let me plead with you, don't play around with a "little knowledge" about Jesus, thinking you have a "fire insurance policy" which He has signed! As Paul charged the Philippian jailor "Believe in the LORD Jesus Christ and you will be saved" (Acts 16:31+). Don't put this divine, once in a lifetime transaction off. If the Father is drawing you (Jn 6:44+) and the Spirit is convicting you (Jn 16:8), confess Jesus as Lord and believe in your heart that God raised Him

from the dead while you still have breath in your lungs to do so! (Ro 10:9-10+). As [John MacArthur](#) says "There will come a time when He will be shutting you out of heaven forever. Confusion is not the place to be. The confused crowd, vacillating, trying to figure it out, is in the same situation exactly as the hateful vicious rejecting rulers."

And I have not come of Myself but He Who sent Me is true ([alethinós](#)) - Jesus is saying God the Father sent Him and He is **true** (genuine, authentic, the real nature corresponding to the name) just as John affirms elsewhere (Jn 3:33, Jn 8:26, 1Jn 5:20). God is the ultimate reality! Jn 7:18 He had said "He (GOD) is **true**, and there is no unrighteousness in Him."

F F Bruce - "The language is simple and unambiguous; the claim is august. Jesus asserts afresh his unique relation to the Father, and his hearers cannot miss the implication of his words." (Borrow [The Gospel of John](#))

Warren Wiersbe - He boldly asserted that He not only knew the Father, but was sent by Him! He was once again claiming to be God! He was not simply born into this world like any other human; He was sent to earth by the Father. This means that He existed before He was born on the earth. ([Bible Exposition Commentary](#))

Leon Morris - As in Jn 7:16, he has disclaimed originality for his teaching, so here he disclaims responsibility for his mission. He did not set out on any self-chosen task. On the contrary, he was sent (see on 3:17), and that by One who is **true**. These last words should not be overlooked. The Jerusalemites did not accept the fact of Jesus' divine mission. In their minds no one sent him; he was acting on his own initiative. But Jesus insists that he was sent by a real person (cf. Goodspeed, "someone who is very real, whom you do not know, has sent me"; C. B. Williams, "the One who has sent me exists as the Real One"). (Borrow [The Gospel according to John](#))

R C H Lenski on true - His Sender, he testifies, is not a phantasy of his mind, a being whom he has invented, but One who is actual and real. (BORROW [The Interpretation of St. John's Gospel](#))

Colin Kruse on true - The word 'true' (alēthinos) is used in two ways in the Fourth Gospel: (1) meaning true in the sense of correct or reliable (4:37; 8:16; 19:35); and (2) meaning genuine as in references to the true light (1:9), true worshippers (4:23), true bread (6:32), true vine (15:1) and the true God (17:3). It is in this second sense that Jesus says the one who sent him 'is true'. He had been sent by 'the true God', or as 17:3 has it, 'the only true God'. (Borrow [The Gospel According to John : An Introduction and Commentary](#))

D A Carson - Jesus is not saying that God, the one who sent him, is **true**, i.e. 'faithful', but that he is 'real'. Jesus' point is not that God exists (none of his interlocutors would have doubted it) but that God, as the one who sent him, is real—or, in modern idiom, he really is the one who sent Jesus, regardless of what the Jerusalemites might think of Jesus' origins. (Borrow [The Gospel according to John](#))

Ryle paraphrases it "And yet ye do not really and thoroughly know me; for I am not come of myself, independent of God the Father, and without commission, but sent by the Father into the world. And He that sent me has proved Himself true to His promises by sending me, and is indeed a real true Person, the true and faithful God of Israel, whom ye, with all your profession, do not know." Here, as elsewhere, our Lord's expression, "not come of myself," points directly to that intimate union between Himself and God the Father, which is so constantly referred to in the Gospel of John. Here too, as elsewhere, our Lord charges on the unbelieving Jews ignorance of the God whom they professed to serve, and for whose honour they professed to be jealous. With all their boasted zeal for true religion and the true God, they did not really know God. ([John 7 Commentary](#))

Whom you (ouk = absolutely) **do not know** ([eido](#)) - Imagine the ears of the orthodox Jews hearing these sobering words! Spiritual truth must be spiritually revealed (by the Spirit) and they had closed their hearts and were thinking like natural men (1Cor 2:14+). Jesus is saying they absolutely, unequivocally do not **know** God, a statement He would repeat multiple times in the following chapters (cf Jn 5:42; 8:19, 27, 54–55; Jn 16:3). This would surely have made the religious leader's blood pressure rise as He intimates that they do not know the One they claim to know! He will elaborate on why they do not **know** God in John 8:43-44 explaining that they can't understand His word because their father is the devil. God is **true**, the devil is a liar. They cannot know the truth because they are in the kingdom of lies.

L Morris - The implication is plain: if they do not know the Father who sent him, how can they be expected to know the Christ whom the Father sent?

R C H Lenski on you - We must note the emphatic pronoun $\mu\epsilon\varsigma$, "you," such as you are. These citizens boast of their knowledge: "him we know whence he is." This supposed knowledge Jesus first calls in question: "Me you know?! and you know whence I am?!" meaning: You do not know me, nor do you know whence I am! Then Jesus denies this supposed knowledge: this Sender, who is real, "whom you (being what you are) do not know." In spite of the Scriptures which these citizens had they do not know God (5:38), proof of which is the fact that, when God sent them his own Son, they failed to recognize that Son and the fact that

God had sent him. They know a couple of minor and external things about Jesus, his home town and his family; with this shallow knowledge they could never know either his person or his mission. To know these they would have to know God, as God actually had revealed himself—and him they do not know. (BORROW [The Interpretation of St. John's Gospel](#))

John Phillips - Originally in the tabernacle and then, later, in the temple, God had manifested his presence. The structure itself and the sacrifices and services connected with it were all designed to make God known. Yet, right there, the one place in all the world where God could be known, Jesus lifted up his voice to tell the people that they did not know him because they did not know God. And they thought they had a monopoly on God. (Borrow [Exploring the Gospels. John](#))

Cried out (2896) **krazo** refers to a loud cry or vociferation, and is a strong word expressing deep emotion. **Krazo** is one of those [onomatopoeic](#) words, the very pronunciation of which imitates the hoarse cry of the raven ([listen](#)), and can be an inarticulate and brutish sound or an exclamation of fear or pain. Abbott-Smith says "generally used of inarticulate cries, *to scream, cry out* (Aesch., etc.)" It is used of the cry of an animal, the barking of a dog and two men in a quarrel, trying to bawl each other down (so Aristophanes, Knights, 1017)" "The prophet in awful earnestness, and as with a scream of anguish, cries over Israel" (Morison)" **Krazō** was also a technical, rabbinic term to refer to the loud summons of a prophet, needing to be heard **indeed**, here was the Prophet of Dt 18:15, 18 Who needed to be heard and heeded!). In Lk 18:39+ the blind beggar cried "to cry clamorously; to scream or shriek." (You can almost hear him shrieking! He is motivated because he is blind and thinks this Man might help him see!)

Krazo in John - Jn. 1:15; Jn. 7:28; Jn. 7:37; Jn. 12:13; Jn. 12:44; Jn. 19:12

John 1:15 John *testified about Him and **cried out**, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'"

John 7:28 Then Jesus **cried out** 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.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and **cried out**, saying, "If anyone is thirsty, let him come to Me and drink.

John 12:13 took the branches of the palm trees and went out to meet Him, and began **toshout**, "Hosanna! BLESSED IS HE WHO COMES IN THE NAME OF THE LORD, even the King of Israel."

John 12:44 And Jesus **cried out** and said, "He who believes in Me, does not believe in Me but in Him who sent Me.

John 19:12 As a result of this Pilate made efforts to release Him, but the Jews **cried out** saying, "If you release this Man, you are no friend of Caesar; everyone who makes himself out to be a king opposes Caesar."

True (adjective) (228) **alethinós** from **alethes** = true, one who cannot lie) is an **adjective** which pertains to being in accordance with historical fact - genuine, real, true, valid, trustworthy (worthy of confidence, dependable). Alethinós describes that which has not only the name and resemblance, but the real nature corresponding to the name, in every respect corresponding to the idea signified by the name -- thus genuine not spurious, fictitious, counterfeit, imaginary, simulated or pretended. In describing God as "True God" Jesus is saying that He is a genuine, truthful (and thus trustworthy) God, as opposed to the counterfeit gods of idolatry that have no objective existence nor divine truth. **Thayer** adds "that which has not only the name and semblance, but the real nature corresponding to the name (Tittmann, p. 155; ("particularly applied to express that which is all that it pretends to be, for instance, pure gold as opposed to adulterated metal" Donaldson, New Crat. sec. 258; see, at length, Trench, sec. viii.)), in every respect corresponding to the idea signified by the name, real and true, genuine; a. opposed to what is fictitious, counterfeit, imaginary, simulated, pretended" As a divine attribute **ALETHINOS** has the sense of "reliable," "righteous," or "real" (cf. Ex. 34:6; Is. 65:16; 1 Th. 1:9; Jn. 7:28; 1 Jn. 5:20; Rev. 3:7; 6:10); in the NT it can be used of Christ as well as God.

Alethinós - 28x/26v - sincere(1), true(26), true one(1). Lk. 16:11 = who will entrust the **true** riches; Jn. 1:9 = the **true** Light; Jn. 4:23 = the **true** worshipers; Jn. 4:37 = the saying is **true**; Jn. 6:32 = My Father who gives you the **true** bread out of heaven; Jn. 7:28 = He who sent Me is true; Jn. 8:16 = My judgment is **true**; Jn. 15:1 = "I am the **true** vine; Jn. 17:3 = You, the only **true** God.; Jn. 19:35 = his testimony is **true**; 1Th 1:9 = serve a living and **true** God; Heb. 8:2 = the **true** tabernacle; Heb. 9:24 = copy of the **true** one; Heb. 10:22; 1 Jn. 2:8 = which is true in Him; 1 Jn. 5:20 = so that we may know Him who is **true**; and we are in Him who is **true**, in His Son Jesus Christ. This is the **true** God and eternal life. ; Rev. 3:7 = He who is holy, who is **true**; Rev. 3:14 = The Amen, the faithful and **true** Witness; Rev. 6:10 = O Lord, holy and **true**; Rev. 15:3 = Righteous and **true** are Your ways; Rev. 16:7 = O Lord God, the Almighty, **true** and righteous; Rev. 19:2 = HIS JUDGMENTS ARE **TRUE** AND RIGHTEOUS; Rev. 19:9 = These are **true** words of God; Rev. 19:11 = called Faithful and **True**; Rev. 21:5 = these words are faithful and **true**."; Rev. 22:6 = These words are faithful and **true**

John 7:29 "I know Him, because I am from Him, and He sent Me."

BGT John 7:29 γ ο δ α α τ ν , τ ι παρ α το ε μι κ κε ν ς με π στειλεν.

KJV John 7:29 But I know him: for I am from him, and he hath sent me.

NET John 7:29 but I know him, because I have come from him and he sent me."

CSB John 7:29 I know Him because I am from Him, and He sent Me."

ESV John 7:29 I know him, for I come from him, and he sent me."

NIV John 7:29 but I know him because I am from him and he sent me."

NLT John 7:29 But I know him because I come from him, and he sent me to you."

NRS John 7:29 I know him, because I am from him, and he sent me."

NJB John 7:29 but I know him because I have my being from him and it was he who sent me.

NAB John 7:29 I know him, because I am from him, and he sent me."

YLT John 7:29 and I have known Him, because I am from Him, and He did send me.'

GWN John 7:29 I know him because I am from him and he sent me."

BBE John 7:29 I have knowledge of him because I came from him and he sent me.

RSV John 7:29 I know him, for I come from him, and he sent me."

NKJ John 7:29 "But I know Him, for I am from Him, and He sent Me."

ASV John 7:29 I know him; because I am from him, and he sent me.

MIT John 7:29 I know him because I represent him; he commissioned me."

- I: John 1:18 Jn 8:55 Jn 10:15 Jn 17:25,26
- **because** John 3:16-17 Jn 13:3 Jn 16:27-28 Jn 17:18 1Jn 1:2 1Jn 4:9,14
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, **He has explained Him.**

COMMENT - Jesus is the Interpreter of God to men

John 8:55 and you have not come to know Him, but **I know Him**; and if I say that I do not know Him, I will be a liar like you, but I do know Him and keep His word.

John 10:15 even as **the Father knows Me and I know the Father**; and I lay down My life for the sheep.

John 17:25; 26 "O righteous Father, although the world has not known You, yet I have known You; and these have known that **You sent Me**; 26 and I have made Your name known to them, and will make it known, so that the love with which You loved Me may be in them, and I in them."

John 3:16-17 "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. 17 "**For God did not send the Son into the world** to judge the world, but that the world might be saved through Him.

John 13:3 Jesus, knowing that the Father had given all things into His hands, and that **He had come forth from God** and was going back to God,

John 16:27-28 for the Father Himself loves you, because you have loved Me and have believed that **I came forth from the Father**. 28 "**I came forth from the Father** and have come into the world; I am leaving the world again and going to the Father."

John 17:18 "As You sent Me into the world, I also have sent them into the world.

JESUS IMPLIES HIS DEITY

I know ([eido](#)) Him, because I am from Him, and He sent ([apostello](#)) Me - Jesus' "I" is emphatic and in sharp contrast with the preceding "you." This must have infuriated the Jews when He declared they did not **know** the Father, but that He knew the Father! **Know** ([eido](#)) signifies to know beyond a shadow of a doubt! In contrast to the ignorance of the Jews.

Jesus is clearly saying He knows God the Father, that He was from Him (implying intimacy) and in fact was **sent** to earth by the Father to be His authoritative Representative. Notice Jesus does not say He was "born" into the world like any other human, but that He was **sent** from the Father! If He was **sent** from the Father, the implication is that He existed before He was born in the manger! There is a (supernatural) [world of difference](#)! Another implication is that Jesus was once again claiming to be God, which refutes the skeptics who say Jesus never claimed to be God (Wrong!) To the Jewish leaders this was an overtly blasphemous declaration which would have confirmed in their minds the need to have Jesus killed. Jesus used [apostello](#) when He sent forth the twelve (Mt 10:5) and in His prayer to His Father said "Jesus Christ whom You have sent ([apostello](#))."

Jesus was declaring his divine origin and divine commission.

-- Bruce Barton

Ryle on I know Him - There is a high and deep sense in which the Son knows the Father, and the Father knows the Son, which we cannot pretend to explain, because it is far above our capacities. (John 10:15.) The Jews knew nothing rightly of God the Father. Jesus on the contrary could say, "I know him," as no one else could. ([John 7 Commentary](#))

Bishop Hall paraphrases John 8:28-29 - *"Ye mutter secretly that ye know me, and the place of my birth and parentage; but ye are utterly mistaken, for I have a Father in heaven whom ye know not. I came not of myself, but my Father is He that sent me, who is the God of truth; of whom ye, after all your pretenses of knowledge, are utterly ignorant. But I do perfectly know Him, as I have good reason; for both I am from Him by eternal generation, and am by Him sent into the world to do the great work of redemption."*

Bernard on I know Him - "These three words contain the unique claim of Jesus, which is pressed all through the chapters of controversy with the Jews"

Robert Mounce - These people did not "**know him**" (i.e., God), because all true knowledge is based on a relationship. In spite of their much learning, the Jewish religionists had not come to a personal knowledge of God. But Jesus knows the Father because he is "from him" and was sent by him. Divine origin and heavenly mission are tremendous claims. From the standpoint of the authorities, such claims are the very reason Jesus should be done away with. Sabbath-breaking can be forgiven, but claims such as these constitute blasphemy, the ultimate sin (cf. 5:18). Yet if such claims are true, then it follows that Jesus is who he said he was, the very Son of God. If they are not true, then he is either a terrible sinner or a misguided fool. The same decision faced by the Jews meets today's reader as well. Wherever the gospel is proclaimed, people must decide whether to believe that Jesus is who he says he is or to reject his claims as sheer nonsense. There is no middle ground. (See [John](#))

D A Carson - The implication is that those who recognize who he is really do know God; those who cannot discern who he is cannot possibly know God, especially not now when the very focal point of the divine self-disclosure is the incarnate Word before them (cf. 5:19-30). (Borrow [The Gospel according to John](#))

John MacArthur He sent Me - He had not come on His own, but rather had been sent by the true God. But to the unbelieving crowd, and more shockingly to the religious leaders, Jesus said, "you do not know [the God you profess]" (cf. John 8:41-47). (See [John Commentary](#))

J C Ryle on sent - The expression "I am from Him," must not be confined and cramped down to mean only that our Lord had come like any prophet of old, with a message and commission from God. It declares the relationship between God the Father and God the Son. "I am from Him by eternal generations,—always one with Him,—always equal with Him,—but always a distinct person;—always the only begotten Son,—always from Him." The expression "He hath sent me," is, like the preceding one, something far more than the mere assertion of a prophet's commission. It is a declaration that He was the Sent One,—the Messiah, the Prophet greater than Moses, whom the Father had always promised to send:—"I am the Seed of the woman sent to bruise the serpent's head. I am He whom the Father covenanted and engaged to send for the redemption of a lost world. I am He whom the Father hath sent to be the Saviour of lost man. I proclaim myself the Sent One,—the Christ of God." ([John 7 Commentary](#))

John 7:30 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

BGT John 7:30 ζ τουν ο ν α τ ν π ι σ αι, κα ο δε ς π βα λεν π α τ ν τ ν χε ρα, π ι ο π ω λ η λ θ ει ρ α α τ ο .

KJV John 7:30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

NET John 7:30 So then they tried to seize Jesus, but no one laid a hand on him, because his time had not yet come.

CSB John 7:30 Then they tried to seize Him. Yet no one laid a hand on Him because His hour had not yet come.

ESV John 7:30 So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come.

NIV John 7:30 At this they tried to seize him, but no one laid a hand on him, because his time had not yet come.

NLT John 7:30 Then the leaders tried to arrest him; but no one laid a hand on him, because his time had not yet come.

NRS John 7:30 Then they tried to arrest him, but no one laid hands on him, because his hour had not yet come.

NJB John 7:30 They wanted to arrest him then, but because his hour had not yet come no one laid a hand on him.

NAB John 7:30 So they tried to arrest him, but no one laid a hand upon him, because his hour had not yet come.

YLT John 7:30 They were seeking, therefore, to seize him, and no one laid the hand on him, because his hour had not yet come,

GWN John 7:30 The Jews tried to arrest him but couldn't because his time had not yet come.

BBE John 7:30 Then they had a desire to take him: but no man put hands on him because his hour was still to come.

RSV John 7:30 So they sought to arrest him; but no one laid hands on him, because his hour had not yet come.

NKJ John 7:30 Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

ASV John 7:30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.

MIT John 7:30 They were eager to arrest him, but no one laid a hand on him because his time had not yet arrived.

- **they:** John 7:19,32 8:37,59 10:31,39 11:57 Mk 11:18 Lu 19:47,48 20:19
- **but:** John 7:6,8,44-46 Jn 8:20 Jn 9:4 Jn 11:9,10 Ps 76:10 Isa 46:10 Lu 13:32,33 Lu 22:53
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 2:4 And Jesus *said to her, "Woman, what does that have to do with us?**My hour has not yet come.**"

John 7:6; 8 So Jesus *said to them, **My time is not yet here**, but your time is always opportune.....(7:8) "Go up to the feast yourselves; I do not go up to this feast because **My time has not yet fully come.**"

John 7:44-46 Some of them wanted to seize Him, but no one laid hands on Him. 45 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" 46 The officers answered, "Never has a man spoken the way this man speaks."

John 8:20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because **His hour had not yet come.**

John 12:23 And Jesus *answered them, saying, "**The hour has come** for the Son of Man to be glorified.

John 12:27 “Now My soul has become troubled; and what shall I say, ‘Father, **save Me from this hour**’? But for this purpose **I came to this hour**.

John 13:1 Now before the Feast of the Passover, Jesus knowing that **His hour had come** that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, **the hour has come**; glorify Your Son, that the Son may glorify You,

SEEKING TO SEIZE THE SAVIOR

So (oun) - Therefore. Then. Why is this a conclusion? What had Jesus just said? So in light of Jesus' claim to be sent from God, they **conclude** it is time to take Him out!

Ryle - Just as on a former occasion, they saw, in His “calling God His Father,” that He “made Himself equal with God,” (John 5:18,) so here in His saying “I am from Him: He hath sent me,” they saw an assertion of His right to be received as Messiah. ([John 7 Commentary](#))

They were seeking ([zeteo](#)) **to seize** (arrest - [piazō](#)) **Him** - **They** in context is not the religious leaders, but the Jerusalemites who had been listening and now had heard enough of what they interpret as overt blasphemy (claiming He was God). To reiterate, since there is no change in subject indicated, this almost certainly is the aroused Jerusalemites, not the rulers. Furthermore, this conclusion is supported by the fact that Jn 7:32 notes the Jewish rulers sent officers to seize Jesus. **Seeking** is in the imperfect tense signifying again and again, depicting them as looking for a perfect moment. They tried again and again to arrest Him but they did not want to cause a riot among the pilgrims who believed Him to be the Messiah. **Seize** ([piazō](#)) is a keyword in John 7 (Jn. 7:32; Jn. 7:44), clearly indicative of the beginning of the end which would culminate in the Cross.

D A Carson - In this instance, some of the Jerusalemites who had been disputing with him tried to seize him, apparently in a spontaneous decision rather different from the formal effort to arrest Jesus that follows (vv. 32, 45). (Borrow [The Gospel according to John](#))

And no man laid his hand on ([epibalō](#)) **Him** - While the text does not state exactly how they were prevented from seizing Jesus, it is clear that God's sovereign power is behind the scenes orchestrating all the events in Jesus' life and no man could cause His plan to deviate by even one second. It is possible that some of the "many" who believed in the crowd prevented the others in the crowd from laying hands on him.

Because (term of explanation) **His hour** ([hora](#)) **had not yet come** - The reason the rulers could not arrest Jesus is **because** the **hour** appointed by His Father had not arrived. **His hour** refers to His arrest, trial and crucifixion. **His hour** signifies His personal time, set aside from eternity past, the perfect time to accomplish the Father's will regarding provision of the potential for redemption of sinful mankind. **Had not yet come** indicates the time would indeed come but (as most writers note) this would not occur until about 6 months later.

Ryle - This restraint on our Lord's enemies can only be accounted for by direct Divine interposition. It is like John 8:20, and 18:6. It is clear that they could do nothing against Him except by God's permission, and when God, in His wisdom, was pleased to let it be done. Our Lord did not fall into His enemies' hands through inability to escape, but because the “hour had come,” when He voluntarily undertook to die as a substitute. ([John 7 Commentary](#))

THOUGHT- The doctrine before us, let us note, is full of comfort to God's people. Nothing can hurt them except and until God permits. **We are all immortal till our work is done** To realize that nothing happens in this world except by the eternal counsels of our Father, and according to His eternal plans, is one grand secret of living a calm, peaceful, and contented life. (Ryle)

Luther writes “God has appointed a nice, easy hour, for everything; and that hour has the whole world for its enemy: it must attack it. The devil shoots and throws at the poor clock-hand, but in vain: for all depends on the hour. Till the hour comes, and the hand has run its course, the devil and the world shall accomplish nothing.”

John MacArthur - Jesus always operated according to God's sovereign timetable. Nothing, including impulsive mob violence, could precipitate His death before the appointed hour. As always, redemptive history at that moment was perfectly on schedule; God's sovereign purpose would not be thwarted (cf. Job 23:13; Ps. 33:10–11; Prov. 19:21; 21:30; Isa. 14:24, 27; 46:10; Eph. 1:11). The sovereign timing of Christ's death—that it would take place at the exact hour chosen by God—is a repeated theme in this gospel. In 8:20, as in this passage, His enemies were prevented from seizing Him “because His hour had not yet come.” As the time for His

death drew near, Jesus told His disciples, "The hour has come for the Son of Man to be glorified" (12:23; cf. 13:1) and prayed, "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour" (12:27; cf. 17:1). Jesus Christ would die at the appointed time (cf. 1 Cor. 5:7) and in the appointed manner (as laid out in the Old Testament [Matt. 26:24; Luke 24:25–26]), not during the Feast of Tabernacles at the hands of an unruly mob. (See [John Commentary](#))

Wiersbe - This was certainly a crisis hour in His ministry, and some of the leaders tried to have Him arrested; but "His hour was not yet come." ([Bible Exposition Commentary](#))

Seize (4084) **piazo** related to **piezo** = to press) originally meant to press or squeeze, and then to take hold of with a firm grasp as here in Acts 3:7. More often piazo speaks of seizing someone with a hostile intent so as to overpower them or to gain control. Most often piazo is used to describe the hostile attempts to seize Jesus (Jn 7:30, 32, 44, Jn 8:20, 10:39, 11:57). In 2 Cor 11:32 used of the attempt "to seize" Paul at "the city of the Damascenes." In Acts 12:4 of Herod who "seized him (Peter and), he put him in prison." There is one vivid use in the Septuagint of Song 2:15+ in the form of a command to "Catch (Heb = achaz; Lxx = piazo - aorist imperative) the foxes for us, The little foxes that are ruining the vineyards, While our vineyards are in blossom."

Piazo - 12x in 12v - caught(2), seize(6), seized(3), seizing(1). Jn. 7:30; Jn. 7:32; Jn. 7:44; Jn. 8:20; Jn. 10:39; Jn. 11:57; Jn. 21:3; Jn. 21:10; Acts 3:7; Acts 12:4; 2 Co. 11:32; Rev. 19:20

Laid...upon (1911) **epiballo** from epi = upon + ballo = throw) means to cast over or throw upon (coats on donkey Mk 11:7). In the active sense (transitive), of a violent movement meaning to throw something over someone (Rev 18:19), to lay (hands) on = Mk 14:46. Put (sew) a patch on (Mt 9:16, Lk 5:36). Put a hand to = to start (Lk 9:62). To place something on something as when they put the cross upon Simon of Cyrene (Lu 23:26) Metaphorically to throw over = put a noose or restraint on = a restriction (1 Cor 7:35), to lay on, put on (Mt 9:16; Mk 14:46; Jn 7:44; Ac 21:27). In the active sense (intransitive) it describes waves beat or splash upon, dash against (Mk 4:37). Of a legal inheritance to fall to meaning to belong to in Lk 15:12. Frequently used of attempt to lay upon another person one's hands = Laid (hands) on Jesus (Mt 26:50, Mk 14:46, cf Lk 20:19, Jn 7:30, 44, Lk 21:12) and on the apostles in Acts (Acts 4:3, Acts 5:18, Acts 12:1, Acts 21:27)

John 7:31 But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"

BGT John 7:31 κ το χλου δ πολλο π στευσαν ες α τ ν κα λεγον· χριστ ς ταν λθ μ πλε ονα σημε α ποι σει ν ο τος πο ησεν;

KJV John 7:31 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?

NET John 7:31 Yet many of the crowd believed in him and said, "Whenever the Christ comes, he won't perform more miraculous signs than this man did, will he?"

CSB John 7:31 However, many from the crowd believed in Him and said, "When the Messiah comes, He won't perform more signs than this man has done, will He?"

ESV John 7:31 Yet many of the people believed in him. They said, "When the Christ appears, will he do more signs than this man has done?"

NIV John 7:31 Still, many in the crowd put their faith in him. They said, "When the Christ comes, will he do more miraculous signs than this man?"

NLT John 7:31 Many among the crowds at the Temple believed in him. "After all," they said, "would you expect the Messiah to do more miraculous signs than this man has done?"

NRS John 7:31 Yet many in the crowd believed in him and were saying, "When the Messiah comes, will he do more signs than this man has done?"

NJB John 7:31 There were many people in the crowds, however, who believed in him; they were saying, 'When the Christ comes, will he give more signs than this man has?'

NAB John 7:31 But many of the crowd began to believe in him, and said, "When the Messiah comes, will he perform more signs than this man has done?"

YLT John 7:31 and many out of the multitude did believe in him, and said -- 'The Christ -- when he may come

-- will he do more signs than these that this one did?"

GWN John 7:31 However, many people in the crowd believed in him. They asked, "When the Messiah comes, will he perform more miracles than this man has?"

BBE John 7:31 And numbers of the people had belief in him, and they said, When the Christ comes will he do more signs than this man has done?

RSV John 7:31 Yet many of the people believed in him; they said, "When the Christ appears, will he do more signs than this man has done?"

NKJ John 7:31 And many of the people believed in Him, and said, "When the Christ comes, will He do more signs than these which this Man has done?"

ASV John 7:31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?

MIT John 7:31 From that crowd many believed in him and would say, "When the messiah comes on the scene, he will not do more miracles than Jesus does, will he?"

- **believed:** John 2:23,24 4:39 6:14,15 8:30-32 12:42 Mt 12:23 Lu 8:13 Ac 8:13 Jas 2:26
- **When:** John 3:2 6:2 9:16 10:41,42 Mt 11:3-6
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 10:34-36 (JESUS CAUSES DIVISION) "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; 36 and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

Luke 12:49-53 (JESUS CAUSES DIVISION) "I have come to cast fire upon the earth; and how I wish it were already kindled! 50 "But I have a baptism to undergo, and how distressed I am until it is accomplished! 51 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52 for from now on five members in one household will be divided, three against two and two against three. 53 "They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law."

JESUS BRING DIVISION: MANY "BELIEVE"

But - Term of contrast. What is being contrasted? Clearly there was a radical division -- some of the crowd were seeking to arrest Him and others were arrested (so to speak) by Him (especially His miraculous signs).

Many of the crowd believed ([pisteuo](#)) **in Him** - **Many** is a wonderful adjective if the belief is genuine. At first glance this sounds encouraging. But we must remember that John has already described some Jews who had believed in Him in John 2:23+ "Now when He was in Jerusalem at the Passover, during the feast, **many believed** in His name, observing His signs which He was doing." But was their belief saving belief. John's next words do not support that premise, for he adds "But Jesus, on His part, was **not entrusting** ([pisteuo](#)) Himself to them, for He knew all men, and because He did not need anyone to testify concerning man, for He Himself knew what was in man." (John 2:24-25+) In short, this group in John 2 had faith in Him, but He was wary and did not have faith in them! In John 7:31, John does not give us any more information to discern whether or not their belief was unto salvation or was just an emotional, intellectual response to Jesus.

Wiersbe - **Many** of the pilgrims put their faith in Him. It was a faith **based on miracles**, but at least it was a beginning (see John 2:23; 6:2, 26). Nicodemus first became interested in Jesus because of His miracles (John 3:1-2), and eventually he openly professed faith in Christ. ([Bible Exposition Commentary](#))

And they were saying, "When the Christ ([Christos](#)) **comes, He will not perform more signs than those which this man has, will He?** - The Christ has the definite article so indicates they are referring to the Messiah. Their question expects a negative reply. They reasoned that it would be very unlikely that a "Messiah" would come along that did more signs than Jesus had performed. Their conclusion, based on this logic, was that He must be the Messiah. To reiterate what were the people placing their faith in, in Christ (Messiah) alone or in the signs He performed? This text supports the latter conclusion.

C H Spurgeon - Well might they ask that question, for Jesus had wrought such marvellous miracles that they could not imagine anything greater. Surely this must be the Christ; or if he were not, when the Christ did come could he and would he do any greater miracles than this man had done?

R C H Lenski comments on their faith - we cannot conclude from the fact that Jesus only taught on this visit to Jerusalem and wrought no miracles that the faith of these pilgrims was the result of his words. We are compelled to connect the character of the faith of these people with the confession they make, and this shows that their faith as yet rested only on the signs and had not yet embraced the teaching of Jesus. It resembled the faith of those mentioned in Jn 2:23; and again in Jn 4:45; and was inferior to the faith of those mentioned in Jn 4:41. (BORROW [The Interpretation of St. John's Gospel](#))

Merrill Tenney - The response of many was belief, though it was hesitant. They did not affirm that he was the Messiah but cautiously suggested that the Messiah would perform no more miracles than Jesus did. Consequently they tended to believe that he might be the promised leader they anticipated. An incidental implication of this statement is that Jesus had been performing miracles during his ministry in Jerusalem. No particulars are given, however.

MacArthur - They were familiar with Old Testament prophecy, which foretold that the Messiah would perform miracles (e.g., Isa. 29:18; 35:5-6; cf. Matt. 11:2-5); and they could not imagine that the Christ (Messiah) would perform more signs than those that Jesus had performed (John 2:23; 3:2; 6:2). (See [John Commentary](#))

D A Carson - Faith based on signs is not strongly encouraged (2:11, 23; 4:48; etc.), though it is better than nothing (10:38). There is no hint, however, that these people developed any deep understanding of the significance of the signs, thereby grasping who Jesus really was. Popular messianism did not, apparently, commonly associate Messiah with miracles, but if this crowd brought together in their minds the Messiah and the eschatological prophet (who was expected to perform miracles (cf. Meeks, pp. 162ff.)), the genesis of their question is adequately explained (and is a more plausible suggestion than that this is an anachronistic Christian formulation. (Borrow [The Gospel according to John](#))

Robert Mounce - Whether or not their confidence in him constituted a saving faith we really do not know. If those here who were said to believe are the same as the Jews mentioned in Jn 8:31, there is the possibility that they became disciples of Jesus, though the narrative that follows puts a large question mark over that possibility....While faith based on signs is not encouraged (Jn 2:23-24), it is not to be ignored (Jn 10:38)....(REGARDING SIGNS) Jesus' answer to the emissaries from John the Baptist, who came asking whether he was the Coming One or whether they should expect another. Jesus sent them back to John with the message that "the blind receive sight, the lame walk" (Mt 11:5). His miracles were compelling evidence that he was in fact the Coming One!

Leon Morris comments that "throughout this Gospel it is better to believe on the basis of miracles than not to believe at all, so there is no condemnation of this faith as inadequate. (Borrow [The Gospel according to John](#))

John 7:32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

BGT John 7:32 κούσαν ο Φαρισαοι το χλου γογγ ζοντος περ α το τα τα, κα π στειλαν ο ρχιερεις κα ο Φαρισαοι πηρ τας να πι σωσιν α τ ν.

KJV John 7:32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

NET John 7:32 The Pharisees heard the crowd murmuring these things about Jesus, so the chief priests and the Pharisees sent officers to arrest him.

CSB John 7:32 The Pharisees heard the crowd muttering these things about Him, so the chief priests and the Pharisees sent temple police to arrest Him.

ESV John 7:32 The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him.

NIV John 7:32 The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.

NLT John 7:32 When the Pharisees heard that the crowds were whispering such things, they and the leading priests sent Temple guards to arrest Jesus.

NRS John 7:32 The Pharisees heard the crowd muttering such things about him, and the chief priests and

Pharisees sent temple police to arrest him.

NJB John 7:32 Hearing that talk like this about him was spreading among the people, the Pharisees sent the Temple guards to arrest him.

NAB John 7:32 The Pharisees heard the crowd murmuring about him to this effect, and the chief priests and the Pharisees sent guards to arrest him.

YLT John 7:32 The Pharisees heard the multitude murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they may take him;

GWN John 7:32 The Pharisees heard the crowd saying things like this about him. So the chief priests and the Pharisees sent temple guards to arrest Jesus.

BBE John 7:32 This discussion of the people came to the ears of the Pharisees; and the chief priests and the Pharisees sent servants to take him.

RSV John 7:32 The Pharisees heard the crowd thus muttering about him, and the chief priests and Pharisees sent officers to arrest him.

NKJ John 7:32 The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

ASV John 7:32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

MIT John 7:32 The Pharisees heard the crowd muttering these things concerning him. Therefore, the executive priests and Pharisees sent their deputies to arrest him.

- **Pharisees heard:** John 7:47-53 11:47,48 12:19 Mt 12:23,24 23:13
- **sent:** John 7:45,46 18:3 Lu 22:52,53 Ac 5:26
- John 7 Resources - Multiple Sermons and Commentaries

WHISPERING MOTIVATES SEIZURE OF JESUS BY "STRANGE BEDFELLOWS"

The Pharisees ([pharisaïos](#)) **heard the crowd muttering** ([gogguzo](#) - muttering, whispering) **these things about Him** - To what **things** does this refer? Primarily the fact that some were beginning to consider Jesus was indeed the Messiah and the fact that many had believed in Him. They had heard the whispered talk about Jesus before he arrived (Jn 7:12f.) and still more now.

C H Spurgeon on **muttering** - Whispered these things, afraid to speak out boldly because of the Pharisees, and therefore they quietly said it among themselves, and, after all, there is no fire more to be dreaded than a smouldering fire.

[A T Robertson](#) said it had "now grown louder like the hum of bees." It was the defence of Jesus by a portion of the crowd (Jn 7:31) that irritated the Pharisees. The Pharisees responded to the **muttering** and sensed that it was time to issue an arrest warrant.

R C H Lenski points out why the **crowd** was **muttering** - For fear of the rulers no open demonstration was made in favor of Jesus, proclaiming him as "the Christ"; the pilgrims contented themselves with quiet talk. (BORROW [The Interpretation of St. John's Gospel](#))

William Hendriksen - As the Pharisees saw it, things were beginning to look very serious. People were actually beginning to regard this impostor as the true Messiah. The mumbling of voices which expressed these sentiments had been heard. Intervention was necessary. It could not be delayed any longer. So these guardians of the law reveal their anxiety to the members of the priestly families (mostly Sadducees). Agreement is soon reached. Mutual archenemies—Pharisees and Sadducees—are entirely willing to unite in their common opposition to Jesus (cf. Lk. 23:12; Acts 4:27). Whether an actual Sanhedrin-session was held at this time (as in Jn 7:45–52, and in Jn 11:47) we do not know. The agreement may have been of a less formal character. At any rate, the opposition against Jesus reaches a new stage here: the sinister desire, expressed in Jn 5:18, begins to be put into effect. The men who should have been most zealous in their defence of Christ and his kingdom actually send officers ([πληρέτας](#): under-rowers; hence, servants, officers) to arrest the Messiah! (BORROW [Exposition of the Gospel according to John](#))

And the chief priests ([archiereus](#)) **and the Pharisees** ([pharisaïos](#)) **sent officers** ([huperetes](#)) **to seize** ([piazō](#)) **Him** - What were the Pharisees concerned about? They are clearly sensing that the crowds, stirred by Jesus' signs, were on the verge of acclaiming Him as their long expected Messiah. Chief priests (Sadducees) and Pharisees were normally rivals, but now with a common enemy, they joined forces as "**strange bedfellows!**" (see Jn 7:45; 11:47, 57; 18:3; Mt. 21:45–46; 27:62 - See [The enemy of my enemy is my](#)

[friend](#)). Another reason is that technically, only the **chief priests**, and not the **Pharisees**, had authority to arrest Jesus. The **officers** were the temple guards, Levites who functioned as a "police force" to maintain order in the Temple. John does not tell us about the outcome of their attempt to arrest Jesus until Jn 7:45-46.

R C H Lenski on **sent officers to seize Him** - This legal and official order, issued by the proper court of jurisdiction to its lawful police force, marks a definite stage in the proceedings of the authorities against Jesus. In Jn 5:18; 7:1 and Jn 7:20 we learn only that the Jewish leaders "were seeking to kill" Jesus, i.e., that this was their desire and design. Now they take the first official and legal steps toward that end. (BORROW [The Interpretation of St. John's Gospel](#))

John Phillips - These **officers** were members of the temple police, charged with the maintenance of law and order within the precincts of the temple. They were Levites. Their commanding officer, called "**captain of the temple**," wielded considerable power, second only to that of the chief priest. For this reason he was usually chosen from one of the leading chief-priest families. (Borrow [Exploring the Gospels. John](#))

MacArthur - This section strikingly illustrates the nation's division over Jesus. While some were prone to hail Him as the Messiah and would do so at the start of Passion Week (Luke 19:37-39), others sought desperately to silence Him. And the leaders, who should have been the first to recognize His authenticity, led the effort to have Him eliminated. (See [John Commentary](#))

Pharisees (5330) **pharisaïos** is transliterated from the Hebrew **parash** (06567 - to separate) from Aramaic word **peras** (06537) ("Peres" in Da 5:28-note), signifying to separate, owing to a different manner of life from that of the general public. The Pharisees belonged to the Sanhedrin, not as a party, but as members of a group of men who knew the Scriptures. Josephus points to the Pharisees' influence among the people ([Josephus Antiquities 13.10.5](#); [Josephus Antiquities 18.1.4](#))

After the resettling of the Jewish people in Judea on their return from the Babylonian captivity, there were two religious groups among them. One party contented themselves with following only what was written in the Law of Moses. These were called **Zadikim**, the righteous. The other group added the constitutions and traditions of the elders, as well as other rigorous observances, to the Law and voluntarily complied with them. They were called **Chasidim** or the pious. From the Zadikim the sects of the Sadducees and Karaites were derived. From the Chasidim were derived the Pharisees and the Essenes. In I Mac2:42, among the persons who joined Mattathias against Antiochus IV (Epiphanes), about 167 b.c., are named the Asideans (Asidaíoi), who are described as voluntarily devoted to the law. The Asideans are mentioned also in I Mac 7:13; II Mac14:6. In the time of our Lord, the Pharisees were the separatists of their day, as well as the principal sect among the Jews. The Pharisees considered themselves much holier than the common people (Lu 18:11, 12). They wore special garments to distinguish themselves from others.

PRINCIPLE TENETS OF PHARISEES: In opposition to those of the Sadducees, and the former group maintained the existence of angels and spirits and the doctrine of the resurrection (Acts 23:8), which the latter party denied (Mt 22:23; Mk 12:18; Lu 20:27). The Pharisees made everything dependent upon God and fate (Josephus, The Jewish Wars, ii.8.14). However, they did not deny the role of the human will in affecting events (Josephus Antiquities 18.1.3).

ZEAL FOR TRADITION: The Pharisees distinguished themselves with their zeal for the traditions of the elders, which they taught was derived from the same fountain as the written Word itself, claiming both to have been delivered to Moses on Mount Sinai (Mt 15:1-6; Mk 7:3-5). See also *parádosis* (3862), tradition, and *éntalma* (1778), a religious precept versus *entole* (1785), commandment. ([See more detailed notes from William Barclay](#))

Muttering (1111) **gogguzo** means to [murmur](#), [mutter](#), make complaining remarks or noises under one's breath. In 1 Co 10:10 it is used with idea of complaint (cf Nu 11:1). Gogguzo is an [onomatopoeic](#) word derived from the sound made when murmuring or muttering in a low and indistinct voice with the idea of complaint. In short this word gives us a vivid picture to help us imagine this scene of religious hypocrites making audible expressions of their dissatisfaction with Jesus and His acceptance of a despised tax collector even to the point of willingness to fellowship over a meal with him! Philosophers also warned against grumbling, noting that one ought to accept whatever the gods and Fate would send. Webster's English Dictionary has this note on [grumble](#) - to complain in a low harsh voice and often in a surly manner <workers grumbling about the low wages. Synonyms include croak, grouch, grouse, grunt, murmur, mutter, scold; compare complain, bellyache, crab, fuss, gripe, holler, squawk, whine; groan, moan; complain, kick.

Chief priests (749) **archiereus** from **arche** = first in a series, the leader or ruler, idea of rank or degree + **hierous** = priest - **hieros** is that which is determined, filled or consecrated by divine power) refers to the priest that was chief over all the other priests

in Israel. Almost all of the **chief priests** would have been Sadducees (Acts 5:17; [Josephus Antiquities 20.9.1](#)). This office was established by God through Moses instructions in the Pentateuch. In the **plural archiereus** refers to all the ruling priests, the members of the high-priestly families as a group, the upper echelons of the priestly class, especially those who served on the Sanhedrin, the Jewish high court (Lk 9:22+, Mk 8:31+). In the **singular archiereus** refers to the acting high priest (Lk 3:2+, Mk 14:47, 53, 54, 60, 61, 63, 66+), who by Jesus' day was more of a role obtained by political connections than priestly lineage.

Archiereus in John - Jn. 7:32; Jn. 7:45; Jn. 11:47; Jn. 11:49; Jn. 11:51; Jn. 11:57; Jn. 12:10; Jn. 18:3; Jn. 18:10; Jn. 18:13; Jn. 18:15; Jn. 18:16; Jn. 18:19; Jn. 18:22; Jn. 18:24; Jn. 18:26; Jn. 18:35; Jn. 19:6; Jn. 19:15; Jn. 19:21

Officers (attendant, helper, minister, servants) ([5257](#)) **huperetes** from **hupo** = under, beneath + **eretes** = a rower) is literally and under oarsman and then a subordinate, a servant, an attendant (Lk 4:20), one who is in the service of another or an assistant in general. **Huperetes** describes a helper who willingly submits himself to carrying out the will of the one over him. In John 7:32, 45, 46 it is used of the Temple "police" or guards. **The primary responsibility of the temple guards**, who were drawn from the Levites, was to maintain order in the temple, thus functioning like a police force. The Romans granted the Jews a significant of autonomy in managing their own affairs, so the Sanhedrin was able to deploy the temple guards. Because most ancient temples had wealth and often treasuries that functioned as banks, they typically also had watchmen and guards.

The subordinate official who waits to accomplish the commands of his superior. In Classic Greek **huperetes** was a common sailor, distinguished from a *nautes* (3492), a seaman, sailor. These were the men down in the ship's, doing one thing -- rowing and with their eyes on one man, the man standing at the front of the hull, shouting "Row, Row, Row."! Why? Because if anyone gets out of synch, the whole boat is thrown off course! What a picture -- There are no big "I's" or little "u's" in the ministry! Servants of Who? Of Christ! A God-called preacher marches to the beat of a different drummer and if he doesn't he's not worth being in the pulpit. Servants of the word describes these men as focused on the word, listening and acting according to the word. "They not only had personal knowledge of the facts but also practical experience of the facts." (Plummer). The word was also used of medical assistants or attendants

Vincent on **huperetes** used most commonly with the meaning of **officer** (Mt 5:25, etc) - Denoting a subordinate official, as a herald or an orderly, and in this sense applied to Mark as the "minister" or attendant of Paul and Barnabas (Acts 13:5). It furnishes an interesting instance of the expansion of a word from a limited and special meaning into a more general one; and also of the influence of the Gospel in lifting words into higher and purer associations. Formed with the verb *eresso*, to row, it originally signified a rower, as distinguished from a soldier, in a war-galley. This word for a galley-slave comes at last, in the hands of Luke and Paul, to stand for the noblest of all offices, that of a minister of the Lord Jesus (Luke 1:2; Acts 26:16; 1 Cor. 4:1).

Huperetes - Matt. 5:25; Matt. 26:58; Mk. 14:54; Mk. 14:65; Lk. 1:2; Lk. 4:20; Jn. 7:32; Jn. 7:45; Jn. 7:46; Jn. 18:3; Jn. 18:12; Jn. 18:18; Jn. 18:22; Jn. 18:36; Jn. 19:6; Acts 5:22; Acts 5:26; Acts 13:5; Acts 26:16; 1 Co. 4:1

James Smith - THE PROHIBITED AND THE INVITED - John 7:32-39

"God, being so great, great gifts most willingly imparts;

But we continue poor that have such narrow hearts."

—Trench.

At this great temple feast Jesus twice cried. The first was the cry of rebuke (v. 28), the second was the cry of pity and compassion (v. 37). To them, as to many now, Jesus Christ was a great mystery. They knew Him, yet they knew Him not. They could not reconcile the "carpenter's son" with the Son of God. But, nevertheless, Jesus fearlessly declares His unique relationship to the Father, and the purpose of His coming into the world (v. 29). It was to those "officers" sent by the Pharisees and chief priests to take Him, that this hard, searching statement was made, which we might call—

I. The Prohibition. "Ye shall seek Me, and shall not find Me, and where I am ye cannot come" (v. 34). He did not say here, "Where I go, ye cannot come," but "Where I am ye cannot come." This could not refer to His bodily presence, for they were now standing together within the precincts of the temple, but to His moral and spiritual attitude toward the Father. Two questions arise here: (1) Where was Jesus that they could not come; and (2) How could they not come where He was.

1. WHERE THEY COULD NOT COME. "Where I am ye cannot come." Then where was He? He was living in the presence of God. He was filled with the love of God. He was rejoicing in the will of God. He was guided by the Spirit of God. He was kept by the power of God. In Spirit this was where He was, and this is where they could not come.

2. WHY THEY COULD NOT COME. Because of their ignorance. They knew not the Father (v. 28). Because of their pride. They were self-satisfied. Because of their unbelief. They believed not Him as the true witness from God. So that, in their present condition of mind and heart it was morally impossible for them to come where He was. The lesson for us is very obvious, for the principle at work here is eternal and unchangeable. We cannot come to where Christ is, without possessing the Christ-like nature. Into His holiness, peace, and power, we cannot come, unless we forsake our own thoughts and ways, and yield ourselves entirely in obedience to His Word and will. "Where I am ye cannot come," unless ye come the way that I came, by being "born of God" and baptised of the Holy Spirit.

II. The Invitation. "If any man thirst let him come unto Me" (v. 37). In your pride and unbelief "ye cannot come," but if you are thirsting for a deeper, truer, holier life, then here is your great opportunity. "Come unto Me and drink." "To drink of His truth and Spirit is to come where He is. The self-satisfied cannot come, the thirsty may.

1. THE INVITED. It is the thirsty who are invited to drink. The invitation is to Himself: "Come unto Me." It is not, "Come to the temple, or to the Church, or to any particular form of worship." Apart from Him, every other source is polluted, every other cistern broken. It is not the gifts of Christ thirsty souls need, so much as Christ Himself. To drink of Him is to receive of His fullness, which alone can quench and satisfy the thirst of a soul after righteousness and God. A thirst for the living God is capacity for Him. Jesus Christ is the only One who ever could honestly challenge the thirsty souls of men to prove Him as all-sufficient to meet their every need.

2. THE PROMISE. "He who believes in Me, from within him, as the Scriptures has said, rivers of living water shall flow" (v. 37, Weymouth's translation). When we have come into this place of fullness of blessing, then we have come to "where He is." When we believe on Him, as He believed on His Father, then from within us, as from within Him, there will flow rivers of living water, because the Holy Spirit will have free access into the inner life, and full control of the whole being. As good food received into a healthy stomach will manifest itself in vigorous, useful action by sending fresh rivers of life through the entire system, so will it be when the Spirit of Truth is received by an obedient heart. The fountains of the old life will be dried up, and another fountain opened within, which has its source in the Living God, and whose streams are for the healing and salvation of others. "Ye shall not find Me" (v. 34), said Christ to His fault-finders, for fault-finders shall never find Him in all the true riches of His glorious character. But "he that believeth on Him" shall enter into the blessed fullness of that wondrous life. Whosoever will, let him take the water of life freely (Rev. 22:17).

John 7:33 Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me.

BGT John 7:33 ε πεν ο υ ησο ς· τι χρ von μικρ v μεθ μ v ε μι κα π γω πρ ς τ v π μψαντ με.

KJV John 7:33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

NET John 7:33 Then Jesus said, "I will be with you for only a little while longer, and then I am going to the one who sent me.

CSB John 7:33 Then Jesus said, "I am only with you for a short time. Then I'm going to the One who sent Me.

ESV John 7:33 Jesus then said, "I will be with you a little longer, and then I am going to him who sent me.

NIV John 7:33 Jesus said, "I am with you for only a short time, and then I go to the one who sent me.

NLT John 7:33 But Jesus told them, "I will be with you only a little longer. Then I will return to the one who sent me.

NRS John 7:33 Jesus then said, "I will be with you a little while longer, and then I am going to him who sent me.

NJB John 7:33 Then Jesus said: For a short time I am with you still; then I shall go back to the one who sent me.

NAB John 7:33 So Jesus said, "I will be with you only a little while longer, and then I will go to the one who sent me.

YLT John 7:33 Jesus, therefore, said to them, 'Yet a little time I am with you, and I go away unto Him who

sent me;

GWN John 7:33 Jesus said, "I will still be with you for a little while. Then I'll go to the one who sent me.

BBE John 7:33 Then Jesus said, I will be with you a little longer and then I go to him who sent me.

RSV John 7:33 Jesus then said, "I shall be with you a little longer, and then I go to him who sent me;

NKJ John 7:33 Then Jesus said to them, "I shall be with you a little while longer, and then I go to Him who sent Me.

ASV John 7:33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.

MIT John 7:33 For this reason Jesus said, "For a little while yet will I be with you before I go away to the one who sent me.

- **Therefore:** John 12:35,36 Jn 13:1,3,33 Jn 14:19, Jn 16:5,16-22 Jn 17:11,13 Mk 16:19
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 12:35-36+ So Jesus said to them, '**For a little while longer the Light is among you.** Walk while you have the Light, so that darkness will not overtake you; he who walks in the darkness does not know where he goes. 36 "While you have the Light, believe in the Light, so that you may become sons of Light." These things Jesus spoke, and He went away and hid Himself from them.

John 13:33+ "Little children, **I am with you a little while longer.** You will seek Me; and as I said to the Jews, now I also say to you, 'Where I am going, you cannot come.'

John 14:19+ "**After a little while the world will no longer see Me,** but you will see Me; because I live, you will live also.

John 16:16+ "**A little while, and you will no longer see Me;** and again a little while, and you will see Me." 17 Some of His disciples then said to one another, "What is this thing He is telling us, '**A little while, and you will not see Me; and again a little while, and you will see Me**?' and, 'because I go to the Father'?" 18 So they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about." 19 Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not see Me, and again a little while, and you will see Me'? 20 "Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will grieve, but your grief will be turned into joy. 21 "Whenever a woman is in labor she has pain, because her hour has come; but when she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world. 22 "Therefore you too have grief now; but **I will see you again,** and your heart will rejoice, and no one will take your joy away from you.

JESUS ALLUDES TO HIS CRUCIFIXION AND ASCENSION

Therefore - Jesus knew the evil intent of the hearts of the religious leaders and that they had sent temple police to seize Him to take Him away. This leads Him to make a statement that He will go away, but it would be on His timetable, not theirs. They have no control over His departure in death (Jn 10:17,18+), except to be the providentially placed pawns to carry out the crucifixion.

Exactly who Jesus addresses in the following declaration is not certain, but in Jn 7:32 we know the "officers" (temple police) were sent to arrest Him, so they could be part of the audience who heard these words. The audience would also include the Pharisees (from Jn 7:32) and the Jews (presumably of the mixed multitude) as discerned from the context in Jn 7:35 ("The Jews therefore said to one another.")

Jesus said, "For a little while longer I am with you, then I go to Him who sent Me- I call this "Divine hide and seek." The sands are running out of the hour glass. **Little while** (mikros chronos) would be about 6 months. Recall that Feast of Tabernacles is in the Fall (circa October) which means Jesus' final feast, the Passover is about 6 months away. The Cross is looming in the near future. And so He indirectly alludes to His destiny as the Lamb of God (Jn 1:29). In order for Him to return to His Father, He knew He had to die and be resurrected. The statement **I go to Him who sent Me** likely further incensed the religious leaders (cf Jn 7:29) and they would see this as Him making another allusion to God as His Father. At this point Jesus is not holding back, knowing that His words were like nails in a coffin, which would assure that the Jewish leaders would finally succeed in nailing Him to the Cross!

C H Spurgeon That was a blessed way for Christ to describe his return to the heavenly world: "I go unto him that sent me." Possibly he said this to the very men who were sent to take him.

Alexander Maclaren - "To the officers the saying is an exhibition of His triumphant confidence that their malice is impotent and their arms paralysed; that when He wills He will go, not be dragged by them or any man."

William Hendriksen - Jesus shows that the counsel of God must be carried out. So, with serenity and majesty, calm and unperturbed, Jesus said (addressing Himself to the entire assembled multitude, but especially to the leaders who are present): Yet a little while I am with you, and then I go to him who sent me. Cf. Jn 16:16–19. Jesus knows that he will be on earth a little while longer; i.e., one half year (from October of the year 29 to April of the year 30; from feast of Tabernacles to feast of Passover). He will then return to his Sender, having fully accomplished the task that had been entrusted to him. (BORROW [Exposition of the Gospel according to John](#))

Andreas Kostenberger notes that "This is September/October (A.D. 32). Half a year later (March/April of A.D. 33), Jesus would be crucified. When people later will look for Jesus (presumably in order to escape judgment; cf. Jn 3:36; Jn 8:21; see Lindars 1972: 295–96), He will be inaccessible to them, and it will be too late (Ridderbos 1997: 271; Barrett 1978: 325). The implicit threat is that some will die in their sins (cf. 8:21, 24; Carson 1991: 320). (See [John - BECNT](#), page 238)

John Phillips has an interesting note about the timing Jesus alludes to as **a little while longer** - This knowledge was based not only on his spiritual intuition and omniscience. It was something that a diligent student of Scripture could figure out for himself from Daniel's prophecy of the seventy weeks (Daniel 9:24-27-see commentary on Da 9:26). The Messiah was to be "cut off" after the lapse of sixty-nine "weeks" of years (483 years) from the date of the decree of Artaxerxes, in the twentieth year of his reign (445 B.C.), permitting Nehemiah to return to Jerusalem and build it (Nehemiah 2:1-8). The computation is not simple, but we can be sure that Jesus figured it out. The exact date was known to him. He was to be crucified within a week of his triumphal entry into Jerusalem and that date had been foretold by Daniel's prophecy. (Borrow [Exploring the Gospels. John](#))

John 7:34 "You will seek Me, and will not find Me; and where I am, you cannot come."

BGT John 7:34 ζητῶ σὲν με καὶ οὐ χεῖρ σὲν [με], καὶ ποῦ εἰμι γὰρ μερὸς οὐ δύνασθε λαθεῖν.

KJV John 7:34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

NET John 7:34 You will look for me but will not find me, and where I am you cannot come."

CSB John 7:34 You will look for Me, but you will not find Me; and where I am, you cannot come."

ESV John 7:34 You will seek me and you will not find me. Where I am you cannot come."

NIV John 7:34 You will look for me, but you will not find me; and where I am, you cannot come."

NLT John 7:34 You will search for me but not find me. And you cannot go where I am going."

NRS John 7:34 You will search for me, but you will not find me; and where I am, you cannot come."

NJB John 7:34 You will look for me and will not find me; where I am you cannot come.

NAB John 7:34 You will look for me but not find (me), and where I am you cannot come."

YLT John 7:34 ye will seek me, and ye shall not find; and where I am, ye are not able to come.'

GWN John 7:34 You will look for me, but you won't find me. You can't go where I'm going."

BBE John 7:34 You will be looking for me, and you will not see me: and where I am you may not come.

RSV John 7:34 you will seek me and you will not find me; where I am you cannot come."

NKJ John 7:34 "You will seek Me and not find Me, and where I am you cannot come."

ASV John 7:34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.

MIT John 7:34 You will search for me and you will not find me. Furthermore, where I am going you cannot come.

- John 8:21-24 Jn 13:33-36 Jn 14:3,6 Jn 17:24 Pr 1:24-31 Hos 5:6 Mt 23:39 Lu 13:24,25,34,35 Lk 17:22,23
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 8:21-24+ Then He said again to them, "I go away, and **you will seek Me**, and will die in your sin; where I am going, you cannot come." 22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you cannot come'?" 23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins."

John 13:33-36+ (JESUS IN HIS LAST WORDS TO HIS DISCIPLES BEFORE THE CROSS) "Little children, I am with you a little while longer. **You will seek Me**; and as I said to the Jews, now I also say to you, **Where I am going, you cannot come.**' (SAME THING HE TOLD THE JEWS IN JOHN 7:34 -- BUT THERE IS A DIFFERENCE. KEEP READING) 34 "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. 35 "By this all men will know that you are My disciples, if you have love for one another." 36 Simon Peter *said to Him, "Lord, where are You going?" Jesus answered, "**Where I go, you cannot follow Me now; but you will follow later.**"

Proverbs 1:24-29+ "Because I called and you refused, I stretched out my hand and no one paid attention; 25 And you neglected all my counsel And did not want my reproof; 26 I will also laugh at your calamity; I will mock when your dread comes, 27 When your dread comes like a storm And your calamity comes like a whirlwind, When distress and anguish come upon you. 28 "Then they will call on me, but I will not answer; They will seek me diligently but they will not find me, 29 Because they hated knowledge And did not choose the fear of the LORD. (OH THE TRAGEDY OF PROCRASTINATION! TOMORROW MAY BE TOO LATE!)

Amos 8:11 "**Behold**, days are coming," declares the Lord GOD, "When I will send a famine on the land, Not a famine for bread or a thirst for water, But rather for hearing the words of the LORD.

TOO LITTLE TOO LATE!

[Webster's](#) says "*too little, too late*" means "not enough and not soon enough to make a difference!"

You will seek ([zeteo](#)) **Me**, and **will** (ou - absolutely) **not find** ([heurisko](#)) **Me** - **Will** is future tense (**seek...find**), so that in effect Jesus is giving a prophecy and one that would soon be fulfilled, a prophecy that ultimately would be fulfilled by His death, resurrection and ascension. Sadly, they **will seek** Jesus physically, but not spiritually! They cannot **find** Him because their unbelief renders them spiritually blind and unable to understand that He would return to His Father. Then the only way they could possibly find Him would be by faith, not sight! The "divine exception" is that they will see Him for Paul writes "*every eye will see Him*" (Rev 1:7+), but again this is "*too little, too late*!" And of course they will see Him at the [Great White Throne](#) where He will judge them guilty and condemn them to everlasting punishment in the lake of fire (Rev 20:11-15+).

Time was running out for them to seek Him

Martin Luther writes, "These are terrible words, I do not like to read them."

A T Robertson - Jesus had said: "**Seek** and ye shall find" (Matthew 7:7), but this will be too late. Now they were seeking (Jn 7:30) to kill Jesus, then they will seek deliverance, but too late.

William Hendriksen - In a statement full of mystery the Lord continues: you will seek me, but you will not find me. Cf. Jn 13:33–36. The Jewish nation, in its despair, will seek deliverance, but it will then be too late. Think of the despair of Esau (Gen. 27:30–38; Heb. 12:17); of the men regarding whom Amos writes his prophecy of woe: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of Jehovah. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of Jehovah, and shall not find it" (Am. 8:11, 12). Cf. also Prov. 1:24–28. Not finding him, they will die in their sins (Jn 8:21). (BORROW [Exposition of the Gospel according to John](#))

Grant Osborne - Jesus' words here contain a double meaning. On the earthly plane, they will seek often to arrest him yet will not be able to find him until the hour appointed by the Father. We will see this in 7:45–47. On the spiritual plane, they will search for God and for eternal life but be unable to find it because they are not willing to turn to Jesus in faith and find God's salvation, for it is contained only in him (14:6, "No one comes to the Father except through me"). (See [John Verse by Verse](#))

John MacArthur on **where I am, you cannot come** - Tragically, these scoffers missed Jesus' point completely. Like Isaiah, who wrote, "Seek the Lord while He may be found; call upon Him while He is near" (Isa. 55:6), Jesus was warning His opponents not to

delay conversion until it is too late. As Paul wrote to the Corinthians, "Behold, now is 'the acceptable time,' behold, now is 'the day of salvation'" (2 Cor. 6:2); and the writer of Hebrews pleaded, "Today if you hear His voice, do not harden your hearts" (Heb. 4:7; cf. 3:15). Jesus Himself promised, "I am the bread of life; He who comes to Me will not hunger, and he who believes in Me will never thirst.... All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out" (John 6:35, 37). (See [John Commentary](#) - scroll up/down for more text)

R C H Lenski - "You shall seek me" cannot refer to a hostile seeking, for Jesus will be exalted at his Father's right hand. It cannot refer to a seeking for help to alleviate the calamities that will descend upon the nation, for Jesus nowhere intimates that he is a political or a military deliverer. A repentant seeking is also excluded, for Jesus adds, "and you shall not find me," and elucidates this in Jn 8:21, "You shall seek me and shall die in your sins." This is the seeking of despair which always comes too late..... This terrible seeking comes when the day of grace is past. "Today if ye will hear his voice, harden not your hearts as in the provocation," (Heb. 3:15). (BORROW [The Interpretation of St. John's Gospel](#))

Compare Jesus' words a short time later with a sobering warning....

Then He said again to them, "I go away, and **you will seek Me**, and will die in your sin; **where I am going, you cannot come.**" 22 So the Jews were saying, "Surely He will not kill Himself, will He, since He says, '**Where I am going, you cannot come**'?" 23 And He was saying to them, "You are from below, I am from above; you are of this world, I am not of this world. 24 "Therefore I said to you that you will die in your sins; for unless you believe that I am He, you will die in your sins." (John 8:21-24+)

Bruce Barton writes "Even after Jesus (the true Messiah) left, the Jews would continue to seek for the coming of the Messiah but would never find him—because he had already come!"

Seeking salvation when it is too late....

No doubt true repentance is never too late;

but late repentance is seldom true

THOUGHT- There is a great Bible truth taught here, as elsewhere, which is far too much overlooked by many, —I mean the possibility of men seeking salvation when it is too late, and crying for pardon and heaven when the door is shut forever. Men may find out their folly and be filled with remorse for their sins, and yet feel that they cannot repent. No doubt true repentance is never too late; but late repentance is seldom true. Pharaoh, King Saul, and Judas Iscariot, could all say, "I have sinned." **Hell itself is truth known too late** God is unspeakably merciful, no doubt. But there is a limit even to God's mercy. He can be angry, and may be provoked to leave men alone. People should often study Prov. 1:24–31; Job 27:9; Isai. 1:15; Jer. 11:11; 14:12; Ezek. 8:18; Hosea 5:6; Micah 3:4; Zech. 7:13; Matt. 25:11, 12. (J C Ryle [John 7 Commentary](#))

And where I am ([eimi ego](#)) - He is speaking of returning to Heaven. Note the famous "I Am" or [eimi ego](#), not where I will be, but where "I am." [Eimi ego](#) underscores His continual existence. **J C Ryle** says "As God, He could truly say, "where I am," and not merely where "I was," or where "I shall be." The expression is one of the many texts proving our Lord's divinity. No mere man speaking on earth could speak of heaven as a place "where I am." Augustine strongly maintains this view." **D A Carson** however feels the *ego eimi* here does not have "theological overtones." (I would agree) "The verb (eimi, "I am") is a gnomic present expressing a timeless fact." (Mounce)

Marvin Vincent differs from Carson - In absolute, eternal being and fellowship with the Father. I am ($\gamma\omega\ \epsilon\ \mu\iota$) is the formula of the divine existence (Jn 8:58). The phrase carries a hint of the essential nature of Jesus, and thus prepares the way for ye cannot come (see on Jn 7:7). The difference in character will make it essentially impossible. ([John 7 Commentary](#))

You cannot come - **Cannot** is two words "*ou*" the strongest negative in Greek and [dunamai](#), which means to be able. Jesus' point is that they (if they remained unbelieving) would absolutely not have the supernatural enablement to come to where He was! In Jn 8:21+ Jesus added you "will die in your sin." They **cannot** come because they are sinners, natural men who have not been born again which is the necessary prerequisite for entering the Kingdom of Heaven (Jn 3:3+).

William Hendriksen - He means this: "I am going to the Father; but you have rejected the Father by rejecting me. Hence, where I am you cannot come." In the presence of the Father there is no room for those who have refused to accept the Son. The warning implied in these words is, of course, very clear. It is the warning of Ps. 95:8–11. (BORROW [Exposition of the Gospel according to John](#))

J C Ryle - The favourite notion of some modern theologians, that all mankind are finally to go to heaven, cannot possibly be reconciled with this expression. Men may please themselves with thinking it is kind and loving and liberal and large-hearted to teach and believe that all men and women of all sorts will finally be found in heaven. One word of our Lord Jesus Christ's overturns the

whole theory.—Heaven is a place, He says to the wicked, where “ye cannot come.” ([John 7 Commentary](#))

THOUGHT - They had heard and seen the Savior in their midst but when He was gone it was too late to seek Him and find Him. These solemn words remind us that one may have the opportunity to be saved today, but if that opportunity is rejected and passes by, it may never come again. Dear unbeliever or skeptic, have you been pondering the words of Jesus, thinking that perhaps in a future day you might believe in Him. If so, you need to be very careful, for you may not have a future day! Paul writes “AT THE ACCEPTABLE TIME I LISTENED TO YOU, AND ON THE DAY OF SALVATION I HELPED YOU.” **Behold, now is “THE ACCEPTABLE TIME,” behold, now is “THE DAY OF SALVATION”** (2Cor 6:2+)

It is interesting that Jesus made a similar statement to His disciples in John 13:33 declaring “Little children, I am with you a little while longer. You will seek Me; and as I said to the Jews, now I also say to you, ‘**Where I am going, you cannot come.**’” However He went on to explain (after Simon Peter asked Him) “Where I go, you cannot follow Me now, **but you will follow later.**” (Jn 13:36+).

John 7:35 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?”

BGT John 7:35 επον ο νοουδαοι πρς αυτος πο οτος μ λλει πορε εσθαι τι με ς ο χ ε ρ σομεν α τ ν; μ ε ς τ ν διασπορ ν τ ν λ λων μ λλει πορε εσθαι κα διδ σκειν το ς λληνας;

KJV John 7:35 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?

NET John 7:35 Then the Jewish leaders said to one another, “Where is he going to go that we cannot find him? He is not going to go to the Jewish people dispersed among the Greeks and teach the Greeks, is he?”

CSB John 7:35 Then the Jews said to one another, “Where does He intend to go so we won’t find Him? He doesn’t intend to go to the Dispersion among the Greeks and teach the Greeks, does He?”

ESV John 7:35 The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?”

NIV John 7:35 The Jews said to one another, “Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks?”

NLT John 7:35 The Jewish leaders were puzzled by this statement. “Where is he planning to go?” they asked. “Is he thinking of leaving the country and going to the Jews in other lands? Maybe he will even teach the Greeks!”

NRS John 7:35 The Jews said to one another, “Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?”

NJB John 7:35 So the Jews said to one another, ‘Where is he intending to go that we shall not be able to find him? Is he intending to go abroad to the people who are dispersed among the Greeks and to teach the Greeks?’

NAB John 7:35 So the Jews said to one another, “Where is he going that we will not find him? Surely he is not going to the dispersion among the Greeks to teach the Greeks, is he?”

YLT John 7:35 The Jews, therefore, said among themselves, ‘Whither is this one about to go that we shall not find him? -- to the dispersion of the Greeks is he about to go? and to teach the Greeks;’

GWN John 7:35 The Jews said among themselves, “Where does this man intend to go so that we won’t find him? Does he mean that he’ll live with the Jews who are scattered among the Greeks and that he’ll teach the Greeks?”

BBE John 7:35 So the Jews said among themselves, To what place is he going where we will not see him? will he go to the Jews living among the Greeks and become the teacher of the Greeks?

RSV John 7:35 The Jews said to one another, “Where does this man intend to go that we shall not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?”

NKJ John 7:35 Then the Jews said among themselves, “Where does He intend to go that we shall not find

Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks?

ASV John 7:35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?

MIT John 7:35 The Jews said to themselves, "Where is he about to go that we shall not be able to find him? He is not going to the Hellenistic diaspora to teach the Greeks, is he?"

- **He is not intending to go to the Dispersion** Isa 11:12 27:12,13 Zep 3:10 Ac 21:21 Jas 1:1 1Pe 1:1
- **teach:** Ps 67:1,2 98:2,3 Isa 11:10 49:6 Mt 12:21 Lu 2:32 Ac 11:18 Ac 13:46-48 22:21 Eph 3:8 Col 1:27 1Ti 2:7 2Ti 1:11
- John 7 Resources - Multiple Sermons and Commentaries

THE JEWS ARE PERPLEXED AND "HUDDLE UP"

Mounce - "True to form, the Jews misunderstood what Jesus was saying. Still thinking in one dimension (cf. Jn 7:28), they asked scornfully." I would add that the Jews were thinking "horizontally" (earthly) when they should have been thinking "vertically" (heavenly)! See Vertical Vision.

The Jews then said to one another - The Jews may refer to the Jewish religious leaders, but does not exclude the other Jews in the multitude who heard Jesus' speaking. Talk about [missing the forest for the trees!](#) **The Jews** totally missed the profound truth He had just uttered. **The Jews** were hearing sound waves, but did not have ears to hear the spiritual truths Jesus was speaking. And so once again they interpret Jesus literally. They could not imagine where He could go physically that they could not find Him! They were earthly men, thinking earthly thoughts, which blinded them to heavenly truths (cf. Isa 55:8)! And so they "huddle up" and begin discussing Jesus' enigmatic statements among themselves, summarized in the following question.

William Hendriksen - But as in all previous cases so also now: this significant [mashal](#) was given a crassly literal interpretation. From the reaction of the Jews it appears immediately that they have failed to see in the words of Jesus a disclosure of their own dreadful state of sin and its inevitable consequences. Lightheartedly casting aside the implied warning. They were mocking....They do not realize that what they are saying in derision contains a glorious prophecy. Indeed, the Greeks will take an interest in the Gospel (see Jn 12:20). And the tidings of salvation will be spread throughout the earth, and the kingdom of the Lord will be established, and ... the scoffers will seek ... in vain! (BORROW [Exposition of the Gospel according to John](#))

"Where does this man (contemptuous designation) intend to go that we will not find Him? He is not intending to go to the Dispersion ([diaspora](#) - scattered abroad) among the Greeks, and teach the Greeks, is He- The Greek construction of this question expects a negative response. The Jews are dazed and confused by Jesus' enigmatic words in Jn 7:33-34. "We can see from the response of these opponents, now referred to as **the Jews** (Jn 7:35; Jn 1:19), that they are alienated from God. Jesus has spoken of the Father, but they completely miss His point." ([Whitacre](#)) And why? In a word, they *could not* because they *would not!* In other words, they could not understand Jesus because they would not obey His word. Jesus had made it clear in John 7:17+ "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." The Jews were not willing to do His will and therefore could not know."

Knowing spiritual truth is always linked to obeying the truth we know.

Once again, the Jews are thinking naturally, not supernaturally. They totally miss Jesus' metaphorical (and spiritual) sense. They question that after Jesus had failed in Palestine, would He go to the Jews in the Dispersion and when that work failed, would He then labor among the Greeks themselves?

[Marvin Vincent](#) on **we will not find Him** - The pronoun is emphatic; **we**, the religious leaders, the wise men, who scrutinize the claims of all professed teachers and keep a watchful eye on all impostors.

Dispersion among the Greeks refers simply to Jews who were not living in Palestine but living in other lands among the Gentiles (the term "**Greeks**" usually meant Gentiles as opposed to Jews). [A T Robertson](#) adds that "There were millions of these scattered Jews."

[Marvin Vincent](#) on **the dispersion** - The Jews who remained in foreign lands after the return from the Captivity were called by two names: 1. The Captivity, which was expressed in Greek by three words, viz., ποικα, a settlement far from home, which does not occur in the New Testament; μεταικεσ, change of abode, which is found in Matthew 1:11, 12, 17, and always of the carrying into Babylon; αχμαλωσ, a taking at the point of the spear; Ephesians 4:8; Revelation 13:10. 2. The Dispersion (διασπορ). See on 1 Peter 1:1 (*of the dispersion*; from διασπερω, *to scatter or spread abroad*; σπερω meaning, originally, *to sow*. The term was a familiar one for the whole body of Jews outside the Holy Land, scattered among the heathen.); see on James 1:1. The first name

marks their relation to their own land; the second to the strange lands.

F F Bruce quips that ironically "Little did the speakers know that, while Jesus was not to go in person among the Greeks, His followers would be numbered in the tens of thousands in the Greek lands in a few years' time." (Borrow [The Gospel of John](#))

The Jews speaking to Him were focused on this present, passing world, while Jesus was alluding to the future, eternal world. They needed spiritual ears to understand His true meaning. They were thinking like unsaved men Paul described in 1Co 2:14+ writing "a natural (UNSAVED) man does not accept ([dechomai](#) = put out the welcome mat for) the things of the Spirit of God, for they are foolishness to him; and he (absolutely) cannot understand ([suniemi](#) = "put the pieces of the puzzle together" so to speak) them, because they are spiritually appraised." It is ironic that they focus on Jesus' teaching (as in Jn 7:14-17, 28) but they themselves refuse to receive His teaching!

Andreas Kostenberger notes that "Jews had been living outside Palestine ever since the Babylonian exile. When they were allowed to return from exile, some went back, but many did not. In later years, many cities boasted a considerable Jewish population, including Antioch, Alexandria, and Rome. (See [John - Page 239](#))

Rodney Whitacre says "There is, of course, enormous irony in their thinking Jesus might go among the Greeks. It is the arrival of the Greeks, who ask to see Jesus (Jn 12:20), that signals the coming of His hour. Through the witness of His disciples He will indeed go and teach the Greeks (cf. Jn 10:16; Jn 17:20). These opponents say more than they realize, just as Caiaphas will later (Jn 11:49–50). In both cases what is said refers to Jesus' death. These opponents are seeking to kill Jesus, but through His death the world will be saved." ([Jesus Reveals Himself as the Messiah Who Has Come from God and Who Is Returning to God Jn 7:25-36](#))

THOUGHT - Many people I speak with say they don't read the Bible because they cannot understand the Words. They are correct. The fact is that if they are not born again and indwelt by the Spirit, the "Interpreter" of the Word of God, then the words they read cannot be understood. Jesus made it very clear that spiritual truth can only be discerned with spiritual eyes and ears that have been opened (and see the role of obedience in Jn 7:17+). Luke writes "Then **He opened their minds** to understand ([suniemi](#) = "put the pieces of the puzzle together" so to speak) the Scriptures." (Lk 24:45+, cf Ps 119:18+, 2Co 4:6+) This same principle applies to believers, for if we try to read the Holy Word and have unconfessed sin, we in effect quench our "Interpreter."

Dispersion ([1290 diaspora](#) noun form of **diaspeiro** from **dia** = through + **speiro** = sow, scatter seed) literally means "through a sowing". "**Speiro**" is the derivative from which **sperma** the Greek word for "seed" comes. All this to say that **diaspora** indicates a scattering abroad which is a technical term to identify Jews living outside Palestine. Used 3x - Jn. 7:35; Jas. 1:1; 1 Pet. 1:1

John 7:36 "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"

BGT John 7:36 τ ς σπιν λ γος ο το ς ν ε πεν· ζητ σετ με κα ο χ ε ρ σετ [με], κα που ε μ γ με ς ο δ νασθε λθε ν;

KJV John 7:36 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?

NET John 7:36 What did he mean by saying, 'You will look for me but will not find me, and where I am you cannot come'?"

CSB John 7:36 What is this remark He made: 'You will look for Me, and you will not find Me; and where I am, you cannot come'?"

ESV John 7:36 What does he mean by saying, 'You will seek me and you will not find me,' and, 'Where I am you cannot come'?"

NIV John 7:36 What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?"

NLT John 7:36 What does he mean when he says, 'You will search for me but not find me,' and 'You cannot go where I am going'?"

NRS John 7:36 What does he mean by saying, 'You will search for me and you will not find me' and 'Where I am, you cannot come'?"

NJB John 7:36 What does he mean when he says: "You will look for me and will not find me; where I am, you cannot come?"

NAB John 7:36 What is the meaning of his saying, 'You will look for me and not find (me), and where I am you cannot come'?"

YLT John 7:36 what is this word that he said, Ye will seek me, and ye shall not find? and, Where I am, ye are not able to come?"

GWN John 7:36 What does he mean when he says, 'You will look for me, but you won't find me,' and 'You can't go where I'm going'?"

BBE John 7:36 What is this saying of his, You will be looking for me and will not see me, and where I am you may not come?"

RSV John 7:36 What does he mean by saying, 'You will seek me and you will not find me,' and, 'Where I am you cannot come'?"

NKJ John 7:36 "What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come '?"

ASV John 7:36 What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?"

MIT John 7:36 What does his statement mean?—You will search for me and not find me; and where I am, you cannot come."

- **What is this statement:** John 3:4,9 6:41,52,60 Jn 12:34 16:17,18
- **You will seek:** John 7:34 1Co 2:14
- John 7 Resources - Multiple Sermons and Commentaries

LEADERS PUZZLE OVER JESUS' STATEMENT

What is this statement (literally - "what is this word" - [logos](#)) **that He said, 'You will seek ([zeteo](#)) Me, and will not find ([heurisko](#)) Me; and where I am, you** (ou + [dunamai](#) - absolutely will not be able to) **cannot come** - Note that this is a prophecy (**will seek...will not find**). The Jews are bewildered by Jesus' statement and as alluded to earlier, they completely miss the critical spiritual implications.

Jn 8:21+ Then He said again to them, "I go away, and **you will seek Me**, and will die in your sin; where I am going, you cannot come."

Leon Morris - It is clear that the saying puzzled them greatly. And it not only puzzled them; it apparently made them uneasy. Was there perhaps some meaning in it that still eluded them? Was the Man from Nazareth mocking them? Should they have understood more? (Borrow [The Gospel according to John](#))

John Phillips - As far as the Jews were concerned, all this talk about going where they could not find him, especially if it meant going to the Gentiles, was irrational. No true messiah could possibly entertain such irresponsible notions as that. "What kind of talk is this?" they asked. It was nonsense-yet a vague feeling persisted that perhaps there was more to it than they understood. (Borrow [Exploring the Gospels. John](#))

Merrill Tenney - The perplexity of the crowd over Jesus' answer was echoed later by Simon Peter, who, upon hearing him speak similar words, said, "*Lord, why can't I follow you now? I will lay down my life for you*" (Jn 13:37). The crowd could not follow Jesus because of their ignorance of his identity and purpose; Simon was incapable because he lacked courage. (See [The Expositor's Bible Commentary](#))

R C H Lenski - When the Jews inquire of each other, "What is this word which he said?" etc., they merely continue their pretense of being mystified, and this is the reason why Jesus pays no further attention to them. The police officers (ED: AKA "TEMPLE POLICE") stood by but received no hint to step in and to take Jesus into custody. Whether this inaction was due to the effect of the calm and deliberate attitude of Jesus and to the force of his words (cf Jn 7:46) or merely to the outward situation, the presence of too many friends of Jesus in the multitude, who will say? (ED: ANOTHER THOUGHT IS IT MIGHT BE BECAUSE HIS HOUR HAD NOT YET COME!) (BORROW [The Interpretation of St. John's Gospel](#))

Warren Wiersbe remarks "As in previous messages, the people misunderstood what Jesus was saying. Within six months, Jesus

would go back to the Father in heaven, and the unsaved Jews would not be able to follow Him. What a contrast between “**where I am, there ye cannot come**” (John 7:34) and “**that where I am, there ye may be also**”! (John 14:3) Had these men been willing to do God’s will (ED: harking back to Jesus’ words in John 7:17), they would have known the truth. Soon it would be too late.” ([Bible Exposition Commentary](#))

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink.

BGT John 7:37 ν δ τ σχ τ μ ρ τ μεγ λ τ ς ορ τ ς ε σ τ κει η σο ς κα κραξεν λ γων· ν τις διψ ρχ σθω πρ ς με κα πιν τω.

KJV John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

NET John 7:37 On the last day of the feast, the greatest day, Jesus stood up and shouted out, "If anyone is thirsty, let him come to me, and

CSB John 7:37 On the last and most important day of the festival, Jesus stood up and cried out, "If anyone is thirsty, he should come to Me and drink!

ESV John 7:37 On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink.

NIV John 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

NLT John 7:37 On the last day, the climax of the festival, Jesus stood and shouted to the crowds, "Anyone who is thirsty may come to me!

NRS John 7:37 On the last day of the festival, the great day, while Jesus was standing there, he cried out, "Let anyone who is thirsty come to me,

NJB John 7:37 On the last day, the great day of the festival, Jesus stood and cried out: 'Let anyone who is thirsty come to me!

NAB John 7:37 On the last and greatest day of the feast, Jesus stood up and exclaimed, "Let anyone who thirsts come to me and drink.

YLT John 7:37 And in the last, the great day of the feast, Jesus stood and cried, saying, 'If any one doth thirst, let him come unto me and drink;

GWN John 7:37 On the last and most important day of the festival, Jesus was standing in the temple courtyard. He said loudly, "Whoever is thirsty must come to me to drink.

BBE John 7:37 On the last day, the great day of the feast, Jesus got up and said in a loud voice, If any man is in need of drink let him come to me and I will give it to him.

RSV John 7:37 On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink.

NKJ John 7:37 On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

ASV John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.

MIT John 7:37 On the last and greatest day of the feast, Jesus took a stance and shouted: If anyone is thirsty, let him come to me.

- **the last:** Lev 23:36,39 Nu 29:35 1Ki 8:65,66
- **and cried:** John 7:28 1:23 Pr 1:20 8:1,3 9:3 Isa 40:2,6 55:1 58:1 Jer 2:2 Mic 6:9 Mt 3:3
- **If:** John 4:10 6:35 Ps 36:8,9 42:2 63:1 143:6 Isa 12:3 41:17,18 44:3 Isa 55:1 Amos 8:11-13 Rev 21:6 Rev 22:1,17
- **let:** John 5:40 6:37 14:6 Isa 55:3 Jer 16:19 Mt 11:28
- **drink:** John 6:55 Song 5:1 Zec 9:15 1Co 10:4,21 11:25 12:13 Eph 5:18

- John 7 Resources - Multiple Sermons and Commentaries
- **NOTE:** [CLICK FOR IN DEPTH COMMENTARY ON JOHN 7:37](#)
- [John 7:37-39 Commentary](#) - about 97 (8x11) pages

JESUS' INVITATION: ARE YOU THIRSTY?

Below are three articles from the Friends of Israel magazine, Israel My Glory, written by Jewish believers. These articles will give you an excellent background to help you understand one of Jesus' most beautiful promises.

- [The Feast of Tabernacles](#) - Mark Robinson
- [The Feast of Tabernacles in the Days of Jesus](#) - Peter Colon
- [The Feast of Tabernacles in Ancient Times](#) - Bruce Scott

Andreas Kostenberger gives us an excellent background to help understand the impact of Jesus' words in John 7:37-39 - It is now the last and greatest day of the festival. Every day during Tabernacles, priests marched in solemn procession from the pool of Siloam to the temple and poured out water at the base of the altar. The seventh day of the festival, the last day proper (Lev. 23:34, 41-42), was marked by a special water-pouring rite and lights ceremony ([m. Sukkah 4.1](#), 9-10). This was to be followed by a sacred assembly on the eighth day, which was set apart for sacrifices, the joyful dismantling of the booths, and repeated singing of the Hallel (Ps. 113-18). (See Lev. 23:36; Num. 29:35; Neh. 8:18. The eighth day of this feast was also the last festival day in the Jewish year.) Hence, by the first century, many Jews had come to think of the Feast of Tabernacles as an eight-day event. (See [Josephus Ant. 11.5.5](#) §157; [b. Sukkah 48b](#); [m. Sukkah 5.6](#); 2 Macc. 10:6.) Whether Jesus' words in Jn 7:37-38 and Jn 8:12 were uttered on the climactic seventh day, with its water-pouring and torch-lighting ceremonies, or on the eighth day of joyful assembly and celebration, they would have had a tremendous impact on the pilgrims. (*Most commentators favor a time immediately following cessation of ceremonies on the eighth day*) Just when the events of the feast, and their attendant symbolism, were beginning to sink into people's memories, Jesus' words promised a continuous supply of water and light, perhaps also alluding to the supply of water from the rock in the wilderness.....**The festival seems to speak of the joyful restoration of Israel and the ingathering of the nations. Here Jesus presents himself as God's agent to make these end-time events a reality** (See [John - Page 239](#)) (Bolding added)

Jesus finally "goes public" as His brothers had urged a week earlier.

Now on the last day, the great day of the feast ([heorte](#)) - Day 7 of the Feast of Tabernacles (some commentators say this may have been the 8th day - see Lev 23:36+). It was a **great day**. Little did the Jewish crowd know that it would be especially great on this particular day because the Great One Himself was present and making a powerful prophetic pronouncement.

Marvin Vincent on the **last day** favors that it is the eighth day - The eighth, the close of the whole festival, and kept as a Sabbath (Leviticus 23:36). It was called *the Day of the Great Hosanna*, because a circuit was made seven times round the altar with "Hosanna;" also *the Day of Willows*, (ED: SEE [ALFRED EDERSHEIM'S DISCUSSION OF THE FEAST OF TABERNACLES](#)) and *the Day of Beating the Branches*, because all the leaves were shaken off the willow-boughs, and the palm branches beaten in pieces by the side of the altar. Every morning, after the sacrifice, the people, led by a priest, repaired to the Fountain of Siloam, where the priest filled a golden pitcher, and brought it back to the temple amid music and joyful shouts. Advancing to the altar of burnt-offering, at the cry of the people, "Lift up thy hand!" he emptied the pitcher toward the west, and toward the east a cup of wine, while the people chanted, "*With joy shall ye draw water out of the wells of salvation*" (ED: COMPARE "*RIVERS OF LIVING WATER!*") It is not certain that this libation was made on the eighth day, but there can be no doubt that the following words of the Lord had reference to that ceremony.

Jesus stood (contrast most rabbis sitting when teaching) **and cried out** (loud cry - [krazo](#)), **saying, "If anyone** (salvation is available to anyone who) **is thirsty** ([dipsao](#)), **let him come to Me and drink** - Jesus uses the striking metaphor of thirst, for everyone becomes thirsty when they are water restricted. He however is not speaking physiologically, but spiritually, to the spiritual thirst. **Thirsty** speaks of sensing one's need, for every lost soul must recognize their need. In other words, if a lost person does not recognize he or she is a sinner destined for Hell, they will never seek living waters of salvation which grants entree to Heaven! Jesus knew the Jewish rituals associated with this Feast would not provide the spiritual water they needed to satisfy their souls, for it was only a shadow of the substance Who is Christ (Col 2:16-17+). Note that this **IF** is 3rd class conditional which means potential action. Note that "Me" is inclusive, for Jesus is the only Source Who can quench the sinner's thirst for righteousness!

C H Spurgeon on **stood and cried out** - Shouted, spoke with all his might; and he stood, although he usually sat to deliver his message. But now, as if his whole being was roused to it utmost energy, on account of the last day of the gathering having come, when perhaps the people would go home, and he would be unable thus to speak with them again, "Jesus stood and cried," O

blessed invitation, how sweet it should be to every thirsty soul! “If any man” — prince or pauper, “any man” — moral or utterly debauched, “if any man thirst, let him come unto me,” — not to ordinances, nor to human priests, “let him come unto me, and drink,” as much as he will “without money, and without price.”

David Guzik on **cried out** - What Jesus was about to say was of great importance. Important because of where He said it (standing in the temple courts, right outside the temple itself). Important because of when He said it (at the last day of Tabernacles, after water had been poured out on the previous days). Important because of how He said it (crying out, even shouting – in contrast to the general tone of His ministry, according to Isaiah 42:2: He will not cry out, nor raise His voice, nor cause His voice to be heard in the street).

Come to Me and drink is clearly Jesus' command to be saved from this crooked and perverse generation. Both verbs are in the [present imperative](#) so the only way spiritually dead person could possibly obey is by acquiescing to the supernatural working [the Holy Spirit!](#) (cf Jn 4:14+, Jn 6:53-56+)

Spurgeon on **drink** - Then thou art told (**ED: COMMANDED**) to drink. That is not a difficult action. Any fool can drink: in fact, many are great fools because they drink too much of poisonous liquors. Drinking is peculiarly the common-place act of sinners.”

Jesus had made a similar offer to the Samaritan woman declaring to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.... whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.” (Jn 4:10, 14+)

Kenneth Gangel sets the scene for Jesus' great declaration on the last day of the feast - The surrounding context offered a dramatic backdrop for these brief but powerful words. The corporate mind had been focused on water for days. Hughes describes the scene:

On the seventh day, the priest would circle the altar seven times in succession—as the people of Israel had encircled the walls of Jericho. When he came around for the sixth time, he'd be joined by another priest carrying the wine. They would ascend the ramp to the altar of holocaust where they were together to pour out the water and wine on the altar. When they were in place, there would come a pause as the priest raised up his pitcher. Always the crowd shouted for him to hold it higher and he would do so. It was considered to be the height of joy in a person's life if he could see the water being poured out onto the altar (Borrow R Kent Hughes - [That You May Believe](#)).

One cannot argue for certain whether Jesus' words were delivered on the seventh or the eighth day. Either could be called the last and greatest day of the Feast. Nor do we know what Scripture he had in mind in the citation of Jn 7:38. (See [Holman New Testament Commentary](#) - scroll up/down for more text)

It's Bubbling In My Soul

If anyone thirsts, let him come to Me and drink. . . . Out of his heart will flow rivers of living water. —John 7:37-38

Today's Scripture: John 7:33-39

Decades ago, I visited a ministry center in West Africa and saw a little girl climb onto a truck that had a public address system. Smiling, she began to sing over the microphone:

It's bubbling, it's bubbling,
it's bubbling in my soul;
I'm singing and laughing
since Jesus made me whole.
Since Jesus came within,
and cleansed my heart from sin,
It's bubbling, bubbling, bubbling,
bubbling, bubbling in my soul!

I heard her sing that song only once. But the joy in her voice was so evident and powerful that I remember the lyrics and tune to this day. The parallel in the song between water and spiritual refreshment is a biblical one. During the Feast of Tabernacles, a Levite priest would pour out water as a symbol of God providing water for Israel in the wilderness. During that feast, “Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water?’” (John 7:37-38). Jesus was talking about the Holy Spirit promised to those who would believe in Him

(v.39). This thirst-quenching water is a picture of the spiritual satisfaction that only He can provide.

Perhaps you've lost that joy you first experienced at salvation. Confess all known sin right now (1 John 1:9). Be filled with God's Holy Spirit (Eph. 5:18), and let Him provide you with a "bubbling in your soul." By: [Dennis Fisher](#) ([Click to go to the full devotional](#) including a related picture and a link at the bottom of the page to one of their excellent devotional booklets. Reprinted by permission from Our Daily Bread Ministries. Please do not repost the full devotional without their permission.)

A Cry for the Ages John 7:37, 38 - Archie Edwards

This cry of Christ is a challenge to the ages. It is the cry of:

- I. Almighty Fulness—"Come unto me."
 - II. Infinite Compassion—"any man."
 - III. Tenderest Pity—"if any man thirst."
 - IV. Pressing Invitation—"let him come unto me."
 - V. Assuring Promise—"out of Him shall flow rivers of living water"
-

Robert Morgan - Rivers of Living Water (Source: [From this Verse](#) page 266)

In his book, [The Life That Wins](#), journalist Charles Trumbull tells how he discovered the "Victorious Christian Life." Though a Christian for many years, Trumbull was troubled by great fluctuations in his spiritual experience. One day he would be excited and triumphant; the next, discouraged and defeated by some temptation. He sought to win others to Christ, but saw little success. As the years passed, he became more vexed, especially after hearing a message at the [World Missionary Conference in Edinburgh in 1910 on "The Resources of the Christian Life."](#) (Page 8) The message had a clear and simple thrust: **"The resources of the Christian life, my friends, are just—Jesus Christ."** (ED: I MUST ADD AND THE "GIFT" JESUS CHRIST SENT TO EACH BELIEVER - THE SPIRIT OF JESUS CHRIST - Php 1:19! See [The Holy Spirit-Walking Like Jesus Walked!](#))

Shortly afterward, Trumbull found himself the speaker at a summer missionary conference—[a week of daily work for which I was miserably, hopelessly unfit](#). But on the first night of the conference, Trumbull's fellow-speaker rose to preach from John 7:37–39, saying that the Christian's life should flow continuously, not intermittently.

The next morning, Sunday, alone in my room, I prayed it out with God. And God, in His forgiveness and love, gave me what I asked for. It is hard to put into words, and yet it is, oh, so new, and real, and wonderful. At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my very life, taking me into union with Himself—my body, mind, and spirit.

There has been an utterly new kind of victory, victory-by-freedom over certain besetting sins—the old ones that used to throttle and wreck me.

Jesus Christ does not want to be our Helper (ED: A NAME JESUS ASCRIBED TO THE HOLY SPIRIT - BUT ANOTHER NAME FOR THE SPIRIT IS "ENABLER" BECAUSE WE DON'T JUST NEED A TOUCH OF HELP BUT WE NEED 100% OF HIS ENABLING SUPERNATURAL POWER!); He wants to be our Life. (Col 3:4) He does not want us to work for Him. He wants us to let Him do His work through us (Jn 15:5), using us as we use a pencil to write with—better still, using us as one of the fingers of His hand.

Franklin Kirksey - [Quenching the Thirst of the Soul](#)

Introduction - Quenching the thirst of the soul is the primary focus of our Lord Jesus Christ in John 7:37-39. Oh, the lengths people will go to quench the thirst of the soul! Solomon confesses in Ecclesiastes 2:10-11,

"Whatever my eyes desired I did not keep from them. I did not withhold my heart from any pleasure, For my heart rejoiced in all my labor; And this was my reward from all my labor. Then I looked on all the works that my hands had done And on the labor in which I had toiled; And indeed all was vanity and grasping for the wind. There was no profit under the sun."

1 Kings 11:4 reads,

"For it was so, when Solomon was old, that his wives turned his heart after other gods; and his heart was not loyal to the Lord his God, as was the heart of his father David."

Jeremiah 2:11-13 reads,

"Has a nation changed its gods, Which are not gods? But My people have changed their Glory For what does

not profit. Be astonished, O heavens, at this, And be horribly afraid; Be very desolate,' says the Lord. 'For My people have committed two evils: They have forsaken Me, the fountain of living waters, And hewn themselves cisterns--broken cisterns that can hold no water.'"

In the words of James Russell Lowell (1819-1891),

"Once to every man and nation, comes the moment to decide, In the strife of truth with falsehood, for the good or evil side. . ." We have the answer to quench the thirst of the soul, and His name is Jesus Christ the Lord. As I prepared this message a line came from the chorus of a well-known song came to mind, "Come and quench this thirsting of my soul."

Rev. Richard Eugene Blanchard, Sr. (1925-2004), wrote the lyrics to

"Fill My Cup, Lord," in just a few minutes as he waited for a couple late for an appointment.[1]

Dr. Warren W. Wiersbe shares the following about "Borrowing Boreham":

"[Rev. Frank W.] Boreham [1871-1959] pastored Baptist churches in Hobart, Tasmania, and Melbourne, Australia; and then left the pastoral ministry to devote himself to itinerant preaching and writing. He traveled widely and preached to large and appreciative congregations. He was once introduced as 'the man whose name is on all our lips, whose books are on all our shelves, and whose illustrations are in all our sermons.' One pastor confessed that he would be ashamed to meet Boreham personally, having 'borrowed' so much of his material for his own sermons." [2]

In [A Casket of Cameos](#), F. W. Boreham shares the following on "David Brainerd's Life Text":

"One of Brainerd's biographers has said of him that 'he belonged to a class of men who seem to be chosen of heaven to illustrate the sublime possibilities of Christian attainment; men of seraphic fervor of devotion; men whose one overmastering passion is to win souls for Christ and to become wholly like Him themselves.'" [3]

Dr. Daniel L. Akin, president of Southeastern Baptist Theological Seminary, affirms,

"Brainerd's centuries-spanning influence for revival is positive proof God can and will use any vessel no matter how fragile and frail, if he or she is only radically devoted to the Savior!" [4]

"[His] affection for the Saviour's stupendous proclamation at the Feast of Tabernacles" [5] recorded in John 7:37, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink." Interestingly, in his brief life, David Brainerd related to this verse of Scripture in three distinct ways.

First, F. W. Boreham states,

"There was a time when the text irritated him." [6] Although Brainerd began to have a conviction of sin at age seven or eight, he remained in this dark period of distress until he was twenty-one years of age. Then, as he confessed, "It seemed to me that I was totally lost." At this time, he received a copy of Mr. [Solomon] Stoddard's Guide to Christ [7] and it only irritated him. He was angry with the author primarily because this book clearly stated his condition without clearly explaining to him the remedy. Brainerd recounts, "Mr. Stoddard's book told me to come to Christ, but did not tell me anything that I could do that would bring me to Him." [8]

Second, Boreham explains,

"The text captivated him. . . . It was a Sunday evening — the evening of July 12, 1739. He was walking in the same solitary place. 'At this time,' he says, 'the way of salvation opened to me with such infinite wisdom, suitableness and excellency that I wondered that I should ever have desired any other way of salvation. I was amazed that I had not dropped my own contrivances and complied with this lovely, blessed and excellent way before. If I could have been saved by my own duties, or any other way that I had formerly conceived, my whole soul would now have refused it. I wondered that all the world did not see and comply with this way of salvation.'" Following the pattern of the text, "Brainerd thirsted: Brainerd came; Brainerd drank!" [9]

Brainerd recorded in his diary,

"Unspeakable glory seemed to open to the view and apprehension of my soul. I do not mean any external brightness, for I saw no such thing. It was a new view of God such as I had never had before. I stood still, wondered and admired. I had never before seen anything comparable to it for excellency and beauty; it was

widely different from all the conceptions that ever I had had of God or things divine. I felt myself in a new world, and everything about me appeared with a different aspect from what it was wont to do. My soul was captivated and delighted. I rejoiced with joy unspeakable.”

Third, Boreham writes,

“The words that first irritated and then captivated him, at length animated his whole being. . . . As soon as the burning thirst of his own soul had been divinely slaked, it occurred to him that such thirst was no monopoly of his. The text as good as said so. . . . Brainerd seemed to be looking out upon a thirsty world. His lot was cast in an age that knew nothing of missionary enterprise. Our great societies were yet unborn.”[10]

Dr. J. M. (John Milton) Sherwood (1822-1872) says,

“No eulogy can exalt such a man. The simple story of his life proves him to be one of the most illustrious characters of modern times, as well as the foremost missionary whom God has raised up in the American Church—one whose example of zeal, self-denial, and Christian heroism has probably done more to develop and mould the spirit of modern missions, and to fire the heart of the Church in these latter days, than that of any other man since the apostolic age. One such personage, one such character, is a greater power in human history than a finite mind can calculate.”[11]

Boreham concludes,

“He died on October 9, 1747. He was not yet thirty, but he had no regrets. 'Now that I am dying,' he exclaimed, 'I declare that I would not for all the world have spent my life otherwise!' Near the end, Miss Edwards, to whom he was betrothed, and who followed him into the unseen about four months later, entered the sickroom with a Bible in her hand. 'Oh, that dear book!' he cried, 'that lovely book! I shall soon see it opened! The mysteries in it, and the mysteries of God's providence, will all be unfolded!' Thus he clung to the promise of the text to the last. He was radiantly confident that the thirst of the soul — the thirst for knowledge and illumination — the thirst that had been only partially quenched in this world — would be abundantly satisfied in the realms of everlasting light.”[12]

In his diary dated, Lord's day, July 26, 1747, missionary, David Brainerd (1718-1747), confessed,

“I saw clearly that I should never be happy; yea, that God Himself could not make me so, unless I could be in a capacity to 'please and glorify Him forever.' Take away this, and admit me into all the fine heavens that can be conceived of by men or angels, and I should still be miserable for ever.”[13]

David Brainerd pursued happiness to the fullest extent, not just the frivolous expression of many in our day. Reading his journal inspired William Carey (1761-1834), Henry Martyn (1781-1812), Jim Elliot (1927-1956) and a host of others to go into missions.

I. Note the glorious self-identification of Jesus Christ.

Dr. Paul Lee Tan shares,

“This was what happens, in ancient Israel, during the last day of the Feast of Tabernacles. There was a great procession, from the Temple through the streets of Jerusalem to the pool of Siloam.

It was led by the temple band, with the white-robed priests marching in front. It passed through Jerusalem, out at the Water Gate, and down the hill of Zion to the pool of Siloam, where each of the priests filled his golden vessel with water.

When the procession returned to the Temple, the priests gathered around the altar of sacrifice, where each one emptied his vessel of water on the side of the altar. As they did so, the Levitic choir chanted the words of Isaiah 12:3: 'With joy shall ye draw water out of the wells of salvation.'

Seven-and-a-half centuries after Isaiah wrote those words, Jesus stood near the Temple watching the procession, and listened to the music of the trumpets and the chanting of the Levites on the last great day of the Feast of Tabernacles.

Lifting up his voice, he cried out, 'If any man thirst, let him come unto me, and drink.' (John 7:37).”[14]

Dr. John Phillips (1927-2010) explains,

“During the week of the Feast of Tabernacles, the gladdest of all of Israel's annual feasts, the one feast that was intended to prefigure the coming millennial age, water was poured forth as part of the ritual. The feast

itself always lasted a full week, but an eighth day was added for a new beginning. That added day, by law, was always observed as a special Sabbath.

The symbolism that grew up around the feast was interesting, and Jesus used it to draw national attention to Himself and to His claims. The other side of the promise will be fulfilled at His second coming; then the desert will blossom as the rose and Israel will become a source of blessing to mankind. Israel, as Balaam put it, will 'pour the water out of his buckets,' [Numbers 24:7] not symbolically as in the Feast of Tabernacles but in actuality. The prophecy will be fulfilled both physically and spiritually." [15] Rev. J. R. (John Roberts) Dummelow (1860-?) explains, "On the eighth day, when the water was not poured out, Jesus came forward declaring Himself the giver of the true water which that water typified, viz. the Holy Spirit." [16] (Borrow [Exploring the Gospels. John](#))

Rev. W. H. (William Harvey) Jellie (?-1916) shares in The Preacher's Commentary on the Book of Leviticus,

"Christ chose 'the great day of the feast,' of this very Feast of Tabernacles [John 7:2], to identify Himself with one of its incidents. While the waters of Siloam were being, on that eighth day, poured on the altar steps, 'Jesus stood and cried, If any man thirst let him come unto Me and drink' (Jno 7:37-39). . . . Yet His tabernacle life was not permanent. Booths are for pilgrims, not residents. And Jesus was here but for a season. 'Yet a little while I am with you.'" [17]

The Jews looked back to "the glory days." Jesus identifies with the glory days and promises more glory for the future. The One who emptied Himself (Philippians 2:5-11) did not deny His identity. John records that Jesus "stood and cried out" (John 7:37) for everyone to hear. Remember the "I am" statements of Jesus:

1. Jesus declared, "I am the bread of life" (John 6: 35, 48);
2. "I am the light of the world" (John 8:12, 9:5);
3. "Before Abraham was, I am" (John 8: 58);
4. "I am the door" (John 10:9);
5. "I am the good shepherd" (John 10:11);
6. "I am the resurrection and the life" (John 11:25);
7. "I am the way, the truth, and the life" (John 14:6); and
8. "I am the true vine" (John 15:1).

Jesus leaves no doubt about His identity. His "I am" statements go back to Exodus 3:14 reads, "And God said to Moses, 'I AM WHO I AM.' And He said, 'Thus you shall say to the children of Israel, 'I AM has sent me to you.'"

The study of symbols and types of Jesus Christ is a fascinating thing. Jesus Christ is the smitten Rock according to 1 Corinthians 10:4, "and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ." Paul refers to the events recorded in Exodus 17:1-7. Isaiah 53:4-10 reads,

"Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand."

John 19:34 reads,

"But one of the soldiers pierced His side with a spear, and immediately blood and water came out." The water flowed from our Lord Jesus Christ, the smitten Rock!

II. Note the gracious saving invitation of Jesus Christ.

The extent of the invitation of Jesus Christ. Dr. Alexander Maclaren (1826-1910) writes,

"'Whosoever will.' A wish is enough, but a wish is indispensable. How strange, and yet how common it is, that

the thirsty man is not the willing man! . . . Further, what is offered? 'The water of life.' . . . What is that? Not a thing, but a person. The water of life, in its deepest interpretation, is Christ Himself; even as He said: 'If any man thirst, let him come to Me and drink.' . . . And what are the conditions?' 'Let Him take the water of life for nothing;' as the word might have been rendered, 'For nothing.' He says to us, 'I will not sell it to you, I will give it to you.' And too many of us say to Him, 'We had rather buy it, or at any rate pay something towards it.' No effort, no righteousness, no sacrifice, no anything is wanted. 'Without money and without price.' You have only got to give up yourselves." [18]

Isaiah 55:1-2 reads,

"Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price. Why do you spend money for what is not bread, And your wages for what does not satisfy? Listen carefully to Me, and eat what is good, And let your soul delight itself in abundance."

The explanation of the invitation of Jesus Christ. Dr. Maclaren writes,

"What is it to come? Listen to His own explanation: 'He that cometh unto Me shall never hunger,' etc. Then 'coming,' and 'taking,' and 'drinking,' are all but various forms of representing the one act of believing in Him. We come to Him when we trust Him. To come to Christ is faith. Who is it that are asked to come? 'He that thirsteth' and 'he that willeth.' The one phrase expresses the universal condition, the other only the limitation necessary in the very nature of things. 'He that thirsteth.' Who does not? Your heart is parched for love; your mind, whether you know it or not, is restless and athirst for truth that you can cleave to in all circumstances. Your will longs for a loving authority that shall subdue and tame it. Your conscience is calling out for cleansing, for pacifying, for purity. Your whole being is one great want and emptiness. 'My soul thirsteth for God, for the living God,' it is only He that can slake the thirst, that can satisfy the hunger." [19]

Jesus said, "If anyone thirsts, let him come to Me and drink" (John 7:37). Three words "thirsts. . . come. . . drink" parallel three Latin words, *notitia*. . . *fiducia* (faith) . . . *assensus* (assent) representing the elements of saving faith, according to the early church fathers.

III. Note the generous spiritual impartation of Jesus Christ.

"Rivers of living water" (John 7:38) refers to the gift of the Holy Spirit, yet to be given at that time. Luke 11:13 reads, "If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" John 14:16, 17 reads, "And I will pray the Father, and He will give you another Helper, that He may abide with you forever — the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you." John 16:5-15 reads, "But now I go away to Him who sent Me, and none of you asks Me, 'Where are You going?' But because I have said these things to you, sorrow has filled your heart. Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He has come, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me; of righteousness, because I go to My Father and you see Me no more; of judgment, because the ruler of this world is judged. 'I still have many things to say to you, but you cannot bear them now. However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you."

Acts 2:1-4, 16-18 reads,

"When the Day of Pentecost had fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance. . . . But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams."

Rev. J. R. Dummelow shares the following comments on John 7:37,

"Here, as to the woman of Samaria, Christ declares Himself the giver of 'the living water.'" [20] John 4:4-15 reads, "But He needed to go through Samaria. So He came to a city of Samaria which is called Sychar, near the plot of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour. A woman of Samaria came to draw

water. Jesus said to her, 'Give Me a drink.' For His disciples had gone away into the city to buy food. Then the woman of Samaria said to Him, 'How is it that You, being a Jew, ask a drink from me, a Samaritan woman?' For Jews have no dealings with Samaritans. Jesus answered and said to her, 'If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water.' The woman said to Him, 'Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?' Jesus answered and said to her, 'Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.' The woman said to Him, 'Sir, give me this water, that I may not thirst, nor come here to draw.'"

Romans 8:9b, 16 reads,

"Now if anyone does not have the Spirit of Christ, he is not His. . . . The Spirit Himself bears witness with our spirit that we are children of God." 1 Corinthians 12:13 reads, "For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit."

Ephesians 5:15-21 reads,

"See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God."

Dr. Samuel Chadwick (1860-1932) former principal of Cliff College, warns,

"The Church that is man-managed instead of God-governed is doomed to failure. A ministry that is College-trained but not Spirit-filled works no miracles. The Church that multiplies committees and neglects prayer may be fussy, noisy, entertaining and enterprising, but it labours in vain and spends its strength for naught. It is possible to excel in mechanics and fail in dynamic. There is a superabundance of machinery; what is wanting is power. To run an organization needs no God. Man can supply the energy, enterprise and enthusiasm for things human. The real work of a Church depends upon the power of the Spirit." [21]

Dr. Stephen F. Olford (1918-2004) explains,

"The exchanged life is one of abundance. The Savior promised 'rivers of living water' to flow from the Spirit-filled life (John 7:38). There is provision for life more abundant (John 10:10). And that life is indeed one of constant adventure, for it learns the wonderful reality of John 10:4: 'And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.' Who knows where He will lead and what He will say? Ear is tender to hear His voice, and heart is [set] on what the Altogether Lovely One will do. And that life can be yours and mine!" ([QUOTED IN There Must Be More: God's Prescription for Living the Abundant Life - 88 PAGE ARTICLE ON THE ABUNDANT LIFE!](#)) [22]

Conclusion

Dr. Horatius Bonar (1808-1899) wrote these words:

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live."

I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him. [23]

([LISTEN TO THE GREAT VOCAL BY MICHAEL CARD](#))

Jesus said, "If anyone thirsts, let him come to Me and drink" (John 7:37).

Dr. John Phillips (1927-2010) explains,

"With this text David Brainerd quenched the thirst of his own soul." [24]

David Brainerd's biography demonstrates three responses to John 7:37.

Does it irritate you, does it captivate you, or does it animate you?

Brainerd thirsted; Brainerd came; Brainerd drank! Have you?

John 7:37 provides God's remedy for quenching the thirst of the soul.

[CLICK HERE FOR REFERENCES LISTED - SEE BOTTOM OF PAGE](#)

Fill my cup, Lord;

Like the woman at the well, I was seeking

For things that could not satisfy.

And then I heard my Savior speaking—

"Draw from My well that never shall run dry."

Fill my cup, Lord;

I lift it up Lord;

Come and quench this thirsting of my soul.

Bread of Heaven, feed me till I want no more.

Fill my cup, fill it up and make me whole.

There are millions in this world who are seeking

For pleasures earthly goods afford.

But none can match the wondrous treasure

That I find in Jesus Christ my Lord.

So my brother if the things that this world gives you

Leave hungers that won't pass away,

My blessed Lord will come and save you

If you kneel to Him and humbly pray—

John 7:38 "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'"

BGT John 7:38 πιστεων ες με, καθ ρεπεν γραφ, ποταμο κ τ ρ κοιλ ας α το ε σουσιβ δατος ζ ντος.

KJV John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

NET John 7:38 let the one who believes in me drink. Just as the scripture says, 'From within him will flow rivers of living water.'

CSB John 7:38 The one who believes in Me, as the Scripture has said, will have streams of living water flow from deep within him."

ESV John 7:38 Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'

NIV John 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

NLT John 7:38 Anyone who believes in me may come and drink! For the Scriptures declare, 'Rivers of living water will flow from his heart.' "

NRS John 7:38 and let the one who believes in me drink. As the scripture has said, 'Out of the believer's heart shall flow rivers of living water.'

NJB John 7:38 Let anyone who believes in me come and drink! As scripture says, "From his heart shall flow streams of living water." '

NAB John 7:38 Whoever believes in me, as scripture says: 'Rivers of living water will flow from within him.'

YLT John 7:38 he who is believing in me, according as the Writing said, Rivers out of his belly shall flow of living water;'

GWN John 7:38 As Scripture says, 'Streams of living water will flow from deep within the person who believes in me.'

BBE John 7:38 He who has faith in me, out of his body, as the Writings have said, will come rivers of living water.

RSV John 7:38 He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'

NKJ John 7:38 "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

ASV John 7:38 He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

MIT John 7:38 Let one who believes in me drink. Just as the Scripture stated: Streams will flow with living water from its interior.

- **He who:** De 18:15
- **From:** John 4:14 Job 32:18,19 Pr 10:11 18:4 Isa 12:3 44:3 58:11 59:21 Eze 47:1-12 Zec 14:8 Ga 5:22,23 Eph 5:9
- [Multiple comments by Oswald Chambers on Living Water](#)
- John 7 Resources - Multiple Sermons and Commentaries
- **NOTE:** [CLICK FOR IN DEPTH COMMENTARY ON JOHN 7:38](#)
- [John 7:37-39 Commentary](#) - about 97 (8x11) pages on these passages

Related Passages:

John 4:10-14+ Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you **living water**." 11 She *said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that **living water**? 12 "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?" 13 Jesus answered and said to her, "Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him **a well of water springing up to eternal life**"

Revelation 22:1+ Then he showed me **a river of the water of life**, clear as crystal, coming from the throne of God and of the Lamb,

Exodus 17:6+ "Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and **water will come out of it**, that the people may drink." And Moses did so in the sight of the elders of Israel.

RIVERS NOT RIVULETS!

He who believes ([pisteuo](#)) **in Me, as the Scripture** ([graphe](#)) **said, 'From his innermost being** (his belly - [koilia](#)) **will flow rivers of living** ([zao](#)) **water** ([hudor](#)) - Believes explains the **come to Me and drink**. Who is he who **believes**? It is the one who thirsty for true righteousness. As Jesus promised "'Blessed are those who hunger and **thirst for righteousness**, for they shall be satisfied" (Mt 5:6+) Dear seeker or skeptic, are you thirsty?

Notice **believes** ([pisteuo](#)) is in the present tense, which describes believing as one's lifestyle. Don't misunderstand - We all have lapses (AKA sins. Believing as a lifestyle does not mean perfection, but describes the general direction of our life. And remember, believing is best seen in obeying! As the old hymn says "[Trust and obey for there's no other way to be happy in Jesus, than to trust and obey.](#)"

Next, notice **the Scripture** refers to the Old Testament which is personified as a living word that speaks this truth, but does not identify the specific OT passages (cf Ps 78:15-16, Zech 14:8). Then note that **will flow rivers** is a prophecy, one that would initially be consummated at Pentecost when the Jews were filled with the Spirit (Acts 2:1-4+). Finally, don't miss that Jesus promises believers will experience "**rivers**" not [rivulets](#)! **Rivers** speaks of abundance (cf "water came forth abundantly" - Nu 20:11+) **Living water** (cf "He would have given you living water" = Jn 4:10+) in this context is related to the Holy Spirit and in John 4 to eternal life,

which is apropos for as Jesus said "It is the Spirit who gives life; the flesh profits nothing." (Jn 6:63+)

C H Spurgeon He will not only drink enough to satisfy his own thirst, but he will himself become a fountain, streams of grace shall be communicated to his fellow-men through him.

R V G Tasker adds ""Though no specific passage of Scripture is quoted, this would in fact be a fulfillment of such prophecies as that of Zechariah that one day a fountain would be open to the house of David, and living waters would go out from Jerusalem (Zechariah 13:1, 14:8); and of Isaiah that God would pour water upon the thirsty (Isaiah 44:3, 55:1)." (Borrow [The Gospel according to St. John](#))

William MacDonald - Stott points out that we drink in small gulps or sips, but these are multiplied into a mighty confluence of flowing streams. Temple warns: "No one can be indwelt by the Spirit of God and keep that Spirit to himself. Where the Spirit is, He flows forth; if there is no flowing forth, He is not there." (Borrow [Believer's Bible Commentary](#))

David Guzik - Jesus did not only speak of something coming into a person, but something flowing out of them as well. It was not only a blessing received, but also becoming a source of blessing to others.

C H Spurgeon - What a glorious gospel sermon that was! It comes to us down through the ages, and is as true now as when Jesus spake it. Ho, thirsty ones, come ye to him, and drink; and he will slake your thirst, and create in you a well of living water which shall bubble up for ever and ever.

G Campbell Morgan adds "He was able to satisfy thirst, and, moreover, that those who received such satisfaction from Him should become channels through whom the overflowing rivers should pass."

THOUGHT - Which word, rivers or [rivulets](#), describes your Christian life today, beloved? Jesus' desire is for abundant life found in **rivers**! If you are disobeying, you will quench the Spirit and the flow of rivers of living water.

LET THE RIVER FLOW

Let the poor man say

I am rich in Him

Let the lost man say

I am found in Him

Let the river flow

Let the blind man say

I can see again

Let the dead man say

I am born again

Let the river flow

Let the river flow

Let the river flow

Let the river flow

Holy Spirit come, move in power

Let the river flow

Play other songs

[Let it Flow](#)

[Like a River Glorious](#)

Innermost being (belly, womb) ([2836](#)) **koilia** from **koilos** = hollow) refers literally to a hollow space or cavity (although not used with this sense in Scripture) and then to (1) the belly (stomach), (2) the womb (uterus) and (3) (figuratively) the inner man or innermost being, which is almost synonymous with way the NT usually uses heart (kardia). In Php 3:19[±] and Ro 16:18[±] **koilia** is refers to the **appetite**, which speaks metaphorically of the strong inner desires emanating from our fallen **flesh**, which is ever craving for immediate gratification, something found only in Jesus! **Moulton-Milligan** record a literal use in an ancient Greek document which speaks of "filling in the koilia (hollow place) before the king arrives."

Marvin Vincent - The word **koilia** is often used in the Old Testament for the innermost part of a man, the soul or heart. See Job 15:35; 32:19; Proverbs 18:8; 20:27, 30. The rite of drawing and pouring out the water pointed back to the smitten rock in the desert. In Exodus 17:6+, "there shall come water out of it," is literally, "there shall come water from within him." The word belly here means the inmost heart of the believer, which

pours forth spiritual refreshment. Compare 1 Corinthians 10:4; John 4:14.

Water (5204) (**hudor**) often describes literal water (in rivers, in fountains, in pools, in the flood, in any of the earth's repositories, as the primary element, out of and through which the world that was before the deluge, arose and was compacted, of the waves of the sea) in Mt 3:11; Mk 9:41; 14:13; Jn 5:3, 7; Heb 10:22; 2 Pet 3:5; Rev 1:15. In other passages hudor is used figuratively (see [Dictionary of Biblical Imagery](#) below) -- water in Jn 4:10-11, 14; 7:38; Rev 7:17; Rev 21:6; 22:1, 17. In John 19:34 "blood and water came out" indicated that Jesus' blood had coagulated, with the heavier blood coming out first and then the more watery serum - the red cells settle to the bottom, leaving the cell free serum on the top (I'm a pathologist). Gives us English words like hydrant.

Friberg - water; (1) literally, as a physical element used for drinking (Mk 9:41) and cleansing (Lk 7:44); found in springs (Jas 3:12), wells (Jn 4:7), rivers (Rev 16:12), pools (Jn 5:7), lakes (Mt 14:28), seas (Rev 14:2), floods (2Pe 3:6); (2) used symbolically in baptism (Mt 3:11), ceremonial washings (Jn 13:5; cf. Mk 7:3-4); (3) used metaphorically; (a) to represent spiritual realities living water, i.e. what gives eternal life (Jn 4:10; cf. Jn 10:14); (b) plural, to represent the many peoples of the earth (Rev 17:15) (BORROW [Analytical Lexicon of the Greek New Testament](#))

Gilbrant - Old Testament Background - From the very outset of Israel's history water played an important part in the life of the people. Water, being a mainstay of existence, was easily adopted to describe in figurative terms need, dependency, and existence. Thus in the patriarchal narratives we read of the digging of wells (Genesis 21:25,30; 26:15,18) whose supply proved mandatory in the arid regions of the Middle East. During the wilderness journeyings Israel received water in a miraculous way (Exodus 17:5f.). This became a fundamental example of God's faithfulness throughout the history of Israel (e.g., Deuteronomy 8:15f.; Psalm 78:14f.). Its recollection evoked praise and thanksgiving (Psalms 42:7,8; 74:15).

After Israel entered the Promised Land the people began to depend upon regular rainfall. In contrast to Egypt, whose primary source of water was irrigation of the Nile, Canaan was a land that "drinketh water of the rain of heaven" (Deuteronomy 11:10,11). The requirement of regular rainfall was met when Israel obeyed the commands of the Lord (Deuteronomy 11:13-15). If the people worshiped other gods, the Lord withheld rain from the land (verses 16,17; cf. Deuteronomy 28:12; 1 Kings 17:1; Isaiah 3:1; Jeremiah 5:23,24; Ezekiel 4:16,17; Amos 4:7,8). Water is often mentioned in conjunction with bread as one of the essentials for the maintenance of life (Genesis 21:14; Proverbs 25:21; Ezekiel 4:17).

Prophecies concerning the end time speak of the abundant rains that will drench the land and make the desert into a garden rich in water. Here the literal and figurative meanings overlap. The Messianic Age will usher in material and spiritual blessing (Isaiah 32:15 combines the outpouring of the Spirit from on high with the fact that the desert will become fertile soil; see also Isaiah 12:3; 30:22-25; 35:1,6,7; 41:17-20; 44:3,4; 49:10; 58:11; Jeremiah 31:9,12; Ezekiel 36:25-27; 47:1-12; Joel 3:18; Zechariah 14:8; cf. Numbers 24:5-7).

Water also played an important role in the cultic practices of Israel. Exodus 29:4 notes that the sons of Aaron were to wash before entering the tabernacle. Water was used in leprosy cleansings (Leviticus 14:2-9). Leviticus 8:6,7 refers to a "water of cleansing" used to set apart the Levites. Water was even used as a drink offering (1 Samuel 7:6; 2 Samuel 23:14-17).

Water's power and violent capabilities often form images in the Old Testament. It may symbolize God's power, His judgment or wrath, or as a broad symbol it may represent disaster and distress (Genesis 49:4; Isaiah 59:19; Psalm 69:2,3; Isaiah 30:20, etc.).

New Testament Usage - Thus, the background for the New Testament understanding and usage of hudōr more closely follows the Old Testament usage (over 450 times in the Septuagint) than that of secular Greek. In the New Testament there are about 80 instances of hudōr; of these, more than half occur in the writings of John (24 in his Gospel, 18 in Revelation). Both the literal and figurative understandings are attested in the New Testament.

Many instances of hudōr, both literal and figurative, occur in religious contexts in the New Testament. John the Baptist baptized "in water"; similarly, early and later Christian baptism took place in water (e.g., John 1:26; Acts 8:36-38; 1 Peter 3:20,21). Jesus' first miracle recorded in John's Gospel involved changing water into wine (John 2:7f.). The person giving a cup of cold water to a follower of Jesus will not lose his reward (Mark 9:41).

As Jesus conversed with the Samaritan woman He told her of the "living water" that He came to give. This was unlike mere "water" of the kind she drew from Jacob's well (John 4:10f.). The water Jesus gives is a fountain springing up in the one who believes. On the last, great day of the Feast of Tabernacles Jesus stood up and cried out that any who were thirsty should come to Him and drink. From the one believing in Him (some interpret this as meaning that from Jesus himself) would flow streams of living water (John 7:37,38).

On the first 7 days of the Feast of Tabernacles, water was poured into a bowl beside the altar. This water symbolized the water which God had provided the Israelites in the past (particularly the water from the rock in the desert). It also represented a prayer for rain for the next year (Morris, *The New International Commentary*, 4:420). John notes that Jesus made His proclamation on the last

(eighth) day of the feast, on which (see Morris, p.422) no water was poured. Thus Jesus' exhortation is that much more significant. At a time when the people were concerned for their health, Jesus turned their attention to the emptiness of their souls and offered the Holy Spirit, the "living water." The imagery comes from the rock in the desert out of which flowed life-giving water. The believer, filled with the Spirit, not only finds complete satisfaction for his own soul, but becomes a source of life for all those around him.

The turning of water into a bitter and poisonous drink is among the most severe of the judgments of the last days (Revelation 8:10,11). But those who remain faithful until the end will drink of the waters of the fountain of life—freely! (Revelation 21:6; 22:17). The river of life's clear waters flow from "the throne of God and of the Lamb" (Revelation 22:1f.). ([Complete Biblical Library](#))

Hudor - 76x/67v - Matt. 3:11; Matt. 3:16; Matt. 8:32; Matt. 14:28; Matt. 14:29; Matt. 17:15; Matt. 27:24; Mk. 1:8; Mk. 1:10; Mk. 9:22; Mk. 9:41; Mk. 14:13; Lk. 3:16; Lk. 7:44; Lk. 8:25; Lk. 16:24; Lk. 22:10; Jn. 1:26; Jn. 1:31; Jn. 1:33; Jn. 2:7; Jn. 2:9; Jn. 3:5; Jn. 3:23; Jn. 4:7; Jn. 4:10; Jn. 4:13; Jn. 4:14; Jn. 4:15; Jn. 4:46; Jn. 5:3; Jn. 5:4; Jn. 5:7; Jn. 7:38; Jn. 13:5; Jn. 19:34; Acts 1:5; Acts 8:36; Acts 8:38; Acts 8:39; Acts 10:47; Acts 11:16; Eph. 5:26; Heb. 9:19; Heb. 10:22; Jas. 3:12; 1 Pet. 3:20; 2 Pet. 3:5; 2 Pet. 3:6; 1 Jn. 5:6; 1 Jn. 5:8; Rev. 1:15; Rev. 7:17; Rev. 8:10; Rev. 8:11; Rev. 11:6; Rev. 12:15; Rev. 14:2; Rev. 16:4; Rev. 16:5; Rev. 16:12; Rev. 17:1; Rev. 17:15; Rev. 19:6; Rev. 21:6; Rev. 22:1; Rev. 22:17

Hudor in Septuagint - Gen. 1:2,6,7,9-10,20-22; 6:17; 7:6-7,10,17-20,24; 8:1,3,5,7-9,11,13; 9:11,15; 16:7; 18:4; 21:14-15,19,25; 24:11,13,17,32,43; 26:18-20,32; 30:38; 37:24; 43:24; 49:4; Exod. 2:10; 4:9; 7:15,17ff,24; 8:6,20; 12:9; 14:21-22,26-29; 15:8,10,19,22,25,27; 17:1-3,6; 20:4; 23:25; 29:4,17; 30:18-21; 32:20; 34:28; 40:12; Lev. 1:9,13; 6:28; 8:6,21; 9:14; 11:9-10,12,32,34,36,38,40,46; 14:5-6,8-9,50-52; 15:5-8,10-13,16-18,21-22,27; 16:4,24,26,28; 17:15-16; 22:6; Num. 5:17-19,22-24,26-27; 8:7; 19:7,9,13,17ff; 20:2,5,8,10-11,13,17,19,24; 21:5,16,22; 24:6; 27:14; 31:23; 33:9,14; Deut. 2:6,28; 4:18; 5:8; 8:7,15; 9:9,18; 10:7; 11:4,11; 12:16,24; 14:9; 15:23; 23:4,11; 32:51; 33:8; Jos. 3:8,13,15-16; 4:18,23; 7:5; 11:5,7; 15:7,9; 18:15; Jdg. 1:15; 4:19; 5:4,19,25; 6:38; 7:4-6,24; 15:19; 1 Sam. 7:6; 9:11; 26:11-12,16; 30:11-12; 2 Sam. 5:20; 12:27; 14:14; 17:20-21; 21:10; 22:12,17; 23:15-16; 1 Ki. 12:24; 13:8-9,16-19,22-23; 17:4,6,10; 18:4-5,13,34-35,38,44; 19:6; 22:27; 2 Ki. 2:8,14,19,21-22; 3:9,11,17,19-20,22,25; 5:12; 6:5,22; 8:15; 18:31; 19:24; 20:20; 1 Chr. 11:17-18; 14:11; 2 Chr. 18:26; 32:3-4,30; Ezr. 10:6; Neh. 3:26; 8:1; 9:11,15,20; 12:37; 13:2; Est. 1:1; 10:3; Job 5:10; 8:11; 11:15; 12:15; 14:9,19; 22:7,11; 24:18; 26:5,8,10; 27:20; 28:25; 29:19; 34:7; 37:10; 38:30,34; 41:34; Ps. 1:3; 18:11,15-16; 22:14; 23:2; 29:3; 32:6; 33:7; 42:1; 46:3; 58:7; 65:9; 66:12; 69:1,14-15; 74:13; 77:16,19; 78:13,16,20; 79:3; 81:7; 88:17; 93:4; 104:3,6,10; 105:29,41; 106:11,32; 107:23,33,35; 109:18; 114:8; 119:136; 124:4-5; 136:6,16; 144:7; 147:18; 148:4; Prov. 5:15-16,18; 8:23; 9:17-18; 18:4; 20:5; 21:1; 25:25-26; 30:4,16; Eccl. 2:6; 11:1; Cant. 4:15; 5:12; 8:7; Isa. 1:22,30; 3:1; 5:13; 6:6-7; 11:9; 12:3; 15:6,9; 17:12-13; 18:2; 19:5-6; 21:14; 22:9,11; 23:3; 24:14; 28:2; 30:14,20,22,25,28,30; 32:2,20; 33:16; 35:6-7; 36:16; 37:25; 40:12; 41:17; 43:2,16,20; 44:3-4,12; 48:21; 49:10; 50:2; 51:10; 54:9; 55:1; 58:11; 63:12; Jer. 2:13,18,24; 6:7; 8:14; 9:1,15,18; 10:13; 13:1; 14:3; 15:18; 17:8; 18:14; 23:15; 31:9; 38:6; 41:12; 46:7-8; 47:2; 48:34; 50:38; 51:13,16,55; Lam. 1:16; 2:19; 3:48,54; Ezek. 1:24; 4:11,16-17; 12:18-19; 16:4,9; 17:5,8; 19:10; 24:3; 26:19; 27:26,34; 30:16; 31:4-5,7,14-16; 32:2,13-14; 34:18-19; 36:25; 47:1ff,8-9,12,19; 48:28; Dan. 12:7; Hos. 2:5; 5:10; 6:8; 10:7; 11:10; Joel 1:20; 3:18; Amos 4:8; 5:8,24; 8:11-12; 9:6; Jon. 2:5; 3:7; Mic. 1:4; 7:12; Nah. 1:12; 2:8; 3:8,14; Hab. 2:14; 3:10,15; Zech. 9:10-11; 14:8

[Dictionary of Biblical Imagery - Water](#)

Because water is an element essential to life, its meaning and evocativeness are universal. Yet the significance of water was heightened for biblical writers, who lived in a region where water was scarce and drought (see Dry, Drought) a constant threat to life. Water figures in the Bible in three main ways—as a cosmic force that only God can control and govern, as a source of life, and as a cleansing agent. We can also detect a polarity at work in the six hundred biblical references to water: water can mean both life and death, blessing and affliction, order and chaos.

Cosmic Waters. Water was important in the cosmology of the ancient world, where the sea was associated with the primal waters, or the waters of chaos, suggested in Genesis 1:2 by the term deep. The Hebrew word *tehoim* here is etymologically related to the Tiamat, the name of the sea monster from whose carcass the world was carved according to the Babylonian cosmogony (see Cosmology). The Genesis account acknowledges no trace of resistance to God's purpose from his materials, and one does not need to assume that the deep is a kind of reservoir of raw materials. Even so, biblical poetry makes occasional reference to a cosmic battle between God and the monster of the sea, or chaos, variously identified as Leviathan, Rahab, serpent and dragon (Ps 74:13-14; 89:10; Is 27:1).

In the biblical vision the original creation and God's continuing providential oversight of his world are presented in terms of the mastery of water by the divine word. The original creation has the creatures called into existence by divine fiat or utterance. This created order is preserved as God maintains the sea within bounds (Job 38:11) and so, by implication, restrains the background threat of chaos. Though storms may appear to threaten cosmic order, God is himself the Lord of the storm, with all the elements of nature, water in particular, firmly under his sovereign control (cf. Ps 29).

Noah's flood at several points reflects the ancient understanding of the cosmic waters. The flood is the return of the waters of chaos, with the creation in a sense undone, making way for the new creation—the world renewed after judgment and the preservation of righteous Noah with his family. In the references to the windows of heaven being opened and the fountains of the deep breaking forth (Gen 7:11), we are to understand that the waters of chaos encompass the created order, ordinarily restrained overhead by the crystalline dome of the firmament and sealed off underfoot by dry land.

The rich ambiguity of the waters of chaos or the deep is apparent on other biblical occasions. The common background belief was that a great reservoir of primal water lay beneath the earth (indeed the conviction that the water cycle included such a central abyss of subterranean water, common to classical culture as well as

the Near East, did not begin to fade in Europe until late in the seventeenth century). When Jacob blesses his sons on his deathbed, he assures Joseph of “the blessings of the deep that lies beneath” (Gen 49:25 NRSV, cited again in Deut 33:13). Here the deep is the grand reservoir of water that supplies the springs of surface water, including, presumably, even the fountain of Eden’s garden. This positive valence for the primal waters is assumed by the psalmist when sea monsters and all deeps are invited to praise the Creator (Ps 148:7). The injunction is also extended to the “waters above the heavens” (Ps 148:4 NRSV).

The cosmic waters loom large in 2 Peter, a letter notable for its diversity of water imagery. The encouragement to believers stresses the divine word which has always ruled the waters of contingency and chaos. Scoffers foolishly ignore the fact that “by the word of God heavens existed long ago and an earth was formed out of water and by means of water, through which the world of that time was deluged with water and perished” (2 Pet 3:5-6 NRSV).

Water in the Landscape of the Holy Land. The geography (or hydrology) of the Holy Land is rich with figurative significance. As a semiarid landscape with marginal rainfall in many sectors, the Holy Land is typified by careful exploitation of water both stored and free-flowing (“living”). The Sea of Galilee (or Tiberias), thirteen miles by eight at its maxima, lying in a heart-shaped bowl dating from volcanic activity in the Cenozoic era, is a fresh-water reservoir without which the culture of the area is scarcely imaginable. The Jordan River flows from its southern edge and nourishes the countryside all the way to the Dead Sea in Judea. The river is today the feeder for extensive drip-irrigation projects, which involve a technology shared by Israel with neighboring Jordan.

Apart from the environs of the Sea of Galilee and the Jordan River, and a few fertile plains, the Holy Land is dependent on springs, wells and cisterns. The frequent experience of thirst and the anticipation of water (Ps 42:1-2), the need to husband water resources, the labor of drawing and carrying water, the contrast of fresh and long-stored water—all these are recurrent features of biblical experience.

While strategically placed wells and springhouses could provide continually renewed water, cisterns captured and stored run-off water. The latter was usually used for livestock and domestic utilities. Jeremiah draws on this contrast to distinguish true worship from idolatry. The former acknowledges God as the fountain of living water, while the latter relies on one’s own cisterns, which in fact do not even hold water (Jer 2:13). Since the drawing of well water was a laborious task usually reserved for women, we are not surprised to learn that the Samaritan woman whom Jesus meets at Jacob’s well (see Well, Meeting at the) is responsive to Jesus’ offer of a living water that carries the promise of being miraculously replenished (Jn 4).

In the Israelites’ wanderings in the wilderness, they made extensive use of famous springs such as the one at Kadesh-Barnea, and the victory at Jericho involved the capture of one of the great oases of the ancient Near East. Jericho may be the oldest city on the planet, twice as ancient as the pyramids of Egypt. Known from early times as a city of palm trees, it is situated well below sea level around a massive natural spring.

When finally in possession of the city of Jerusalem, the Israelites undertook repeated and ingenious efforts to ensure adequate fresh water for the central fortress (Zion’s hill). The future providence that will eternally transcend such precarious dependency is celebrated by both Ezekiel and Zechariah in their prophecies that Zion and its temple will miraculously become water sources. Ezekiel even has the Dead Sea being freshened as living water from the city produces a paradise on earth: “Wherever the river goes every living creature that swarms will live, and there will be very many fish, once these waters reach there. It will become fresh; and everything will live where the river goes” (Ezek 47:9 NRSV). The striking images of fecundity, strongly reminiscent of the swarming waters described in Genesis 1, imply nothing less than a new creation, perpetually nourished out of Zion. When Zechariah adds to this picture the details that the miraculous fresh waters will flow west as well as east, we glimpse the promise that the great deeps (seas) of the whole earth will be freshened as part of the ultimate taming of nature by God’s providence.

Water and Weather. Rains in the Holy Land are seasonal, with light rains coming in fall and spring and the bulk of the precipitation falling in the months of December through February. Summers are extremely dry. Rain is commonly seen by biblical writers as evidence of special providence, with the return of rains after a prolonged dry spell associated with God’s new advent and the withholding of rains a sign of divine displeasure (1 Kings 8:35; Amos 4:7). Hosea urges a diligent quest for God, certain that “he will come to us like the showers, like the spring rains that water the earth” (Hos 6:3 NRSV).

The seasonal nature of the rains was in part responsible for the long-term seductiveness of Canaanite religion for the people of God. The Israelites arriving from the wilderness were nomadic herds people, while the

resident Canaanites were experts in settled agriculture, an expertise couched in the practices of Baal-worship. In Canaanite myth Baal had vanquished the fractious power Sea-and-River and so became the dispenser of the tamed waters vital to agriculture. By the time of the exodus Baal was firmly established in Canaan as the god of the winter rains and storms and hence of the primary rainfalls of the countryside. In biblical faith the Lord of Israel was resolutely honored as the God of storms and rains (Ps 29; Jer 10:13; Zech 10:1), but the magical practices of Baal worshipers were a persisting temptation to the Israelites as they came late to settled agriculture.

In the NT, Jesus discounts any strict equating of the supply of rain with people's moral state. In keeping with the Sermon on the Mount's stress on the fullness of providence—one that is primordial, continuing, responsive and perfecting of the recipient—Jesus urges his listeners to be unstinting in their love and giving, “so that you may be children of your Father in heaven; for he ... sends rain on the righteous and on the unrighteous” (Mt 5:45 NRSV).

Waters of Affliction. Notwithstanding Jesus' words about the Father's gracious supply of rain, in the OT it is common for divine judgment to involve the withholding of rain. God's sovereignty over life and death is implicit as well in the allotting of the waters of affliction, ordinarily pictured as the destructive waters of the sea which threaten to inundate. God's waves have gone over him, laments the psalmist (Ps 42:7). In one of the more vivid images of Scripture, Jonah describes from the whale's belly how the waters have closed in over his head: “The deep surrounded me; weeds were wrapped around my head at the roots of the mountains” (Jon 2:5-6 NRSV). Jonah of course experiences a kind of death, immersed as he is in the destructive element, which he identifies with Sheol or the grave (Jon 2:2). Yet in the Hebrew vision there are not separate powers which preside over life and death, as is the case with Egyptian, Greek and Roman pantheons. One God is Lord over all the powers. Isaiah presents the divine pronouncement, “I form light and create darkness, I make weal and create woe; I the Lord do all these things” (Is 45:7 NRSV). Included in the divine dispensation of water is the meting out of affliction and judgment.

Ceremonial Water. In the holiness code of Israel, water was an essential means of cleansing, since defilement could come in a host of ways: through contact with the dead or with one of the body fluids, or by the eating of forbidden foods, or by contact with lepers. The Mosaic rituals prescribed in the Pentateuch are a veritable handbook of how to use water in washing food, utensils and clothing, as well as in bathing. Jesus' studied neglect of such rituals as washing before eating brought down on him the wrath of the Pharisees, whose earnest perfectionism found it easier to monitor externals than attitudes (Lk 11:37-41). Jesus' emphasis on the inclusiveness of the divine invitation created conflict with a code that stressed careful segregation and quarantines to avoid superficial contamination. Reflecting his attention to motives—the inward reality—Jesus asks, “Did not the one who made the outside make the inside also?” (Lk 11:40 NRSV). Cleaning the outside is inadequate.

The most significant form of ceremonial cleansing was of course baptism. Jesus' cousin John came out of the wilderness preaching a message of baptism unto repentance. In Christian baptism the immersion in water symbolizes both cleansing and a passage from death to life (Col 2:12). Perhaps the equation of descent into water with death is based on the premise of reversion to watery chaos (a form of dissolution) that precedes the new creation and new life (echoing the imagery of the creation story). Jesus tells Nicodemus that spiritual birth involves both water and the Spirit, implying a role for baptism and also for the explicit agency of the Holy Spirit. Jesus' words to Nicodemus imply a necessary conjunction of natural and supernatural, of physical water and the invisible work of God Himself cleansing the heart unto new life in the Spirit.

Water and the Spirit. John 7 records the appearance of Jesus at the temple during the Feast of Tabernacles, an annual celebration that included the transportation of water over a period of seven days from the Pool of Siloam to the temple, in commemoration of the miraculous waters of Meribah provided in Israel's wilderness experience (Num 20:2-13). Against the backdrop of that richly significant ritual, Jesus announces that anyone who is truly thirsty should come to him and drink (Jn 7:37). Moreover, believers in Jesus will find that rivers of living water will flow out of their own heart (Jn 7:38). This water, the writer is careful to explain, is the promised Holy Spirit.

This passage draws on two strands of traditional symbolism. The first is of miraculous spring or fountain as a special providence for the community. The second is of inner fountain as the movement of God in the personal depths. Fresh (living) water is miraculously provided notably at the rock of Horeb, where Moses strikes the rock and taps into a spring. God supplies living water even though the murmuring Israelites have complained bitterly about the rigors of their exodus. The Sinai region, like much of Greece, is characterized by a layer of

limestone that allows for underground water to issue in springs. If in Greek tradition springs became associated with the inspirations behind the arts, in Hebrew tradition springs issuing in the desert became the sign and symbol of special divine help for God's wayfaring people. Isaiah, rejoicing in the prospect of the return from exile, presents God saying, "I will open rivers on the bare heights, and fountains in the midst of the valleys ... so that all may see and know, all may consider and understand, that the hand of the Lord has done this, the Holy One of Israel has created it" (Is 41:18, 20 NRSV). Characteristically, Isaiah sees the miracle-working power of God as one with his creative power, and this power creates and sustains an ever more inclusive community.

Fountains and springs also provide a traditional language for the movement of God's Spirit within the individual. The refreshment of one's spirit, the surge of new strength, the impulse of joy are all evidences of God's effectual presence. Isaiah offers the powerful assurance that those who pour themselves out for the hungry and afflicted will be satisfied with good things, with renewal of strength and joy: "The Lord will ... make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters never fail" (Is 58:11 NRSV). The prophet had earlier conjoined new strength with God's presence and salvation. The comforted ones will say, "The Lord God is my strength and my might; he has become my salvation. With joy you will draw water from the wells of salvation" (Is 12:2-3 NRSV). Spiritual life and inner fountain are also identified in Jesus' offer to the Samaritan woman: "The water that I give will become ... a spring of water gushing up to eternal life" (Jn 4:14 NRSV). The assurance in all this is that God's Spirit within is experienced as a mysterious ever-renewed source, upwelling in fullness of life.

Jesus as Lord of Waters. In the NT's affirming of Jesus as Lord and Messiah, a notable claim is the ascription to him of the same divine power over water that the OT had reserved for God alone. In commanding the raging sea to be still (Lk 8:22-25), Jesus exercises a power akin to that displayed in the original taming of the waters of the deep, the power that later miraculously delivered the Israelites at the edge of the Red Sea. It is no wonder that the disciples ask, "Who then is this, that he commands even the winds and the water, and they obey him?" (Lk 8:25 NRSV). John Milton reflects this equivalence in the creation scene of *Paradise Lost* when he has the preincarnate Son of God command the tempestuous chaos, "Silence, ye troubl'd waves, and thou Deep, peace" (8.216). A similar event is described in Matthew's account of Jesus' walking on the water of the Sea of Galilee (Mt 14:22-33). After Jesus gets into the disciples' boat, the wind ceases, and they worship him, saying, "Truly you are the Son of God" (Mt 14:33 NRSV).

In a culture steeped in centuries of associating divinity with power over water, it was inevitable that Jesus' mastery of the element would imply divine status, including elements of omniscience. A minor miracle recorded by Matthew (Mt 17:24-27) suggests that Jesus has intimate knowledge of both the sea and its contents. When a coin is needed to pay the temple tax, Jesus gives instructions on catching a fish that will have the needed coin in its mouth. A more fully developed miracle implying mastery of water is described by John at the close of his narrative. The risen Christ finds several of the disciples back at their fishing and prepares a charcoal fire on the shore. Jesus instructs them to cast their net on the right side of the boat, and the catch all but breaks the net. Here the sea is associated with bounty rather than with destruction and chaos, and the risen Christ knows and is free to dispense this bounty. In keeping with John's emphasis on Jesus as the very wellspring of life and goodness, it is appropriate that Jesus provide a resurrection breakfast in the way he does.

In John's Revelation, Jesus is again closely associated with water. When John sees the exalted Christ standing among the seven golden lampstands, he hears a voice "like the sound of many waters" (Rev 1:15 NRSV). The simile suggests the mighty roar of confluent streams, but in this joining of utterance with the imagery of water a profound resolution is effected. Again and again in Scripture, word and water are in tension, with the divine word quelling and taming water. But just as the waters of the deep are tamed as they flow from the throne of God in the New Jerusalem as a resource for eternal life, so here the subliming of water is implicit in the voice of the heavenly Christ. His word forever vivifies, like life-giving streams.

Summary. The richness and multiplicity of meanings inherent in the Bible's imagery of water can be brought into focus if we simply catalog some of the most memorable references to water: the fertile waters that swarm with living creatures in the creation story (Gen 1:20-21); the stream that waters the face of the ground in Eden (Gen 2:6, 10); the flood of waters that destroys life in Noah's time (Gen 7); the plain of the Jordan that "was well watered everywhere like the garden of the Lord," which Lot chose (Gen 13:10 NRSV); Rebekah's watering the camels of Abraham's servant (Gen 24); the water of the Nile turned to blood (Ex 7); the Israelites' dry land passage through the Red Sea, in which the Egyptian army drowned (Ex 14); the miraculous water from a rock during Israel's wilderness wanderings (Ex 17:6; Num 20:11); the streams of water that nourish the productive tree to which the godly person is compared (Ps 1:3); the evocative "still waters" of Psalm 23:2, the "deep

waters” of the lament psalms (e.g., Ps 69:1-2, 14); God as cosmic gardener watering his creation (Ps 104:13-16); the stolen water of the temptress in Proverbs 9:17, the “cold water to a thirsty soul” to which good news from a far country is compared (Prov 25:25); drawing water from the wells of salvation (Is 12:3); the water gushing from the temple in Ezekiel’s vision (Ezek 47); Amos’s picture of justice rolling down “like waters”; and “righteousness like an everflowing stream” (Amos 5:24 NRSV).

Add to these the cup of cold water offered in the name of a disciple (Mt 10:42); the “spring of water gushing up to eternal life” that Jesus offers to the woman at the well (Jn 4:14 NRSV); the contaminated water described in the apocalypse (Rev 8:10-11; 11:6); the “river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb” (Rev 22:1 NRSV); the water of life that anyone who is thirsty may take as a gift (Rev 22:17). [Dictionary of Biblical Imagery](#)

Oswald Chambers - The Far-Reaching Rivers of Life —John 7:38

A river reaches places which its source never knows. And Jesus said that, if we have received His fullness, “rivers of living water” will flow out of us, reaching in blessing even “to the end of the earth” (Acts 1:8) regardless of how small the visible effects of our lives may appear to be. We have nothing to do with the outflow— “This is the work of God, that you believe...” (John 6:29). God rarely allows a person to see how great a blessing he is to others.

A river is victoriously persistent, overcoming all barriers. For a while it goes steadily on its course, but then comes to an obstacle. And for a while it is blocked, yet it soon makes a pathway around the obstacle. Or a river will drop out of sight for miles, only later to emerge again even broader and greater than ever. Do you see God using the lives of others, but an obstacle has come into your life and you do not seem to be of any use to God? Then keep paying attention to the Source, and God will either take you around the obstacle or remove it. The river of the Spirit of God overcomes all obstacles. Never focus your eyes on the obstacle or the difficulty. The obstacle will be a matter of total indifference to the river that will flow steadily through you if you will simply remember to stay focused on the Source. Never allow anything to come between you and Jesus Christ— not emotion nor experience— nothing must keep you from the one great sovereign Source.

Think of the healing and far-reaching rivers developing and nourishing themselves in our souls! God has been opening up wonderful truths to our minds, and every point He has opened up is another indication of the wider power of the river that He will flow through us. If you believe in Jesus, you will find that God has developed and nourished in you mighty, rushing rivers of blessing for others. (See [More comments by Oswald Chambers on Living Water](#))

John 7:39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

BGT John 7:39 το το δ ε πεν περ το πνε ματος μελλον λαμβ νειν ο πιστε σαντες ε ς α τ ν· ο πω γ ρ ν πνε μα, τι ησο ς ο δ πω δοξ σθη.

KJV John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

NET John 7:39 (Now he said this about the Spirit, whom those who believed in him were going to receive, for the Spirit had not yet been given, because Jesus was not yet glorified.)

CSB John 7:39 He said this about the Spirit. Those who believed in Jesus were going to receive the Spirit, for the Spirit had not yet been received because Jesus had not yet been glorified.

ESV John 7:39 Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

NIV John 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

NLT John 7:39 (When he said "living water," he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given, because Jesus had not yet entered into his glory.)

NRS John 7:39 Now he said this about the Spirit, which believers in him were to receive; for as yet there was no Spirit, because Jesus was not yet glorified.

NJB John 7:39 He was speaking of the Spirit which those who believed in him were to receive; for there was

no Spirit as yet because Jesus had not yet been glorified.

NAB John 7:39 He said this in reference to the Spirit that those who came to believe in him were to receive. There was, of course, no Spirit yet, because Jesus had not yet been glorified.

YLT John 7:39 and this he said of the Spirit, which those believing in him were about to receive; for not yet was the Holy Spirit, because Jesus was not yet glorified.

GWN John 7:39 Jesus said this about the Spirit, whom his believers would receive. The Spirit was not yet evident, as it would be after Jesus had been glorified.

BBE John 7:39 This he said of the Spirit which would be given to those who had faith in him: the Spirit had not been given then, because the glory of Jesus was still to come.

RSV John 7:39 Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

NKJ John 7:39 But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

ASV John 7:39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

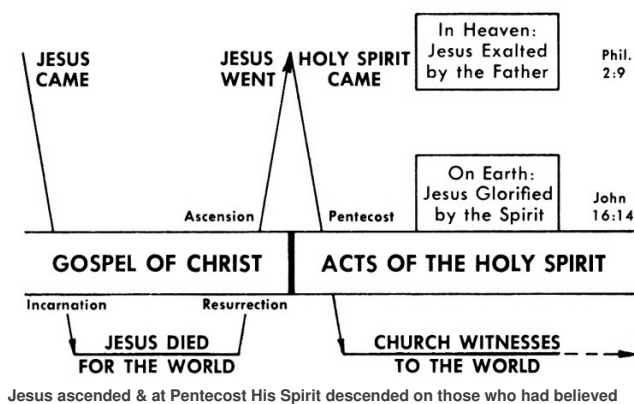
MIT John 7:39 He spoke this concerning the spirit that those who believed in him would receive. For his spirit was not yet received, because Jesus was not yet glorified.

- **But this He spoke:** John 14:16,17,26 Pr 1:23 Isa 12:3 32:15 44:3 Joe 2:28 Lu 3:16 Lu 24:49 Ac 1:4-8 2:4,17,38 4:31 Ro 8:9 Eph 1:13,14 4:30
- **of the Spirit:** John 7:12 1:21,25 6:14 De 18:15-18 Mt 16:14 21:11 Lu 7:16 Ac 3:22,23
- **for the Spirit was not yet given:** John 16:7 Ps 68:18 Isa 32:15 Ac 2:17,33 2Co 3:8
- **because Jesus was not yet glorified:** John 12:16 13:31,32 14:13 17:5 Ac 3:13
- John 7 Resources - Multiple Sermons and Commentaries
- **NOTE: CLICK FOR IN DEPTH COMMENTARY ON JOHN 7:39**
- [John 7:37-39 Commentary](#) - about 97 (8x11) pages

Related Passages:

Luke 24:49+ "And **behold**, I am sending forth the promise of My Father upon you (THE HOLY SPIRIT); but you are to stay in the city until you are clothed with power ([dunamis](#) - SUPERNATURAL POWER) from on high."

Acts 1:8+ but you will receive power ([dunamis](#) - SUPERNATURAL POWER) when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."



Jesus ascended & at Pentecost His Spirit descended on those who had believed

But this He spoke of the Spirit ([pneuma](#)) - What did Jesus just promise? Rivers of living water, His figurative description of the Holy Spirit.

Westcott on **Spirit** aptly says "It is impossible not to contrast the mysteriousness of this utterance with the clear teaching of St. John himself on the '[unction](#)' of believers (cf "*you have an anointing from the Holy One*" = 1 John 2:20+), which forms a commentary, gained by later experience, upon the words of the Lord."

Whom those who believed ([pisteuo](#)) in Him were to receive ([lambano](#)) - Literally, "*whom they were about to receive*" which is a clear prophetic reference to Pentecost. In Jn 1:11-12+ "He came to His own, and those who were His own did not **receive** Him. But as many as **received** Him, to them He gave the right to become children of God, even to those who **believe** in His name." Note that to **receive** Jesus is to believe in Jesus. Note that **believed** is not in His signs but in Him! Every soul that believes in Jesus receives the Spirit of Christ at the time of their new birth! There is a false teaching that one can be born again but still needs to seek the Holy Spirit. Romans 8:9+ demolishes that lie, Paul writing "However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." Could it have been stated any clearer? (Rhetorical).

For the Spirit ([pneuma](#)) was not yet given, because Jesus was not yet glorified ([doxazo](#)) - Note that there are two terms of explanation (**for...because**), both of which are relatively easy to query (see [interrogate with the 5W/H questions](#)). When Jesus went up, He sent the Spirit down (see diagram above). Acts 2:33+ says "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear."

Leon Morris - The [Jerusalem Talmud](#) connects the ceremonies and this scripture with the Holy Spirit: 'Why is the name of it called, The drawing out of water? Because of the pouring out of the Holy Spirit, according to what is said: "With joy shall ye draw water out of the wells of salvation."' (Borrow [The Gospel according to John](#) page 420)

Edwin Blum on the Spirit was not yet given - This cannot be taken in an absolute sense since the Spirit had actively worked among people in the Old Testament era ([SEE NOTE](#)). Jesus referred to the special baptizing, sealing, and indwelling work of the Spirit in the Church Age, which would start on the day of Pentecost (Acts 1:5, 8). Jesus said He would "send the Spirit" to His followers (John 15:26; 16:7). "The Spirit had not [yet] been given" to indwell believers permanently (cf. Ps. 51:11). (See [Bible Knowledge Commentary](#))

Spurgeon rightly states that "It is a blessed thing to preach the work of Jesus Christ, but it is an evil thing to omit the work of the Holy Ghost; for the work of the Lord Jesus itself is no blessing to that man who does not know the work of the Holy Spirit."

A T Robertson on Jesus was not yet glorified - Reason for the previous statement, the pentecostal outpouring following the death of Jesus here called "glorified" (edoxasthē, first aorist passive indicative of doxazō), used later of the death of Jesus (John 12:16), even by Jesus himself (John 12:23; John 13:31).

Marvin Vincent on glorified (δοξασθη) - We have here one of John's characteristic terms, even as the idea is central to his Gospel—to show forth Jesus as the manifested glory of God (Jn 1:14). The beginning of our Lord's miracles was a manifestation of His glory (Jn 2:11). His glory was the expression of the Father's will (Jn 8:54). By His work He glorified the Father upon earth (Jn 12:28; 17:4), and in this was Himself glorified (Jn 17:10). The sickness and resurrection of Lazarus were for the glory of God (Jn 11:4). The consummation of His work was marked by the words, "Now was the Son of man glorified, and God was glorified in Him" (Jn 13:31). His glory He had with the Father before the world was (Jn 17:5). It is consummated at His ascension (Jn 7:39; 12:16). The passion is the way to glory (Jn 12:23, 24; 13:31). The fruitfulness of believers in Him is for the glory of God (Jn 15:8), and the office of the Spirit is to glorify Christ (Jn 16:14).

Related Resources:

- [Questions about the Holy Spirit](#)

John 7:40 Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet."

BGT John 7:40 κ το χλου ο ν κο σαντες τ ν λ γων το των λεγον· ο τ ς σπιν ληθ ς προφ της·

KJV John 7:40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

NET John 7:40 When they heard these words, some of the crowd began to say, "This really is the Prophet!"

CSB John 7:40 When some from the crowd heard these words, they said, "This really is the Prophet!"

ESV John 7:40 When they heard these words, some of the people said, "This really is the Prophet."

NIV John 7:40 On hearing his words, some of the people said, "Surely this man is the Prophet."

NLT John 7:40 When the crowds heard him say this, some of them declared, "Surely this man is the Prophet we've been expecting."

NRS John 7:40 When they heard these words, some in the crowd said, "This is really the prophet."

NJB John 7:40 Some of the crowd who had been listening said, 'He is indeed the prophet,'

NAB John 7:40 Some in the crowd who heard these words said, "This is truly the Prophet."

YLT John 7:40 Many, therefore out of the multitude, having heard the word, said, 'This is truly the Prophet;'

GWN John 7:40 After some of the crowd heard Jesus say these words, they said, "This man is certainly the prophet."

BBE John 7:40 When these words came to their ears, some of the people said, This is certainly the prophet.

RSV John 7:40 When they heard these words, some of the people said, "This is really the prophet."

NKJ John 7:40 Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

ASV John 7:40 Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.

MIT John 7:40 Comments were overheard in the crowd that listened to Jesus making his declarations: He is truly "the prophet."

- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 1:21+ They asked him, "What then? Are you Elijah?" And he *said, "I am not." "Are you **the Prophet?**" And he answered, "No."

John 1:25+ They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor **the Prophet?**"

John 4:19+ The (SAMARITAN) woman said to Him, "Sir, I perceive that You are a **prophet.**

John 6:14+ Therefore when the people saw the sign which He had performed, they said, "**This is truly the Prophet who is to come into the world.**"

John 9:17 So they *said to the blind man again, "What do you say about Him, since He opened your eyes?" And he said, "**He is a prophet.**"

Matthew 21:11 And the crowds were saying, "This is the prophet Jesus, from Nazareth in Galilee."

Acts 3:22+ "Moses said, 'THE LORD GOD WILL RAISE UP FOR YOU A **PROPHET** LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED to everything He says to you.

Acts 7:37+ This is the Moses who said to the sons of Israel, 'GOD WILL RAISE UP FOR YOU A **PROPHET** LIKE ME FROM YOUR BRETHREN.'

REACTION TO JESUS' CRY TO THE THIRSTY

It should be pointed out that in John 7:40-41 there are three groups of Jews expressing different opinions on Jesus - **Some of the multitude**" (Jn 7:40 - "The Prophet"), "**Others**" (Jn 7:41 - "the Christ") and finally "**Still others**" (Jn 7:41b - object to calling Him "the Christ").

[Paul Apple](#) has a very interesting analysis of John 7:40-44 - **Differing Opinions on the Part of the Multitude**

1. (Jn 7:40) **Getting Warm** "This certainly is the Prophet "
2. (Jn 7:41a) **Very Hot** "This is the Christ"
3. (Jn 7:41b-42) **Distracted and Confused** "Surely the Christ is not going to come from Galilee, is He? Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?"
4. (Jn 7:43) **Summary of Responses: Division** "So there arose a division in the multitude because of Him."
5. (Jn 7:44) **Frustrated Opposition** "And some of them wanted to seize Him, but no one laid hands on Him."

Note the **therefore** ([oun](#)) a term of conclusion indicating that when some heard Jesus gracious invitation in John 7:37-39, and came

to the conclusion He was **the Prophet** and others that He was the Messiah.

Some of the people therefore ([oun](#)), **when they heard** ([akouo](#)) **these words** ([logos](#)), **were saying** (imperfect - again and again), **"This certainly** ([alethos](#) - truly) **is the Prophet** ([prophetes](#)) - ASV = "This is of a truth the prophet." **Some of the people** refers to those who were almost certainly none of the religious authorities but were from laity or common people. What **words**? Jn 7:37-39! Why did these **words** prompt them to call Jesus **the Prophet**. The definite article, **"the"** (*ho*) is in the Greek, signifying this is not just "any" prophet, but **"the specific" Prophet**. It follows that **The Prophet** must speak of the one prophesied by Moses in Dt 18:15+

"The LORD your God will raise up for you a **prophet** like me from among you, from your countrymen, you shall listen to him.....18 'I will raise up a **prophet** from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him." 19 'It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.

Some of the people, who made this declaration, were correct (He was **the Prophet** Moses had prophesied would come to Israel!), but they still missed the critical truth that He was not just **the Prophet**, but He was the Messiah (which others acknowledged in Jn 7:41) sent to be Israel's Redeemer, as the Redeemer of the world. In horseshoes, a close throw can still win the game, but in the game of life, only a "dead (live) ringer" (bad pun) can win you the gift of life eternal. After all, what had Jesus clearly stated? "He who believes in Me," (Jn 7:38+) would be the person who would receive the Holy Spirit and experience rivers of living water from his or her innermost being. How much clearer could Jesus have been? Belief in Him would yield a river of life ("living water") flowing forth (eternally!) But if one does not have ears to hear these deep waters (pun intended) of spiritual truth about Jesus, that person would "die in your sins" (Jn 8:24). It is notable that even the Muslims esteem Jesus as a **Prophet**, but not as the Savior of the world. (See [Bible Study for Muslims - Who is Jesus?](#))

[Steven Cole](#) on **the prophet** but not the **Messiah** - In Jesus' day, the common view was that **the Prophet** and the Christ were two separate persons. As we saw in John 1:20-21+, John the Baptist denied that he himself was the Christ. But then the delegation from Jerusalem asked him, "Are you **the Prophet**?" (**ED**: INDICATED THEY MADE A SEPARATION BETWEEN PROPHET AND MESSIAH) In John 6:14+, after Jesus fed the multitude with the five loaves and two fish, the people connected the dots with Moses giving the Israelites manna in the wilderness and proclaimed, "This is truly the Prophet who is to come into the world." (**ED**: So they wanted to take Jesus by force and make Him king, but sadly were unwilling to receive Him as Savior.)

R C H Lenski notes "when they call Jesus **"the prophet,"** this cannot mean **"the Christ,"** since another part of the multitude (Jn 7:41) sets up this claim in contradiction to those first mentioned. Here, as in 1:21, "the prophet" is conceived to be a forerunner of the Christ....By thus rating Jesus as "the prophet" this part of the multitude is at least deeply impressed and decidedly favorable to Jesus, although it is still far from the truth. (BORROW [The Interpretation of St. John's Gospel](#))

Kostenberger notes that "In first-century thinking, the Prophet and the Christ were often viewed as two separate personages." (See [John - Page 241](#))

[A T Robertson](#) on **the Prophet** - Christians interpreted this **prophet** to be the Messiah (Acts 3:22+; Acts 7:37+), but the Jews thought him another forerunner of the Messiah (John 7:40). It is not clear in John 6:15 whether the people identified the expected prophet with the Messiah, though apparently so. Even the Baptist later became puzzled in prison whether Jesus himself was the true Messiah or just one of the forerunners (Luke 7:19). People wondered about Jesus himself whether he was the Messiah or just one of the looked for prophets (Mark 8:28; Matt. 16:14).

Prophet ([4396](#)) [prophetes](#) from [próphemi](#) = literally to tell beforehand in turn from [pró](#) = before, in front of, forth, on behalf of + [phemí](#) = speak, tell) is primarily a forth-teller or one who speaks out God's message, primarily to their own generation, usually always calling the people to God's truth for them at that moment, often using the phrase "Thus saith the Lord." The prophet is one who speaks before in the sense of proclaim, or the one who speaks for, i.e., in the Name of (God). "As distinct from the sacral figures of pagan antiquity the biblical prophet is not a magician. He does not force God. On the contrary, he is under divine constraint. It is God Who invites, summons, and impels him--e.g., Jer 20:7" (Lamorte and Hawthorne) Although we commonly think of the prophet as predicting future events (foretelling) generally this was secondary to his work of forth-telling. When they functioned as predictors or prognosticators, the Biblical prophets foretold the future with 100 percent accuracy. And so if they were correct on the first coming of Messiah, they will be correct on His second coming and on the coming of the antichrist. In sum, forth-telling dealt with current events and fore-telling with future events, but in both the goal is the same -- to call us to trust the Lord and submit to His will for our lives, living in conformity with His Word. **Lexham Bible** - [Prophetes](#) is someone who is specially endowed or enabled to receive and deliver direct revelation of God's will. See also [Dictionary of Biblical Imagery discussion of imagery associated with PROPHET](#). The [prophetes](#) (prophet) is the outspoke; he who speaks out the counsel of God with the clearness, energy and authority which spring from the consciousness of speaking in God's name, and having received a direct message from Him to delive

Prophetes in John - Jn. 1:21; Jn. 1:23; Jn. 1:25; Jn. 1:45; Jn. 4:19; Jn. 4:44; Jn. 6:14; Jn. 6:45; Jn. 7:40; Jn.

John 7:41 Others were saying, "This is the Christ." Still others were saying, "Surely the Christ is not going to come from Galilee, is He?"

BGT John 7:41 ἄλλοι λεγόν· οἱ τινὲς σπινὴ χριστοῦ, ὁ δὲ λεγόν· μὴ γὰρ κτὲς Γαλιλαῶν χριστοῦ ρηεταί;

KJV John 7:41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

NET John 7:41 Others said, "This is the Christ!" But still others said, "No, for the Christ doesn't come from Galilee, does he?"

CSB John 7:41 Others said, "This is the Messiah!" But some said, "Surely the Messiah doesn't come from Galilee, does He?"

ESV John 7:41 Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee?"

NIV John 7:41 Others said, "He is the Christ." Still others asked, "How can the Christ come from Galilee?"

NLT John 7:41 Others said, "He is the Messiah." Still others said, "But he can't be! Will the Messiah come from Galilee?"

NRS John 7:41 Others said, "This is the Messiah." But some asked, "Surely the Messiah does not come from Galilee, does he?"

NJB John 7:41 and some said, 'He is the Christ,' but others said, 'Would the Christ come from Galilee?'

NAB John 7:41 Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he?"

YLT John 7:41 others said, 'This is the Christ;' and others said, 'Why, out of Galilee doth the Christ come?'

GWN John 7:41 Other people said, "This man is the Messiah." Still other people asked, "How can the Messiah come from Galilee?"

BBE John 7:41 Others said, This is the Christ. But others said, Not so; will the Christ come from Galilee?

RSV John 7:41 Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee?"

NKJ John 7:41 Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee?"

ASV John 7:41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?

MIT John 7:41 Others were saying: He is "the messiah." Others contradicted, "Does the messiah come from Galilee?"

- **This is:** John 7:31 1:41,49 4:25,29,42 6:69 Mt 16:14-16
- **Surely the Christ is not going:** John 7:52 1:46
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Matthew 10:34-35 (CHRIST THE GREAT DIVIDER!) "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35"For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW;

Luke 12:51-52 "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division; 52for from now on five members in one household will be divided, three against two and two against three.

**THIS IS
THE MESSIAH!**

Others were saying, "This is the Christ ([Christos](#) - "Messiah")." - A number of translations (NLT, CSB, NRS, NAB, GWN, MIT) render [Christos](#) as "the Messiah." The text indicates these **were saying** openly that He was Messiah, a fact which clearly would have incited the Pharisees (cf Jn 7:49). Note carefully what the text *does not say*. John does not write that "others were believing" in

Him. **Saying** Jesus is the **Messiah** is not the same as believing in Jesus as the Messiah, the Redeemer! This is like so many today who intellectually profess Jesus, but do not truly know Him (and thus He will one day say to **many** "I never knew you." Mt 7:22, 23+).

So while the intellectual assessment of Jesus' identity by some of the Jews was accurate, there is no evidence that they genuinely believed in Him (cf Jn 7:31+ "many of the crowd believed in Him"). There is certainly no evidence that they believed in Him as described in the Messiah described by Isaiah 53+ as the **Suffering Servant** Who would be their substitutionary atonement, the full payment for all of their sins, past, present and future. Remember the context - Israel is under Roman authority and was looking for a **Messiah** Who would liberate them from the Romans. It is thus much more likely that their saying He is the Messiah was tantamount to saying He is the One Who can deliver us from Roman oppression, but not necessarily from oppression by sin!

Perhaps some of these Jews recalled one of the prophecies concerning the Messiah's coming that referred to an outpouring of water as Jesus referred to in John 7:38 –

Isaiah 35:6–7+ Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert. The parched ground shall become a pool, And the thirsty land springs of water; In the habitation of jackals, where each lay, There shall be grass with reeds and rushes.

Rodney Whitacre - Others in the crowd draw the conclusion that Jesus is the **Messiah** (John 7:41). They seem to share the view expressed in a later rabbinic text that the Messiah was expected to provide bread and water like Moses did:

"As the former redeemer caused manna to descend, as it is stated, 'Behold, I will cause to rain bread from heaven for you' (Ex 16:4), so will the latter Redeemer cause manna to descend, as it is stated. 'May he be as a rich cornfield in the land' (Ps 72:16). As the former redeemer made a well to rise, so will the latter Redeemer bring up water, as it is stated, 'And a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim' (Joel 3:18)" (Midrash Ecclesiastes Rabbah 1:9).

Recall that in Jn 7:13 we learned that "no one was speaking openly of Him for fear of the Jews." Now we see that some are speaking openly, saying that He is the Prophet and others even more boldly saying that He is the Christ, the Messiah! Clearly what Jesus had declared (especially very likely in Jn 7:37-39) caused them to be more convinced of His identity and thus willing to speak out.

The question arises is what was the status of this group who said He was **the Christ**? Were they genuine believers? Were they part of the believing remnant of Israel? Did they believe in a Messiah Who would be their substitutionary sacrifice? As I wrote above, it is not clear that those who said Jesus was the Christ actually saw Jesus as the Messiah Who was the Suffering Servant of Isaiah 53 or if they saw Jesus as the Messiah Who would bring "physical salvation" from the Roman rulers.

It is interesting that **John MacArthur** is rather dogmatic commenting that those Jews who said "**This is the Christ**" "were part of the believing remnant of Israel (2Ki 19:30–31; Isa 10:20–22; 28:5; 37:31–32; 46:3; Jer 23:3; 31:7; 50:20; Mic. 2:12; 5:7–8; Rom. 9:27; 11:1–5); members of the "little flock" (Luke 12:32); those who entered through the narrow gate that leads to eternal life (Matt. 7:13–14); thirsty people who had accepted Christ's invitation and come to Him, drinking of the living water that He provides." (See [John Commentary](#))

While I seldom disagree with Dr MacArthur, I am not convinced one can state dogmatically that these were genuine believers. Even those Jews who had believed in Him in John 2:23+, were not necessarily genuine believers if we compare John's explanation in John 2:24-25 (and the same goes for the "believers" in John 8:30+). So again, I think it is a bit of a stretch to say this group was now born again.

William Hendriksen says "They accepted Jesus as the promised Messiah. But again, this does not mean that all of those who said this accepted him with a living faith as the One who came to save his people from their sin!" (BORROW [Exposition of the Gospel according to John](#))

David Thompson - Some were convinced that Jesus was the Christ, the Messiah, the Anointed of God. They did think there was a possibility that He might be the King, the One who would rule and reign. Yet even thinking this way, they had not come to terms with their own sin and with the fact that He was their only Savior.

Steven Cole seems to share my thoughts writing "The Christ was God's promised "anointed one," the redeemer and king who would reign on David's throne (Psalm 2). **While that view is absolutely correct, and a step up from viewing Jesus only as the Prophet, it is inadequate because it does not reflect any personal commitment or submission to Jesus as Lord and Christ.** The text seems to indicate that they held their views as a point to debate with others, **but not as disciples willing to follow Him no matter what the cost.** As Jesus pointed out to the Jewish leaders, the Christ is both David's son and David's Lord (Matt. 22:41-46). Psalm 2 is clear that God sets His Christ upon His throne and that He rules over the nations (Ps 2:6, 8, 9). Thus the bottom line in that psalm is (Ps 2:12), "Do homage to the Son, that He not become angry, and you perish in the way. For His wrath may soon be kindled. How blessed are all who take refuge in Him!" God's salvation is only for those who bow before Jesus as their king and trust

in Him as their refuge. But there are many who say, "I believe in Jesus as my Savior," but they don't live in submission to Him as their Lord. They don't bow before Him as their king. **C. H. Spurgeon** (See Spurgeon's sermon [Christ the Cause of Division](#) on John 7:43) says that these Jews who thought that Jesus was the Christ had **orthodox heads but heterodox hearts**. **A. W. Pink** (Exposition of John, on monergism.com) says, "Unless our hearts are affected and our lives molded by God's Word, we are no better off than a starving man with a cook book in his hand." In other words, intellectual belief in Christ without the accompanying obedience to Him is useless. Saving faith is obedient faith (Ro 16:26; Heb. 3:18-19)."

R C H Lenski seems to agree with MacArthur - This is the Christ, the promised Messiah himself. The statement is positive and without qualification. **These are believers**, of course, with faith of varying degrees and quality." (Bolding mine) Interesting comment. (BORROW [The Interpretation of St. John's Gospel](#))

J C Ryle makes a statement that at first reading seems to agree with MacArthur. It is somewhat difficult however to discern what Ryle means by "*though the most part expected nothing more than a temporal Redeemer*." - "These speakers saw in our Lord the Messiah, or Anointed Saviour, Whom all pious Jews were eagerly expecting at this period, and Whose appearing the whole nation were looking for in one way or another, **though the most part expected nothing more than a temporal Redeemer**. (Ps 45:7; Isaiah 61:1; Dan. 9:25, 26.)" ([John 7 Commentary](#))

Bad information in life can be very costly!

Bad information in death can be eternally costly!

Still others were saying, "Surely the Christ is not going to come from("out of" - birth, not residence) **Galilee, is He** - NET = "But still others said, "No, for ([gar](#) - explaining why He could not be the Messiah) the Christ doesn't come from Galilee, does he?" This is the third group of Jews who are convinced that Jesus cannot be the Christ at all. **Still others** refers to those who denied Jesus was the Messiah based on the fact that they thought He was from Galilee (which He was, but they missed His birthplace in Bethlehem. Ignorance is not bliss!). Bad information in life can be very costly! Bad information in death can be eternally costly!

This group of Jews must have just assumed that Jesus was born in Nazareth because He grew up there, but it was a false assumption and false assumptions can take a person straight to hell! Can you imagine the tragedy of making a false judgment concerning Jesus that impacts your eternal destiny and you have all of eternity to ponder your mistaken impression! Woe!

This third group expresses a conclusion similar to other groups that John had described...

John 6:42+ They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? (BY IMPLICATION HE IS FROM GALILEE) How does He now say, 'I have come down out of heaven'?"

John 7:27+ "However, we know where this man is from (GALILEE); but whenever the Christ may come, no one knows where He is from."

THOUGHT - Have you made any false assumptions about Jesus the Christ (the Messiah)? While we do not have to comprehend every jot and tittle the Scripture records about Jesus, if we make a false assumption on His full humanity and full deity and His work accomplished on the Cross and validated by His resurrection, than those false assumptions will determine our eternal destiny! You can be wrong about a lot of things in life, but you cannot be wrong about Jesus Christ Who made it clear "I am the (only) Way, and the (only) Truth, and the (only) Life; (absolutely) no one comes to the Father but through Me." (Jn 14:6). Have you thoroughly studied all the facts concerning Jesus? You cannot afford not to! Even more, you can not afford not to believe them and be saved eternally!

D A Carson has an interesting note on why some called Jesus **Prophet** and others called Him **Christ** - A contemporary Christian reader might find it difficult to imagine how these two confessions could be divided. In the first century, however, many Jews thought of the promised Prophet and of the Messiah as two separate individuals. John 1:19ff. demonstrates further that by 'the Prophet' is not meant the one who comes in the spirit and power of Elijah. (Borrow [The Gospel according to John](#))

Christ (5547) **Christos** from **chrio** = to rub or anoint, consecrate to an office) describes one who has been anointed with oil, one who has been consecrated. The majority of the NT uses refer to Jesus (exceptions = "false Christs" - Mt 24:24, Mk 13:22). Christos describes one who has been anointed, symbolizing appointment to a task. It is used here as the title "Anointed One" and is the Greek synonym for the Hebrew [mashiach](#) or "Messiah" (Ps 2:2, Da 9:25, 26+) **Christos** signifies the "Fulfiller of Israelite expectation of a Deliverer" and was used in the [Septuagint](#) of the great messianic [Ps 2:2](#) describing the future day when "The kings of the earth take their stand And the rulers take counsel together against the LORD and against His **Anointed** (Hebrew = [Mashiach/masiyah](#); [Lxx](#) = Christos)." **Christos** is used in the [Septuagint](#) describing everyone anointed with the holy oil, especially the priesthood (Lev. 4:5+, Lev 4:16+) and it is also a name applied to those who were acting as redeemers like Cyrus. (See also [Messiah - Anointed One](#))

Christos in John - Jn. 1:17; Jn. 1:20; Jn. 1:25; Jn. 1:41; Jn. 3:28; Jn. 4:25; Jn. 4:29; Jn. 7:26; Jn. 7:27; Jn. 7:31; Jn. 7:41; Jn. 7:42; Jn. 9:22; Jn. 10:24; Jn. 11:27; Jn. 12:34; Jn. 17:3; Jn. 20:31

R Kent Hughes **illustrates** Division caused by Christ - When snow descends upon the Continental Divide, it melts and flows off either to the west or to the east, never to meet again. Christ is the continental divide in our lives. We will either go up with the morning stars or, to use Eliot's phrase, join the valley of the dying stars. Christ brings division to everyday life. We all have experienced this. Maybe we are at the store, in school, or at work, and we are talking animatedly with someone about any number of things—maybe politics or education or sports or the weather. Then someone says something like, "My life has really been different lately because of Christ." Suddenly there is a silence and a shuffling of feet. Someone coughs. Someone else looks at his watch and says, "I've got an appointment to get to or I'll be late." Another says, "Oh, yes, I have to go feed the dog. I must be going." But in reality the man who said he had to feed the dog did not have a dog to feed, and the other person's appointment was the next day.

The mention of Christ brings division to life. Talking about religious matters is acceptable as long as you talk about them dispassionately, but talking about them personally is not allowed. G. K. Chesterton illustrates this division in his novel *The Ball and the Cross*. In it a conflict occurs between an atheist and a Christian, both of whom are hauled into court.

"He is my enemy," said Evan, the Christian, simply; "he is the enemy of God."

The magistrate shifted sharply in his seat, dropping the eye-glass out of his eye in a momentary and not unmanly embarrassment.

You mustn't talk like that here," he said, roughly, and in a kind of hurry, "that has nothing to do with us."

Evan opened his great, blue eyes; "God," he began.

Be quiet," said the magistrate, angrily, "it is most undesirable that things of that sort should be spoken about in public, and in an ordinary Court of Justice. Religion is too personal a matter to be mentioned in such a place."

Is it!" answered [Evan] the Highlander. "Then what did those policemen swear by just now?"

"That is no parallel," answered Vane rather irritably; "of course there is a form of oath—to be taken reverently—reverently, and there's an end of it. But to talk at a public place about one's most sacred sentiments—well, I call it bad taste. (Slight applause.) I call it irreverent. I call it irreverent, and I'm not specially orthodox either."¹

The result is a comical chase all about England as the atheist and the Christian try to do battle and no one will allow them to because it is not an important matter to fight over. Finally they are committed to an insane asylum. It becomes apparent as time goes on that their captors are insane, not they. Chesterton makes his point very clearly: Sincere devotion to Christ always brings division. (See [John: That You May Believe](#))

John 7:42 "Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"

BGT John 7:42 ο χ γραφ ε πεν τι κ το σπ ρματος Δαυ δ κα π Βηθλ εμ τ ς κ μης που ν Δαυ δ ρχεται χρισ τ ς;

KJV John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

NET John 7:42 Don't the scriptures say that the Christ is a descendant of David and comes from Bethlehem, the village where David lived?"

CSB John 7:42 Doesn't the Scripture say that the Messiah comes from David's offspring and from the town of Bethlehem, where David once lived?"

ESV John 7:42 Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?"

NIV John 7:42 Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?"

NLT John 7:42 For the Scriptures clearly state that the Messiah will be born of the royal line of David, in Bethlehem, the village where King David was born."

NRS John 7:42 Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?"

NJB John 7:42 Does not scripture say that the Christ must be descended from David and come from Bethlehem, the village where David was?"

NAB John 7:42 Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?"

YLT John 7:42 Did not the Writing say, that out of the seed of David, and from Bethlehem -- the village where David was -- the Christ doth come?"

GWN John 7:42 Doesn't Scripture say that the Messiah will come from the descendants of David and from the village of Bethlehem, where David lived?"

BBE John 7:42 Do not the Writings say that the Christ comes of the seed of David and from Beth-lehem, the little town where David was?

RSV John 7:42 Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?"

NKJ John 7:42 "Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?"

ASV John 7:42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

MIT John 7:42 Does not the Scripture say the messiah is a descendant of David and from David's hometown, Bethlehem?"

- **Has not the Scripture:** John 7:27 Ps 132:11 Isa 11:1 Jer 23:5 Mic 5:2 Mt 2:5 Lu 2:4,11
- **the village where David was:** 1Sa 16:1,4,11-13,18 17:58
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

2 Samuel 7:12 "When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

Psalms 89:4 I will establish your seed forever And build up your throne to all generations." Selah.

Psalms 132:11 The LORD has sworn to David A truth from which He will not turn back: "Of the fruit of your body I will set upon your throne.

Isaiah 11:1 Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit.

Jeremiah 23:5 "Behold, the days are coming," declares the LORD, "**When I will raise up for David a righteous Branch**; And He will reign as king and act wisely And do justice and righteousness in the land.

Micah 5:2 "But as for you, **Bethlehem Ephrathah**, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity." 3 Therefore He will give them up until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel.

Matthew 2:5-6 They said to him, "In Bethlehem of Judea; for this is what has been written by the prophet: 6 'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER WHO WILL SHEPHERD MY PEOPLE ISRAEL.'"

PARTIAL KNOWLEDGE IS INSUFFICIENT FOR SALVATION

This verse is a continuation of the objections of the third group in the previous passage which the NLT paraphrased "Still others said, "But he can't be! Will the Messiah come from Galilee?" This group had knowledge of the Scriptures that the Messiah would come from Bethlehem, but they did not have knowledge of the fact that Jesus was born in Bethlehem, and so they concluded that He could not be the Messiah.

[Steven Cole](#) adds "These critics took pride in their theological knowledge. They loved to point out their knowledge of the truth. Their syllogism was, "The Messiah does not come from Galilee. Jesus comes from Galilee. Therefore, Jesus cannot be the Messiah."

That's airtight—if the two premises are true. The first one is true, but the second one is not true in terms of Jesus' birth and lineage. Therefore, the conclusion is false. To hold to this sort of reasoning, these critics had to ignore Jesus' many miracles, some of which they had no doubt seen with their own eyes or heard credible reports of. They had to dismiss Jesus' powerful teaching, which even the arresting officers admit is like no other teaching they've ever heard (Jn 7:46). They had to shrug off Jesus' astounding claims, such as the one He just issued, to be able to give rivers of living water to all who believed in Him. But the truth is, they weren't interested in believing in Jesus. If they had been interested, they could have cleared up the question of His origins very easily. **But they didn't want to believe; they just wanted a comfortable excuse to reject Him.** They would have seized Jesus if they could, but they could not lay their hands on Him, because God is sovereign over His enemies (Jn 7:30, 44; Dan. 4:35). Like these critics, many liberal theologians today come up with all sorts of reasons why Jesus could not have done the miracles that the eyewitness accounts of the New Testament attribute to Him. Their syllogism is, "Miracles contradict modern science. Thus miracles are not possible. Therefore, Jesus' miracles could not have happened as reported." Such critics also reject Jesus' teaching. They debate over which words in the Gospels Jesus may really have spoken and which were put in His mouth by later redactors. With these flimsy reasons that are really excuses, they do not believe in Jesus as Savior and Lord.

Has not the Scripture ([graphie](#) = in context = OT) said that the Christ ([Christos](#)) comes from the descendants ([sperma](#) - lit "from the seed") of David, and from Bethlehem, the village where David was? - This rhetorical question calls for a "YES." This is the very fact quoted by the chief priests and scribes in response to Herod's inquiry Matthew 2:6+. The leaders were not ignorant of Messiah's birthplace. This question demonstrates that some of the audience were literate in the Scriptures and had made an accurate interpretation of some of the Messianic passages. Regarding **from the descendants of David see 2Sa 7:12, Ps 132:11, Jer 23:5, Mt 21:9; Mt 22:42. All they would have needed to do was ask Jesus where He had been born and if they had checked Mary's lineage, they would have discovered He was from the descendants of David! **[So close, but yet so far!](#)****

Merrill Tenney - The very passage that convinced his critics that he could not be the Messiah was one of the strongest to prove that he was." (See [The Expositor's Bible Commentary](#))

C H Spurgeon This was blessed testimony even out of the mouth of Christ's enemies. They objected against Christ what was indeed the fact, for he did come of the seed of David, and from the town of Bethlehem. There was he born; and though they called him the Nazarene,—and he refused not the title,—though over his head Pilate wrote, "Jesus of Nazareth, the King of the Jews," yet is he the Son of David, and his birthplace was at Bethlehem, though some of them knew it not.

William Hendriksen - The major premise—namely, that the Christ comes out of the **seed of David and from Bethlehem**, the village where David lived—was entirely correct. Although certain orthodox commentators deny the former and believe (on the basis of what we regard as an erroneous interpretation of Lk. 1:5, 36) that Jesus (according to his human nature) and his mother Mary did not descend from David, this is, nevertheless, the uniform teaching of Scripture: 2Sa 7:12, 13; Acts 2:30; Ro 1:3; 2Ti 2:8; Rev 5:5.14 It is also true, of course, that the Messiah was to be born in **Bethlehem**, according to prophecy (Mic. 5:2). This was the official Sanhedrin interpretation of that famous prophecy, and it was correct! See Mt 2:6. But the minor premise—this man, Jesus, though probably of Davidic lineage, was not born in Bethlehem but in Galilee—was wrong. Hence, the conclusion—he cannot be the Christ—was also wrong. (BORROW [Exposition of the Gospel according to John](#))

Andreas Kostenberger - Matthew 2:5–6 confirms that at least by the beginning of the first century A.D., Jewish scholars generally expected the Messiah to be born in Bethlehem (cf. Luke 2:1–20). No comparable evidence existed for a Galilean origin (cf. John 7:52). (See [John - Page 242](#))

D A Carson - Still others found difficulty believing that Jesus was the Messiah. They were doubtless Jerusalemites, or at least Judeans, and had been brought up to believe not only that the Messiah would come from David's family (2 Sa. 7:12–16; Ps. 89:3–4; Is. 9:7; 55:3) but that he would be born in Bethlehem (Mi. 5:2). As far as they were concerned, Jesus was a Galilean: he could not possibly qualify. (Borrow [The Gospel according to John](#))

THOUGHT- "Are you the one who has been rejecting Jesus Christ on a quibble? Do you refuse to come because you cannot understand where Cain got his wife? Or how God can punish sinners? Or why we are to believe in a virgin birth or a resurrection?" (James Montgomery Boice)

Related Resources:

- [Messianic Prophecies](#)
- [Messianic Prophecies in Isaiah](#)
- [The Messiah - The Anointed One](#)

BGT John 7:43 σχισμα ο ν γνετο ν τ χλ δι α τ ν·

KJV John 7:43 So there was a division among the people because of him.

NET John 7:43 So there was a division in the crowd because of Jesus.

CSB John 7:43 So a division occurred among the crowd because of Him.

ESV John 7:43 So there was a division among the people over him.

NIV John 7:43 Thus the people were divided because of Jesus.

NLT John 7:43 So the crowd was divided about him.

NRS John 7:43 So there was a division in the crowd because of him.

NJB John 7:43 So the people could not agree about him.

NAB John 7:43 So a division occurred in the crowd because of him.

YLT John 7:43 A division, therefore, arose among the multitude because of him.

GWN John 7:43 So the people were divided because of Jesus.

BBE John 7:43 So there was a division among the people because of him.

RSV John 7:43 So there was a division among the people over him.

NKJ John 7:43 So there was a division among the people because of Him.

ASV John 7:43 So there arose a division in the multitude because of him.

MIT John 7:43 The crowd was divided over him.

- John 7:12 9:16 10:19 Mt 10:35 Lu 12:51 Ac 14:4 23:7-10
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 9:16+ Therefore some of the Pharisees were saying, "This man is not from God, because He does not keep the Sabbath." But others were saying, "How can a man who is a sinner perform such signs?" And there was a **division** among them.

John 10:19+ A **division** occurred again among the Jews because of these words.

Matthew 10:34-36+ "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. 35 "For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; 36 and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

SPECULATION ON JESUS CAUSES SPLIT

So a division (clear split) **occurred in the crowd because of Him** - We see that even at the time of Jesus' earthly ministry there was a diversity of opinions regarding who He was. Once again we see the principle that discussion of Jesus incites **division** (cf. Jn 7:48–52; Jn 9:16; Jn 10:19; Matt. 10:34–39; Luke 12:51–53). It always has and always will until the day He returns! Then all division will be put to rest, because then faith will become sight. **NET Note** on the **crowd** adds "or "among the common people" (as opposed to the religious authorities like the chief priests and Pharisees)."

THOUGHT - Have you noticed how the world uses "God" without much reaction, and "Jesus" as a curse word without much reaction, but when used as the Name above all names, there is silence or scoffing, etc? Don't be surprised when they scorn you for being a "Jesus freak!"

Henry Alford on **division** - "The word rendered division implies a violent dissension – some taking up His cause, some wishing to lay hands on Him."

Bob Utley commenting on **division** - This is the mystery of the parable of the soils (cf. Matt. 13). Some have spiritual ears and some

do not (cf. Matt. 10:27; 11:15; 13:9, 15 (twice), 16, 43; Mark 4:9, 23; 7:16; 8:18; Luke 8:8; 14:35). ([John 7 Commentary](#))

Rejecting hearts are blinded still to the fact that Christ's origin was not Galilee but Bethlehem

Kenneth Gangel summarizes the divided reaction of the Jewish crowd - Finally, we see the invitation of Messiah is divisive to unbelievers. How typical of the gospel. Invariably in Acts when the gospel is preached, some people believe, some hesitate, some scoff, and some want to kill the messenger. On this occasion, some believed a portion of what Jesus said; some believed but did nothing; some got lost in religious arguments; and some reacted in hostile indignation. How foolish to recognize that Messiah was prophesied to come from Bethlehem and yet not check the facts of Jesus' birth. Rejecting hearts are blinded still to the fact that Christ's origin was not Galilee but Bethlehem; indeed, it was not earth, but heaven. John kept dropping in references to the **Prophet**, a device in line with his messianic emphasis. Yet there was still no clear connection in the people's minds between Moses' promise of a future **prophet** and the coming of this **Messiah**. One thing was clear—the people were divided because of Jesus. (See [Holman New Testament Commentary](#) - scroll up/down for more text)

Spurgeon writes "And yet, my brethren, I am sorry that there should be any division among the people about the Lord Jesus Christ, because, if there is a point in which all mankind ought to have been agreed, it is concerning him who came to save men, — the unselfish One, who laid aside his robes of glory that he might take upon him our nature, our suffering, and our sin, so that he might redeem us from all our iniquities. There ought to have been only one opinion upon this subject, — "This is the Son of God; let us adore him. This is the Christ of God; let us trust him. This is our God, we have waited for him, let us rejoice and be glad in him." But it was not so: "There was a division among the people because of Him and to this day, the greatest division in the world is "**because of Him**." ([Christ the Cause of Division](#))

Division (tear) ([4978](#)) [schisma](#) means literally a split, rift, rent. Figuratively it means dissension, referring to doctrinal differences and divided loyalties within a group and the most common sense in the NT. See Matthew 9:16 for the word from schizō, to rend.

Schisma - 8v - division(4), divisions(2), tear(2). Matt. 9:16; Mk. 2:21; Jn. 7:43; Jn. 9:16; Jn. 10:19; 1 Co. 1:10; 1 Co. 11:18; 1 Co. 12:25

John 7:44 Some of them wanted to seize Him, but no one laid hands on Him.

BGT John 7:44 τινες δὲ θέλοντες αὐτὸν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπαλάσθη αὐτόν τινος χειρῶν.

KJV John 7:44 And some of them would have taken him; but no man laid hands on him.

NET John 7:44 Some of them were wanting to seize him, but no one laid a hand on him.

CSB John 7:44 Some of them wanted to seize Him, but no one laid hands on Him.

ESV John 7:44 Some of them wanted to arrest him, but no one laid hands on him.

NIV John 7:44 Some wanted to seize him, but no one laid a hand on him.

NLT John 7:44 Some even wanted him arrested, but no one laid a hand on him.

NRS John 7:44 Some of them wanted to arrest him, but no one laid hands on him.

NJB John 7:44 Some wanted to arrest him, but no one actually laid a hand on him.

NAB John 7:44 Some of them even wanted to arrest him, but no one laid hands on him.

YLT John 7:44 And certain of them were willing to seize him, but no one laid hands on him;

GWN John 7:44 Some of them wanted to arrest him, but they couldn't.

BBE John 7:44 And some of them had a desire to take him; but no man put hands on him.

RSV John 7:44 Some of them wanted to arrest him, but no one laid hands on him.

NKJ John 7:44 Now some of them wanted to take Him, but no one laid hands on Him.

ASV John 7:44 And some of them would have taken him; but no man laid hands on him.

MIT John 7:44 Some wanted to arrest him, but no one laid their hands on him.

■ **no man:** John 7:30 8:20 18:5,6 Ac 18:10 23:11 27:23-25

- John 7 Resources - Multiple Sermons and Commentaries

Related Passage:

John 7:30 So they were seeking to seize ([piazō](#)) Him; and no man laid his hand on ([epiballos](#)) Him, **because His hour had not yet come.**

John 7:32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees **sent officers to seize Him.**

CESSATION OF SEIZURE ATTEMPTS

Some of them wanted ([thelo](#) - imperfect - over and over - "they were wishing") **to seize** ([piazō](#) - Jn 7:30, 32, 44; 8:20; 10:39; 11:57; 21:3,10) **Him - Some** "were wishing to seize him." Who are the **some**? Were they the group that hailed Him as Messiah and thought it was time to crown Him king and conquer Rome? Or was it some of His enemies in the audience who heard the people voicing the name "Messiah," and who wanted to stop this talk before it spread to the populace? Or was it the officers who had been sent by the religious leaders (Jn 7:32+)? The text does not allow a clear distinction (in my opinion).

C H Spurgeon He was immortal till his work was done. The hour for his death had not yet struck, and he must live on till the appointed time.

THOUGHT - We too are "*immortal*" until the good works He has prepared for us in eternity past in Christ Jesus (Eph 2:10+) are fully accomplished (cf Jn 4:34+, Jn 17:4+ and remember that we are commanded to imitate Jesus - 1 Cor 11:1+; SEE [Walking Like Jesus Walked](#))! See this principle in the description of God's two witnesses in Rev 11:7+ "When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them and kill them."

Edwin Blum - Twice later the Jews were again divided over Jesus (Jn 9:16; Jn 10:19-21). (See [Bible Knowledge Commentary - Page 302](#) scroll up/down for more text)

Bod Utley - This is a very startling testimony. (1) they did not mention their fear of the crowd which would have been a good excuse for them; (2) these Temple Police were unanimous in their opinion about Jesus, while the crowd was divided; and (3) these men were accustomed to following orders, not giving their opinions. ([John 7 Commentary](#))

But no one ([oudeis](#) - absolutely no one) **laid hands on** ([epiballos](#)) **Him** - Once again we see the sovereignty of God in play for it was not yet Jesus' hour to be arrested and crucified.

Seize (4084) [piazō](#) related to [piezo](#) = to press) originally meant to press or squeeze, and then to take hold of with a firm grasp as here in [Acts 3:7](#). More often [piazō](#) speaks of seizing someone with a hostile intent so as to overpower them or to gain control. Most often [piazō](#) is used to describe the hostile attempts to seize Jesus (Jn 7:30, 32, 44, Jn 8:20, 10:39, 11:57). In 2 Cor 11:32 used of the attempt "to **seize**" Paul at "the city of the Damascenes." In Acts 12:4 of Herod who **'seized** him (Peter and), he put him in prison."

There is one vivid use in the Septuagint of Song 2:15+ in the form of a command to **'Catch** (Heb = achaz; Lxx = [piazō](#) - aorist imperative) the foxes for us, The little foxes that are ruining the vineyards, While our vineyards are in blossom."

Piazō - 12x in 12v - caught(2), seize(6), seized(3), seizing(1). Jn. 7:30; Jn. 7:32; Jn. 7:44; Jn. 8:20; Jn. 10:39; Jn. 11:57; Jn. 21:3; Jn. 21:10; Acts 3:7; Acts 12:4; 2 Co. 11:32; Rev. 19:20

John 7:45 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?"

BGT John 7:45 λθον ο ν ο πηρται πρς το ς ρχιερς κα Φαρισα ους, κα επον α το ς κε νοι δι τ ο κ γ γετε α τ ν;

KJV John 7:45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

NET John 7:45 Then the officers returned to the chief priests and Pharisees, who said to them, "Why didn't

you bring him back with you?"

CSB John 7:45 Then the temple police came to the chief priests and Pharisees, who asked them, "Why haven't you brought Him?"

ESV John 7:45 The officers then came to the chief priests and Pharisees, who said to them, "Why did you not bring him?"

NIV John 7:45 Finally the temple guards went back to the chief priests and Pharisees, who asked them, "Why didn't you bring him in?"

NLT John 7:45 When the Temple guards returned without having arrested Jesus, the leading priests and Pharisees demanded, "Why didn't you bring him in?"

NRS John 7:45 Then the temple police went back to the chief priests and Pharisees, who asked them, "Why did you not arrest him?"

NJB John 7:45 The guards went back to the chief priests and Pharisees who said to them, 'Why haven't you brought him?'

NAB John 7:45 So the guards went to the chief priests and Pharisees, who asked them, "Why did you not bring him?"

YLT John 7:45 the officers came, therefore, unto the chief priests and Pharisees, and they said to them, 'Wherefore did ye not bring him?'

GWN John 7:45 When the temple guards returned, the chief priests and Pharisees asked them, "Why didn't you bring Jesus?"

BBE John 7:45 Then the servants went back to the chief priests and Pharisees, who said to them, Why have you not got him with you?

RSV John 7:45 The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?"

NKJ John 7:45 Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

ASV John 7:45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?

MIT John 7:45 The deputies returned to the executive priests and Pharisees, who wanted to know why they had not brought him in.

- **the officers:** John 7:32 Ac 5:21-27
- John 7 Resources - Multiple Sermons and Commentaries

THE PHARISEE'S INDIGNATION WHEN GUARDS RETURN EMPTY HANDED

In this closing section in John 7:45-52, it is fascinating to observe three groups related to the religious leaders which parallels the three groups among the Jews described above in John 7:40-44 - (1) the temple officers in John 7:45-46, (2) the Pharisees in John 7:47-49, 52 and (3) the Pharisee Nicodemus in John 7:50-52. And just as we saw a division among the Jews, we see there is a division among these three groups. Very interesting!

The officers ([huperetes](#)) then came to the chief priests ([archiereus](#)) and Pharisees ([pharisaiois](#)), and they said to them, "Why did you not bring Him" - The officers (temple police) had been given the authority and the order to arrest Jesus (Jn 7:32), but they did not follow through. The Pharisees are thoroughly perplexed at the failure of the officers to arrest Jesus. Comparing John 7:30 it appears they did not arrest Him because "His hour had not yet come." (cf God's sovereignty).

A T Robertson - Indignant outburst of the Sanhedrin (both Sadducees and Pharisees) at the failure of the (tous, note article here referring to [John 7:32](#)) temple police to arrest Jesus. "Apparently they were sitting in expectation of immediately questioning him" (Dods). They were stunned at this outcome.

NET Note on the chief priests and Pharisees - The "chief priests and Pharisees" is a comprehensive term for the groups represented in the ruling council (the Sanhedrin) as in John 7:45; 18:3; Acts 5:22, 26.

BGT John 7:46 πικρθησαν ο πηρται· ο δ ποτε λησεν ο τως νθρωπος.

KJV John 7:46 The officers answered, Never man spake like this man.

NET John 7:46 The officers replied, "No one ever spoke like this man!"

CSB John 7:46 The police answered, "No man ever spoke like this!"

ESV John 7:46 The officers answered, "No one ever spoke like this man!"

NIV John 7:46 "No one ever spoke the way this man does," the guards declared.

NLT John 7:46 "We have never heard anyone speak like this!" the guards responded.

NRS John 7:46 The police answered, "Never has anyone spoken like this!"

NJB John 7:46 The guards replied, 'No one has ever spoken like this man.'

NAB John 7:46 The guards answered, "Never before has anyone spoken like this one."

YLT John 7:46 The officers answered, 'Never so spake man -- as this man.'

GWN John 7:46 The temple guards answered, "No human has ever spoken like this man."

BBE John 7:46 The servants made answer, No man ever said things like this man.

RSV John 7:46 The officers answered, "No man ever spoke like this man!"

NKJ John 7:46 The officers answered, "No man ever spoke like this Man!"

ASV John 7:46 The officers answered, Never man so spake.

MIT John 7:46 They replied, "Never has anyone spoken as does this man!"

DBY John 7:46 The officers answered, Never man spoke thus, as this man speaks.

NIRV John 7:46 "No one ever spoke the way this man does," the guards replied.

RWB John 7:46 The officers answered, Never man spoke like this man.

- Never: John 7:26 Mt 7:29 Lu 4:22
- John 7 Resources - Multiple Sermons and Commentaries

OFFICER'S RATIONALE FOR NOT ARRESTING JESUS

The officers answered, "Never has a man spoken the way this man speaks- Never is [oudepote](#) which means essentially "Never at any time!" Their reply is interesting. It was something about the way He spoke or what He spoke that prevented the officers from arresting Him. It took courage for the officers to make this admission!

Steven Cole - The temple guards, who were Levites, came back from their mission to arrest Jesus (Jn 7:32) empty-handed, so the chief priests and Pharisees asked them (Jn 7:45), "Why did you not bring Him?" The guards easily could have said, "Because the crowd would have been upset with us!" But instead, they candidly admitted (Jn 7:46), "Never has a man spoken the way this man speaks." Although the guards did not intend this meaning, John probably wants his readers to think, "Precisely! Jesus is not merely a man! He speaks as He does because He is the eternal Word of God made flesh!" But the impression is that these temple guards were too fearful of the chief priests and Pharisees to take a bold stand with Jesus. That would have meant their jobs! So they fade from view. In the same way, there are many in our day who are impressed with Jesus' eloquence or His wisdom. They think He was a great man and a brilliant religious teacher. But they don't see Him as the eternal Word of God in human flesh and so they don't believe in Him as their Savior and Lord. Out of fear of what others may think, they don't take a bold public stand of faith in Christ.

C H Spurgeon The charm of his eloquence, the dignity of his person, his awe-inspiring demeanour, and a singular something,—they knew not what,—that Divinity that doth hedge about such a King as he was,—restrained their hands. They said, "Never man spake like this man."

Edwin Blum - The Gospels often reveal Jesus as a most impressive Teacher and Speaker (e.g., Matt. 7:29; 22:46). Though Jesus was opposed, many of those who heard Him were moved by Him (cf. John 7:15; 12:19). (See [Bible Knowledge Commentary](#) scroll

up/down for more text)

Merrill Tenney - "Never did any man talk in this fashion.' In the Greek the word 'man' (anthropos) occurs in the emphatic position at the end of the sentence and implies by contrast that he must be more than an ordinary human being." ([The Expositor's Bible Commentary](#))

A T Robertson - Police officers are not usually carried away by public speech. They had fallen under the power of Jesus "as the Galilean peasants had been impressed" (Bernard) in verses 28f. It was the words of Jesus that had so gripped these officers, not his works (15:24). It was most disconcerting to the Sanhedrin.

Matthew Henry - Never any man spake with that wisdom, and power, and grace, that convincing clearness, and that sweetness, wherewith Christ spake.

ILLUSTRATION - Dr. Harry Ironside—who liked conflict and verbal confrontation, enjoyed street preaching, and had a worldwide ministry—once made an amazing statement. He said, "I have never met an infidel who has ever read one serious book of Christian evidence." Neither have I. Of course there are exceptions, but the point is, many people who reject Christianity do not know what they are rejecting. C. S. Lewis found that to be true at Oxford. A club had been established to debate Christian truths, and Lewis remarked of the club: "We of the Christian party discovered that the weight of the skeptical attack did not always come where we expected it. Our opponents had to correct what seemed to us their almost bottomless ignorance of the Faith they supposed themselves to be rejecting." In other words, we need not be intimidated by what scholars say. The proud men in Lewis's club needed to set aside their presuppositions and discard their fierce invective. They needed to dialogue with and listen to Jesus. That is what we need to do as well, and when we do, we will say, "No one ever spoke the way this man does."

John 7:47 The Pharisees then answered them, "You have not also been led astray, have you?"

BGT John 7:47 περὸ θησαν ὁ νατοζο Φαρισαοι· μὲ κα μεζ πεπληνησθε;

KJV John 7:47 Then answered them the Pharisees, Are ye also deceived?

NET John 7:47 Then the Pharisees answered, "You haven't been deceived too, have you?"

CSB John 7:47 Then the Pharisees responded to them: "Are you fooled too?"

ESV John 7:47 The Pharisees answered them, "Have you also been deceived?"

NIV John 7:47 "You mean he has deceived you also?" the Pharisees retorted.

NLT John 7:47 "Have you been led astray, too?" the Pharisees mocked.

NRS John 7:47 Then the Pharisees replied, "Surely you have not been deceived too, have you?"

NJB John 7:47 'So,' the Pharisees answered, 'you, too, have been led astray?'

NAB John 7:47 So the Pharisees answered them, "Have you also been deceived?"

YLT John 7:47 The Pharisees, therefore, answered them, 'Have ye also been led astray?'

GWN John 7:47 The Pharisees asked the temple guards, "Have you been deceived too?"

BBE John 7:47 Then the Pharisees said to them, Have you, like the others, been given false ideas?

RSV John 7:47 The Pharisees answered them, "Are you led astray, you also?"

NKJ John 7:47 Then the Pharisees answered them, "Are you also deceived?"

ASV John 7:47 The Pharisees therefore answered them, Are ye also led astray?

MIT John 7:47 Then the Pharisees replied, "You also have not been deceived, have you?"

- Are: John 7:12 9:27-34 2Ki 18:29,32 2Ch 32:15 Mt 27:63 2Co 6:8
- John 7 Resources - Multiple Sermons and Commentaries

THE PHARISEES' SCORNFUL QUESTION

The Pharisees then answered them, "You have not also been led astray ([planao](#)), have you - This question calls for a response

of "No" but Robertson suggests that "they really believed it." The Pharisees were indignant and incensed giving rise to their rhetorical question of whether the officers were **led astray** by Jesus. Notice that the assessment of the Pharisees is that Jesus was a deceiver and misled people with His teachings. The Pharisees use the perfect tense for **led astray**, suggesting He began to lead them astray in the past and that deception continued to the present. How tragic that those men who should have been the teachers of the truth were in fact (ironically) the very ones who were leading the masses astray! They needed to look carefully in the mirror (but mirrors in that day were not as good as they are today)!

As [Paul Apple](#) says the Pharisees are "Marshalling the Troops – making sure no one was breaking rank and casting his lot with Christ."

Led astray (deceived, misled, stray, go or be led astray)([4105](#)) [planao](#) from **plane** which describes "a wandering" and gives us our English word "planet") means literally made to wander and so to go (active sense) or be led (passive sense as of sheep in Mt 18:12-13) astray. Spiritual wandering is described in (1 Peter 2:25+) In spiritual terms, [planao](#) means to be made to err from the right way, the highway of truth and holiness. Straying in the spiritual sense occurs when one does not adhere to the truth (James 5:19+) and/or forsakes the right way (see 2 Peter 2:15+)

John 7:48 "No one of the rulers or Pharisees has believed in Him, has he?"

BGT John 7:48 μ τις κ τ ν ρ χ ν τ ω ν π σ τ ε υ σ ε ν ε ς α τ ν κ τ ν Φ α ρ ι σ α ω ν ;

KJV John 7:48 Have any of the rulers or of the Pharisees believed on him?

NET John 7:48 None of the rulers or the Pharisees have believed in him, have they?

CSB John 7:48 Have any of the rulers or Pharisees believed in Him?

ESV John 7:48 Have any of the authorities or the Pharisees believed in him?

NIV John 7:48 "Has any of the rulers or of the Pharisees believed in him?"

NLT John 7:48 "Is there a single one of us rulers or Pharisees who believes in him?"

NRS John 7:48 Has any one of the authorities or of the Pharisees believed in him?

NJB John 7:48 Have any of the authorities come to believe in him? Any of the Pharisees?

NAB John 7:48 Have any of the authorities or the Pharisees believed in him?

YLT John 7:48 did any one out of the rulers believe in him? or out of the Pharisees?

GWN John 7:48 Has any ruler or any Pharisee believed in him?

BBE John 7:48 Have any of the rulers belief in him, or any one of the Pharisees?

RSV John 7:48 Have any of the authorities or of the Pharisees believed in him?

NKJ John 7:48 "Have any of the rulers or the Pharisees believed in Him?"

ASV John 7:48 Hath any of the rulers believed on him, or of the Pharisees?

MIT John 7:48 Not any of the leaders believe in him, or any of the Pharisees, do they?

- John 7:26,50 Jn 12:42 Jer 5:4,5 Mt 11:25 Ac 6:7 1Co 1:20,22-28 2:8
- John 7 Resources - Multiple Sermons and Commentaries

THE PERSISTENT UNBELIEF OF THE PHARISEES

No one of the rulers or Pharisees has believed ([pisteuo](#)) in Him, has he? - This is another interesting comment/question which calls for a "no" answer. The Pharisees raise the horrible thought (in their unbelieving minds) that one of their own number might have been deceived and believed in Jesus. Once again they make a dogmatic statement, but in fact the conversion (I think he became a Jesus follower) of Nicodemus (a Pharisee) proves them wrong!

C H Spurgeon - This was as much as to say, "If we have not believed on Him,—we who are the great dons of the nation,—the

rulers and the Pharisees,—why, then, there cannot be anything in His claims. Just as some people seem to think that, unless there is a lord in a Society, unless there is an honourable somebody or other in the chair, there is nothing in it.

Steven Cole - The arrogance and contempt of the Pharisees for anyone who was even remotely supportive of Jesus is not disguised here! They incredulously ask the temple officers (Jn 7:47-48), "You have not also been led astray, have you? No one of the rulers or Pharisees has believed in Him, has he?" (Again, with some irony, John is setting the stage for Nicodemus' protest in Jn 7:51.)

A T Robertson - "Did any one of the rulers believe on him?" "What right have subordinates to have a mind of their own?" (Dods). These police were employed by the temple authorities (rulers). "Power was slipping through their fingers" (Dods) and that was the secret of their hostility to Jesus.

NET Note on rulers - the term ruler here denotes a member of the Sanhedrin, the highest legal, legislative, and judicial body among the Jews. Note the same word ("ruler") is used to describe Nicodemus in John 3:1, and Nicodemus also speaks up in this episode (John 7:50).

Wiersbe comments "Again, the leaders refused to face facts honestly but passed judgment on the basis of their prejudices and their superficial examination of the facts. It is much easier to label people (and libel people!) than to listen to the facts they present. "So some of the people have believed on Jesus! So what? These common people know nothing about the Law anyway! Have any important people—like ourselves—believed on Him? Of course not!" They would use a similar argument to try to discredit the witness of the blind man that Jesus healed (John 9:34). We should not be surprised when "the intelligentsia" refuses to trust Jesus Christ, or when religious leaders reject Him. God has hidden His truth from "the wise and prudent" and revealed it to "spiritual babes," the humble people who will yield to Him (Matt. 11:25–27). Paul was a very intelligent rabbi when God saved him, yet he had to be "knocked down" before he would acknowledge that Jesus Christ was the resurrected Son of God. Read 1 Corinthians 1:26–31 to learn Paul's explanation for the difficulty of winning "smart religious people" to the Saviour. ([Bible Exposition Commentary](#))

Rulers (officials) ([758](#)) **archon** from present participle of archo = to rule) describes one who has eminence in a ruling capacity, referring to earthly figures (Mt 20:25) such as rulers (Acts 4:26), Moses (Acts 7:27, 35), of Christ as the ruler of the kings of the earth (Rev 1:5). Archon refers to one who has administrative authority (Ro 13:3; Titus 1:9), including Jewish leaders (Acts 23:5 = reference to the high priest, Lk 8:41 = "an official of the synagogue;" Mt 9:18, 23 = ruler over a synagogue), members of the Sanhedrin (Lk 18:18, 23:13, 35, 24:20), of Gentile officials (Acts 16:19).

Archon in NT - 36v - Matt. 9:18; Matt. 9:23; Matt. 9:34; Matt. 12:24; Matt. 20:25; Mk. 3:22; Lk. 8:41; Lk. 11:15; Lk. 12:58; Lk. 14:1; Lk. 18:18; Lk. 23:13; Lk. 23:35; Lk. 24:20; Jn. 3:1; Jn. 7:26; Jn. 7:48; Jn. 12:31; Jn. 12:42; Jn. 14:30; Jn. 16:11; Acts 3:17; Acts 4:5; Acts 4:8; Acts 4:26; Acts 7:27; Acts 7:35; Acts 13:27; Acts 14:5; Acts 16:19; Acts 23:5; Rom. 13:3; 1 Co. 2:6; 1 Co. 2:8; Eph. 2:2; Rev. 1:5

John 7:49 "But this crowd which does not know the Law is accursed."

BGT John 7:49 ἄλλο γένος οὐκ οἶδεν τὸ νόμον περὶ τοῦ εὐαγγελίου.

KJV John 7:49 But this people who knoweth not the law are cursed.

NET John 7:49 But this rabble who do not know the law are accursed!"

CSB John 7:49 But this crowd, which doesn't know the law, is accursed!"

ESV John 7:49 But this crowd that does not know the law is accursed."

NIV John 7:49 No! But this mob that knows nothing of the law--there is a curse on them."

NLT John 7:49 This foolish crowd follows him, but they are ignorant of the law. God's curse is on them!"

NRS John 7:49 But this crowd, which does not know the law-- they are accursed."

NJB John 7:49 This rabble knows nothing about the Law -- they are damned.'

NAB John 7:49 But this crowd, which does not know the law, is accursed."

YLT John 7:49 but this multitude, that is not knowing the law, is accursed.'

GWN John 7:49 This crowd is cursed because it doesn't know Moses' Teachings."

BBE John 7:49 But these people who have no knowledge of the law are cursed.

RSV John 7:49 But this crowd, who do not know the law, are accursed."

NKJ John 7:49 "But this crowd that does not know the law is accursed."

ASV John 7:49 But this multitude that knoweth not the law are accursed.

MIT John 7:49 But this crowd that does not know the law is under a divine curse."

- John 9:34,40 Isa 5:21 28:14 29:14-19 65:5 1Co 1:20,21 3:18-20 Jas 3:13-18
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Deuteronomy 27:26+ 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

Deuteronomy 28:15+ "But it shall come about, **if you do not obey** the LORD your God, to observe to do all His commandments and His statutes with which I charge you today, that **all these curses** will come upon you and overtake you:

PHARISEES DISPARAGE THE COMMON FOLK

But - Strong term of contrast. The religious elite (previous passage) versus the common folk.

This crowd ("rabble," "mob") **which does not know** ([ginosko](#)) **the Law is accursed** - The derogatory remark by the Pharisees indicates they consider the crowd as nothing but [rabble](#) (the lower classes - Learned rabbis despised those who were not concerned with the **Law**)! They were trying to say the reason the people said what they said about Jesus (Prophet, Messiah), is because they were ignorant of the Law! They neither knew the Law, nor obeyed the Law, thus they were **accursed**.

Know ([ginosko](#)) means to know in the sense of being intimately acquainted with or trained by the Law. Many in the **crowd** had in fact believed in Him (Jn 7:31). It seems others thought He was the expected Messiah (Jn 7:41). As usual the "default" mode of the Pharisees was to throw out the Law (and throw them under the bus called Law), declaring these commoners did not know the **Law** of Moses and they justly deserved the verdict of "**accursed**." What hypocrisy! In fact those who knew (or thought they knew) the **Law** of Moses, were the very ones who that **Law** would ultimately condemn and curse!

C H Spurgeon - They regarded the poor, common people as ignorant and accursed, whereas they, probably, knew as much about the law and the real spirit of it as these learned teachers did.

A T Robertson on **this crowd** - The Pharisees had a scorn for the [amhaaretz](#) or "people of the earth" (cf. our "[clod-hoppers](#)") as is seen in rabbinic literature. It was some of the ochlos (multitude at the feast especially from Galilee) who had shown sympathy with Jesus (John 7:12, 28-29).

Marvin Vincent on **this crowd** - As specimens of Rabbinical utterances concerning this class may be cited the expressions *vermin*, *people of the earth*, and the saying, "the ignorant is impious; only the learned shall have part in the resurrection." Even more abusive and abominable is this: "He shall not take a daughter of the people of the earth, because they are an abomination, and their wives are an abomination, and concerning their daughters it is said, Deuteronomy 27:21"—!

Barclay - "The Pharisees had a phrase by which they described the ordinary, simple people who did not observe the thousands of regulations of the ceremonial law. They called them the People of the Land; to them they were beneath contempt."

Accursed (eparatos - only here in NT although a similar form of the word is used in Gal 3:10,13) is a verbal adjective from eparaomai which means to call down curses upon. One who is cursed because of improper relationship with the Law. BDAG says epartos means "pert. to being pronounced outside the realm of the sacred, with implication of being under divine condemnation." In this passage **eparatos** is a term of judgment used by the Pharisees. Referring to Dt 27:26, the Pharisees noted that those who did not confirm the Law by obeying it were cursed. The Pharisees' claim was that those believing in Jesus were not following the Law.

Edwin Blum points out that "The irony of the situation was that the Pharisees, not the mob, were under God's wrath because they rejected God's revelation in Jesus (John 3:36)." (See [Bible Knowledge Commentary - Page 302 - Google Books](#) - scroll up/down for more text)

Steven Cole - But then, referring to the general crowd that was thronging the temple for the feast, the Pharisees arrogantly

pronounce (Jn 7:49), “But this crowd which does not know the Law is accursed.” John wants us to see that it is really the proud Pharisees who are under a curse because the wrath of God abides on all who do not obey the Son (Jn 3:36). By virtue of their position as religious leaders, the Pharisees should have been loving, caring shepherds over God’s people, teaching them His Word, binding up their wounds, and leading them by example in the ways of the Lord (Ezek. 34). But here they show their true colors. They despised the common people as a bunch of ignoramuses. Even when one of their own, Nicodemus, pointed out how they were violating the Law that they proclaimed to know by judging a man without hearing his case, they reviled him as being a Galilean (Jn 7:52). These Pharisees lived in Jerusalem, the capital, and they viewed the northern Galileans as a bunch of ignorant **hicks** from the **sticks**. They hated Jesus because He repeatedly confronted their hypocrisy and challenged their man-made traditions. He threatened their power and made them look bad in front of the crowds. So their pride blinded them to the truth about Jesus that their own Scriptures testified to (Jn 5:39). We see this same sort of arrogance today among supposed intellectuals who proclaim evolution as the only scientific view and ridicule anyone who believes in the Bible as being a “flat-earth,” uneducated country bumpkin. In the recent debate between Answers in Genesis founder, Ken Ham, and Bill Nye, the so-called “Science Guy,” Nye often disparagingly referred to “your scientists,” as if Ham hired them to support his “unscientific” views! Even though Ken repeatedly pointed out that there are many men with Ph.D’s who believe in the biblical account of creation, but have no connection with Answers in Genesis, Nye persisted in his put-down. But Nye is the true fool, who attributes God’s intricately designed creation to pure chance (Ps. 14:1; Rom. 1:19-22).

A T Robertson - The Pharisees had a scorn for the am haaretz [‘am-ha’areṣ; אַמְחַאֲרֵץ] or “people of the earth” (cf. our “clod-hoppers”) as is seen in rabbinic literature. It was some of the χλος [ochlos] (multitude at the feast especially from Galilee) who had shown sympathy with Jesus (7:12, 28f.).

Utley - This refers to “the people of the land” (‘am hā’āres) who were looked down on by the religious leaders because they did not perform all the Oral Traditions (cf. Deut. 27:26). John’s irony continues to be seen in v. 50 where Nicodemus points out to them that they are also breaking the Law by their treatment of Jesus. Oh, the tragedy of religiosity. The very ones who curse the common people are cursed themselves! If light has become darkness, how great is the darkness! Be warned, modern, conservative, educated religionists! ([John 7 Commentary](#))

John 7:50 Nicodemus (he who came to Him before, being one of them) said to them,

BGT John 7:50 λ γει Νικ δῆμος πρ ς α το ς, λθ ν πρ ς α τ ν [τ] πρ τερον, ε ς ν ξ α τ ν·

KJV John 7:50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

NET John 7:50 Nicodemus, who had gone to Jesus before and who was one of the rulers, said,

CSB John 7:50 Nicodemus-- the one who came to Him previously, being one of them-- said to them,

ESV John 7:50 Nicodemus, who had gone to him before, and who was one of them, said to them,

NIV John 7:50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked,

NLT John 7:50 Then Nicodemus, the leader who had met with Jesus earlier, spoke up.

NRS John 7:50 Nicodemus, who had gone to Jesus before, and who was one of them, asked,

NJB John 7:50 One of them, Nicodemus -- the same man who had come to Jesus earlier -- said to them,

NAB John 7:50 Nicodemus, one of their members who had come to him earlier, said to them,

YLT John 7:50 Nicodemus saith unto them -- he who came by night unto him -- being one of them,

GWN John 7:50 One of those Pharisees was Nicodemus, who had previously visited Jesus. Nicodemus asked them,

BBE John 7:50 Nicodemus -- he who had come to Jesus before, being himself one of them -- said to them,

RSV John 7:50 Nicodemus, who had gone to him before, and who was one of them, said to them,

NKJ John 7:50 Nicodemus (he who came to Jesus by night, being one of them) said to them,

ASV John 7:50 Nicodemus saith unto them (he that came to him before, being one of them),

MIT John 7:50 Nicodemus, the one of their group who formerly had come to Jesus, said to them,

- **he who came:** John 3:1-2 Jn 19:39

NICK AT NIGHT'S BOLD PROTEST!

Nicodemus (he who came to Him before [Jn 3:1-2+], being one of them) (present tense - continually) **said to them - Nicodemus** the teacher in Israel had visited Jesus cloaked in the cover of darkness and heard the greatest truths in the world about how a man could be born again and enter the Kingdom of Heaven.

John earlier recorded

"Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no one can do these signs that You do unless God is with him." (John 3:1-2+)

Being one of them - This description indicates Nicodemus was a Pharisee as noted in John 3:1+ and presumably a member of the [Sanhedrin](#). This Pharisee was different because he saw the Light of the world (Jn 8:12) and almost certainly became a believer as indicated by his actions after the crucifixion, John recording "Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds weight." (John 19:39)

Steven Cole - Nicodemus registered a mild defense of Jesus and disagreement with his fellow leaders, only to be put down by them (Jn 7:50-52).

QUESTION - [Who was Nicodemus in the Bible?](#)

ANSWER - All that we know of Nicodemus in the Bible is from the [Gospel of John](#). In John 3:1, he is described as a Pharisee. The [Pharisees](#) were a group of Jews who were fastidious in keeping the letter of the Law and often opposed Jesus throughout His ministry. Jesus often strongly denounced them for their legalism (see Matthew 23). Saul of Tarsus (who became the apostle Paul) was also a Pharisee (Philippians 3:5).

John 3:1 also describes Nicodemus as a leader of the Jews. According to John 7:50–51, Nicodemus was a member of the [Sanhedrin](#), which was the ruling body of the Jews. Each city could have a Sanhedrin, which functioned as the "lower courts." Under Roman authority in the time of Christ, the Jewish nation was allowed a measure of self-rule, and the Sanhedrin in Jerusalem was the final court of appeals for matters regarding Jewish law and religion. This was the body that ultimately condemned Jesus, yet they had to get [Pilate](#) to approve their sentence since the death penalty was beyond their jurisdiction under Roman law. It appears that Nicodemus was part of the Great Sanhedrin in Jerusalem.

John reports that Nicodemus came to speak with Jesus at night. Many have speculated that Nicodemus was afraid or ashamed to visit Jesus in broad daylight, so he made a nighttime visit. This may very well be the case, but the text does not give a reason for the timing of the visit. A number of other reasons are also possible. Nicodemus questioned Jesus. As a member of the Jewish ruling council, it would have been his responsibility to find out about any teachers or other public figures who might lead the people astray.

In their conversation, Jesus immediately confronts Nicodemus with the truth that he "must be [born again](#)" (John 3:3). When Nicodemus seems incredulous, Jesus reprimands him (perhaps gently) that, since he is a leader of the Jews, he should already know this (John 3:10). Jesus goes on to give a further explanation of the new birth, and it is in this context that we find John 3:16, which is one of the most well-known and beloved verses in the Bible.

The next time we encounter Nicodemus in the Bible, he is functioning in his official capacity as a member of the Sanhedrin as they consider what to do about Jesus. In John 7, some Pharisees and priests (presumably with authority to do so) sent some of the temple guard to arrest Jesus, but they return, unable to bring themselves to do it (see John 7:32–47). The guards are upbraided by the Pharisees in authority, but Nicodemus presents the opinion that Jesus should not be dismissed or condemned until they have heard from Him personally: "Does our law judge a man without first giving him a hearing and learning what he does?" (John 7:51). However, the rest of the Council rudely dismisses Nicodemus's suggestion out of hand—they appear to have already made up their minds about Jesus.

The final mention of Nicodemus in the Bible is in John 19 after Jesus' crucifixion. We find Nicodemus assisting [Joseph of Arimathea](#) in Jesus' burial. Joseph is described in John as a rich man and in Mark 15:43 as a member of the Council. He is also described in John 19:38 as a disciple of Jesus, albeit a secret one because he was afraid of the Jews. Joseph asked Pilate for the body of Jesus. **Nicodemus** brought 75 pounds of spices for use in preparing the body for burial and then assisted Joseph in wrapping the body and placing it in the tomb. The sheer amount of burial spices would seem to indicate that Nicodemus was a rich

man and that he had great respect for Jesus.

The limited account in John's Gospel leaves many questions about **Nicodemus** unanswered. Was he a true believer? What did he do after the resurrection? The Bible is silent on these questions, and there are no reliable extra-biblical resources that give answers. It would appear that **Nicodemus** may have been similar to Joseph of Arimathea in that perhaps he, too, was a disciple of Jesus but had not yet mustered the courage to declare his faith openly. Perhaps **Nicodemus'** final recorded act was his declaration of faith—although we are not told how public it was. His presentation in the Gospel of John is generally favorable, which **suggests that his faith was indeed genuine.** GotQuestions.org

John 7:51 "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"

BGT John 7:51 μὴ ἴσχυε ἡμεῖς κρίνειν τὸν ἄνθρωπον ἢ μὴ κοῦσιν πρὸς τὸν πατέρα καὶ γινώσκω;

KJV John 7:51 Doth our law judge any man, before it hear him, and know what he doeth?

NET John 7:51 "Our law doesn't condemn a man unless it first hears from him and learns what he is doing, does it?"

CSB John 7:51 "Our law doesn't judge a man before it hears from him and knows what he's doing, does it?"

ESV John 7:51 "Does our law judge a man without first giving him a hearing and learning what he does?"

NIV John 7:51 "Does our law condemn anyone without first hearing him to find out what he is doing?"

NLT John 7:51 "Is it legal to convict a man before he is given a hearing?" he asked.

NRS John 7:51 "Our law does not judge people without first giving them a hearing to find out what they are doing, does it?"

NJB John 7:51 'But surely our Law does not allow us to pass judgement on anyone without first giving him a hearing and discovering what he is doing?'

NAB John 7:51 "Does our law condemn a person before it first hears him and finds out what he is doing?"

YLT John 7:51 'Doth our law judge the man, if it may not hear from him first, and know what he doth?'

GWN John 7:51 "Do Moses' Teachings enable us to judge a person without first hearing that person's side of the story? We can't judge a person without finding out what that person has done."

BBE John 7:51 Is a man judged by our law before it has given him a hearing and has knowledge of what he has done?

RSV John 7:51 "Does our law judge a man without first giving him a hearing and learning what he does?"

NKJ John 7:51 "Does our law judge a man before it hears him and knows what he is doing?"

ASV John 7:51 Doth our law judge a man, except it first hear from himself and know what he doeth?

MIT John 7:51 "Our law does not judge a man unless it first hears from him and knows what he is up to, does it?"

- De 1:17 Dt 17:8-11 Dt 19:15-19 Pr 18:13
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

Exodus 23:1+ "You shall not bear a false report; do not join your hand with a wicked man to be a malicious witness.

Deuteronomy 1:16-17+ (MOSAIC LAW STIPULATED ACCUSED WAS TO HAVE A FAIR HEARING) Then I charged your judges at that time, saying, 'Hear the cases between your fellow countrymen, and judge righteously between a man and his fellow countryman, or the alien who is with him. 17 'You shall not show partiality in judgment; you shall hear the small and the great alike. You shall not fear man, for the judgment is God's. The case that is too hard for you, you shall bring to me, and I will hear it.'

Deuteronomy 19:15-19+ "A single witness shall not rise up against a man on account of any iniquity or any sin

which he has committed; on the evidence of two or three witnesses a matter shall be confirmed. 16 "If a malicious witness rises up against a man to accuse him of wrongdoing, 17 then both the men who have the dispute shall stand before the LORD, before the priests and the judges who will be in office in those days. 18 "The judges shall investigate thoroughly, and if the witness is a false witness and he has accused his brother falsely, 19 then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you.

NICODEMUS APPEALS TO LAW FOR JUSTICE

Nicodemus was willing to take a stand for the truth. Could this reflect germination of a seed of faith? (see Jn 12:42, Jn 19:38-39+)

Our Law does not judge ([krino](#)) a man unless it first hears from him and knows ([ginosko](#)) what he is doing, does it? - The question calls for a negative answer. Nicodemus was attempting to reason with his fellow Pharisees. His rhetorical question would have (SHOULD HAVE) called for his fellow Pharisees to agree, "NO, you are correct. There is no judgment without a hearing," but watch how they respond in v52.

Knows ([ginosko](#)) in this context conveys the sense of to be informed. It is common justice in all law, to hear a man's side of the case, but not with these Pharisees.

C H Spurgeon - He only asked a question, that was all; and, timid Christian, if you are placed where you cannot say much for Christ, if you have too great a fear upon you to vindicate your Master at any considerable length, yet say what you can; and, perhaps, the simple asking of a question may suffice to defend him. Nicodemus did but rise, and ask, "Doth our law judge any man, before it hear him, and know what he doeth?"

Steven Cole - Nicodemus, whom John reminds us had come to Jesus before, who was one of them (a Pharisee), said (Jn 7:51), "Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?"

Warren Wiersbe asks "What did Nicodemus want them to consider about Jesus? His Word and His works. It was Jesus the Teacher and the miracle worker who had attracted Nicodemus' interest in the first place (John 3:2). In fact, Jesus had pointed to His works as proof of His deity (John 5:32); and He repeatedly urged the people to pay attention to His words. The two go together, for the miracles point to the messages, and the messages interpret the spiritual meaning of the miracles." ([Bible Exposition Commentary](#))

John 7:52 They answered him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."

BGT John 7:52 πεκρθησαν κα επαν ατ·μ κα σ κ τ ς Γαλιλα ας ε ; ρα νησον κα δε τι κ τ ς Γαλιλα ας προφ της ο κ γε ρεται.

KJV John 7:52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

NET John 7:52 They replied, "You aren't from Galilee too, are you? Investigate carefully and you will see that no prophet comes from Galilee!"

CSB John 7:52 "You aren't from Galilee too, are you?" they replied. "Investigate and you will see that no prophet arises from Galilee."

ESV John 7:52 They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."

NIV John 7:52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

NLT John 7:52 They replied, "Are you from Galilee, too? Search the Scriptures and see for yourself-- no prophet ever comes from Galilee!"

NRS John 7:52 They replied, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee."

NJB John 7:52 To this they answered, 'Are you a Galilean too? Go into the matter, and see for yourself:

prophets do not arise in Galilee.'

NAB John 7:52 They answered and said to him, "You are not from Galilee also, are you? Look and see that no prophet arises from Galilee."

YLT John 7:52 They answered and said to him, 'Art thou also out of Galilee? search and see, that a prophet out of Galilee hath not risen;'

GWN John 7:52 They asked Nicodemus, "Are you saying this because you're from Galilee? Study the Scriptures, and you'll see that no prophet comes from Galilee."

BBE John 7:52 This was their answer: And do you come from Galilee? Make search and you will see that no prophet comes out of Galilee.

RSV John 7:52 They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee."

NKJ John 7:52 They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."

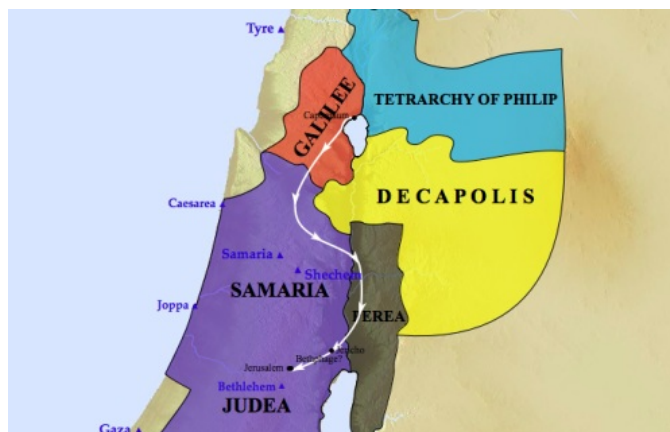
ASV John 7:52 They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

MIT John 7:52 They replied to him, "You are not also from Galilee, are you? Investigate and see that a prophet does not originate in Galilee."

- **Are:** John 9:34 Ge 19:9 Ex 2:14 1Ki 22:24 Pr 9:7,8
- **Search:** John 7:41 1:46 Isa 9:1,2 Mt 4:15,16
- John 7 Resources - Multiple Sermons and Commentaries

Related Passages:

John 3:10+ Jesus answered and said to him (NICODEMUS), "Are you the teacher of Israel and do not understand these things?"



Galilee North of Jerusalem

FELLOW PHARISEES TAKE THE OFFENSIVE

They answered him, "You are not also from Galilee, are you?-" Their sarcastic question was essentially implying Nicodemus was as ignorant as the Galileans! Their hatred of Jesus had distorted all sense of right and wrong! Notice that although Nicodemus' question had clearly called for a negative reply, these hypocritical legalist actually push the Law of Moses aside and in disdain pounce on their fellow Pharisee! They are evil men and have no desire for justice but just for Jesus to be dead! Their question is clearly meant to be one of ridicule and/or mocking of Nicodemus. It reminds me when I am in an argument with someone and clearly am correct in my assertions, those on the opposite side resort to childish, emotional tactics such as name calling or false accusations.

This is an ancient debate trick:

when you cannot answer the argument, attack the speaker.

-- Warren Wiersbe

[Steven Cole](#) - Nicodemus' statement of truth in Jn 7:51 "led to their put-down, "You are not also from Galilee, are you? **Search**, and **see** that no prophet arises out of Galilee." A few commentators argue that we can never be sure that Nicodemus came to genuine faith in Christ, but most hold that his courageous act of helping Joseph of Arimathea bury Jesus (Jn 19:38-40) indicates that he did finally believe. But here we cannot be sure where he's at in the process. He was at least sympathetic towards Jesus and concerned about the irrational hostility that he saw the Jewish leaders taking towards Him. So he registers this mild objection to their murderous intent. **But when they vilify him as being a Galilean**, he says no more. He could see that they weren't in the mood for a rational discussion. But his point was valid: In contradiction of the law that they purported to uphold, they were judging a man without hearing his case (Dt. 1:16-17). Also, their put-down (Jn 7:52), "Search, and see that no prophet arises out of Galilee," was incorrect. Jonah, Nahum, and perhaps other prophets had arisen out of Galilee. But they were so upset with the direction that they saw things going that they were not using sound reason, but just illogical ridicule. I still remember an incident from when I was in college (back in the Dark Ages!). An agnostic philosophy professor told our class that Jesus never claimed to be God. I raised my hand and said, "What about when He said, 'I and the Father are one'? Or what about when He told His disciples, 'He who has seen me has seen the Father'?" But rather than deal honestly with my objection, she ridiculed me by asking, "Which Bible are you reading—the Catholic Bible or the Protestant Bible?" The class laughed and my point was brushed aside. Even though this professor taught us the logical fallacy of ad hominem arguments, she used one against me to dodge the uncomfortable truth that Jesus did in fact claim to be God.

[A T Robertson](#) says these Pharisees "mean to imply that Nicodemus from local feeling or prejudice has lined himself up with this Galilean mob ($\chi\lambda\omicron\varsigma$ [ochlos]) of sympathizers with Jesus and is like Jesus himself a Galilean. "These aristocrats of Jerusalem had a scornful contempt for the rural Galileans" (Bernard)."

Search, ([ereunao](#)) and **see that no prophet** ([prophetes](#)) **arises out of Galilee** - The arrogant Pharisees issue two commands (both [aorist imperative](#) = "Do this now!") challenging Nicodemus who had been designated by Jesus Himself as "the teacher of Israel!" Once again these teachers of the Law prove themselves ignorant of the Law they claim to stand for. There is no evidence that they even gave Nicodemus an opportunity to address their challenge to search and see! If they had, Nicodemus may have rebutted them with names of several prophets from Galilee! But they were not remotely interested in truth! They were callous, hard hearted hypocrites! So presumably Nicodemus did not respond.

C H Spurgeon - Which was a lie, for prophets had come out of Galilee. Still, they denied it; and they were indignant at having such a question put to them by Nicodemus.

The Pharisees have ignored the great prophecy in Isaiah 9:1-2+...

But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, **Galilee of the Gentiles**. 2 The people who walk in darkness **Will see a great light**; Those who live in a dark land, The light will shine on them. (cf Jn 8:12, Jn 9:5, Jn 12:35-36)

Wiersbe - Jonah was from Galilee; and Jesus said that Jonah was a picture of Himself in death, burial, and resurrection (Mt. 12:38–41) ([Bible Exposition Commentary](#))

Ray Stedman - the point, of course, is, they were sarcastic, pompous, cynical, and calloused in their attitude. This is often the reaction of those who are disturbed by the words of Jesus.

[A T Robertson](#) on **no prophet arises out of Galilee** - As a matter of fact Jonah, Hosea, Nahum, possibly also Elijah, Elisha, and Amos were from Galilee. It was simply the rage of the Sanhedrin against Jesus regardless of the facts

Uteley on **Search, and see** - **Search** had the connotation within Judaism of studying the Scriptures (cf. Jn 5:39). This again shows John's use of irony. What about Elijah (cf. 1Ki 17:1) and Jonah (cf. 2Ki 14:25), Hosea and Nahum (Nah 1:1)? They must have meant that "the" prophet of Dt. 18:15, 19; Ge 49:10; 2Sa 7. ([John 7 Commentary](#))

[Steven Cole](#) - **Conclusion** I conclude with five practical lessons that we can glean from these divided responses to Jesus' clear gospel invitation:

1) The clearest gospel presentation in the world will not result in conversions unless the Holy Spirit opens blind eyes

Jesus here had not said anything gross or controversial, like in chapter 6. True, His claim to be able to cause rivers of living water to flow from those who believed in Him was a claim that only God could make. But it was a wonderful, open invitation to all and was not inherently divisive. But while there was some mild intellectual agreement ("He is the prophet"; "He is the Christ"), some amazement ("Never has a man spoken the way this man speaks"), and even hesitant support (from Nicodemus), there is no clear response of faith in Jesus. There still was confusion, misunderstanding, and even aggressive hostility. Satan blinds people to "the

light of the gospel of the glory Christ” (2 Cor. 4:4). So saving faith is always a God-thing. Pray for Him to open blind eyes!

2) The human heart apart from God’s grace is helplessly, hopelessly incapacitated by sin

Pride is often the main sin that keeps people from Christ, as was true of these Pharisees. Learning and knowledge are good if they point you to the majesty and greatness of God, thereby humbling your heart. But they are dangerous if they lead you to pride over how much you know. Because they suppress the truth in unrighteousness, even so-called intellectuals are futile in their speculations and their foolish hearts are darkened (Rom. 1:18, 21). So salvation is always the gift of God’s grace.

3) Expect to be ridiculed when you take a stand for Christ.

You will be accused of being narrow-minded, bigoted, homophobic, anti-intellectual, unscientific, and probably more pejorative labels. If they treated Jesus that way, they will treat His servants the same. Count it as an honor!

4) People are quick to hide behind excuses rather than dig deeper in search of the truth that might threaten their worldview.

People don’t want to face their sin and rebellion against God. So rather than investigating the truth about Jesus, they’d rather hide behind flimsy excuses: “Evolution proves that the Bible is not true.” “The Bible is full of contradictions.” “How can a good God allow innocent children to suffer?” The list goes on! Ask the critic, “If I can give you a reasonable answer to that problem, will you submit your life to Jesus?”

5) Jesus does not allow neutrality: to be neutral is to be against Him.

These people who held to favorable opinions about Jesus (“He is the Prophet; He is the Christ”) were on the side of the truth, but there’s no indication that they were committed to Him. Nicodemus would eventually come out of the closet for Christ. So must you! Jesus warns (Mark 8:38), “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.” But He promises the suffering church of Smyrna (and us, Rev. 2:10), “Be faithful until death, and I will give you the crown of life.”

Application Questions

1. When is it both necessary and right to divide from those who profess to be Christians? What biblical guidelines apply?
2. What is the biblical basis for true Christian unity? Are denominational divisions sinful?
3. Why is a correct view about Christ necessary, but not sufficient, for eternal life? What else is needed? Give Scriptures.
4. How can you discern whether a critic’s reasons for not believing are really just excuses? How can you probe deeper?

Related Resources:

- [What is the significance of Galilee in the Bible? | GotQuestions.org](#)

John 7:53 Everyone went to his home.

BGT John 7:53 [κα πορεθησαν καστος ες τ ο κον α το ,

KJV John 7:53 And every man went unto his own house.

NET John 7:53 [And each one departed to his own house.

CSB John 7:53 [So each one went to his house.

ESV John 7:53 [They went each to his own house,

NIV John 7:53 Then each went to his own home.

NLT John 7:53 Then the meeting broke up, and everybody went home.

NRS John 7:53 Then each of them went home,

NJB John 7:53 They all went home,

NAB John 7:53 Then each went to his own house,

YLT John 7:53 and each one went on to his house, but Jesus went on to the mount of the Olives.

GWN John 7:53 Then each of them went home.

BBE John 7:53 And every man went to his house;

RSV John 7:53 They went each to his own house,

NKJ John 7:53 And everyone went to his own house.

ASV John 7:53 And they went every man unto his own house:

MIT John 7:53 They filed out each to his own home.

- Job 5:12,13 Ps 33:10 76:5,10
- John 7 Resources - Multiple Sermons and Commentaries

Warren Wiersbe sums up John 7 with these words - You cannot help but feel sorry for the people described in this chapter, people who responded to Jesus in the wrong ways. His half brothers responded with disbelief; various people responded with debate; and the result was division. Had they willingly received the truth, and had they acted with sincere obedience, they would have ended up at the feet of Jesus, confessing Him as Messiah and Son of God. But people today commit the same blunder and permit their prejudices and superficial evaluations to blind them to the truth. Don't let it happen to you! ([Bible Exposition Commentary](#))

Everyone went to his home - It is as if John says after that last statement by the Pharisees, there is not much that can be said. So for the time being, the debate on Jesus' identity was tabled.

C H Spurgeon - It was like a bombshell exploding in the midst of them; and often, a few brave words dropped into the midst of an assembly of bad men will explode among them, and scatter them hither and thither. Nicodemus had accomplished what, perhaps, he thought he should never do. He was indeed like his name on that occasion,—[one of the conquering people](#),—for “every man went unto his own house.” Nicodemus had scattered them all by his startling question. May each of us as bravely witness for Christ as we have opportunity!

The marginal note in the NASB says "Later manuscripts add the story of the adulterous woman, numbering it as John 7:53-8:11."

QUESTION - [Does John 7:53-8:11 belong in the Bible?](#)

ANSWER - The story of the woman caught in adultery is found in John 7:53—8:11. This section of Scripture, sometimes referred to as the *pericope adulterae*, has been the center of much controversy over the years. At issue is its authenticity. Did the apostle John write John 7:53—8:11, or is the story of the adulterous woman forgiven by Jesus a later, uninspired insertion into the text?

The [Textus Receptus](#) includes [John 7:53—8:11](#), and the majority of Greek texts do. That is the reason the King James Version of the New Testament (based on the Textus Receptus) includes the section as an original part of the [Gospel of John](#). However, more modern translations, such as the NIV and the ESV, include the section but bracket it as not original. This is because the **earliest** (and many would say the most reliable) Greek manuscripts do *not* include the story of the woman taken in adultery.

The Greek manuscripts show fairly clear evidence that John 7:53-8:11 was not originally part of John's Gospel. Among the manuscripts that do contain the section, either wholly or in part, there are variations of placement. Some manuscripts put the *pericope adulterae* after John 7:36, others after John 21:25, and some even place it in the Gospel of Luke (after Luke 21:38 or 24:53).

There is internal evidence, too, that John 7:53—8:11 is not original to the text. For one thing, the inclusion of these verses breaks the flow of John's narrative. Reading from John 7:52 to John 8:12 (skipping the debated section) makes perfect sense. Also, the vocabulary used in the story of the adulterous woman is different from what is found in the rest of the Gospel of John. For example, John never refers to “the scribes” anywhere in his book—except in John 8:3. There are thirteen other words in this short section that are found nowhere else in John's Gospel.

It certainly seems as if, somewhere along the way, a scribe added this story of Jesus into John's Gospel in a place he thought it would fit well. Most likely, the story had been circulating for a long time—it was an oral tradition—and a scribe (or scribes) felt that, since it was already accepted as truth by consensus, it was appropriate to include it in the text of Scripture. The problem is that truth is not determined by consensus. The only thing we should consider inspired Scripture is what the prophets and apostles wrote as they “spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21).

Those who favor the inclusion of the story of the woman taken in adultery point to the sheer number of Greek manuscripts that contain the passage. They explain its omission in early manuscripts as an attempt by overzealous church leaders to prevent misunderstandings. Here is the theory of those who favor inclusion: John wrote the passage just as it appears in the Textus Receptus. But later church leaders deemed the passage morally dangerous—since Jesus forgives the woman, wives might think

they could commit adultery and get away with it. So, the church leaders tampered with the Word of God and removed the passage. To leave the passage in, they reasoned, would be to make Jesus seem “soft” on adultery. Later scribes, following the lead of the Holy Spirit, re-inserted the pericope, which should never have been removed in the first place.

The fact, however, remains that John 7:53—8:11 is not supported by the best manuscript evidence. Thus, there is serious doubt as to whether it should be included in the Bible. Many call for Bible publishers to remove these verses (along with Mark 16:9–20) from the main text and put them in footnotes.

Because we’re talking about certain editions of the Bible being “wrong” in certain ways, we should include a few words on the [inerrancy of Scripture](#). The [original autographs](#) are inerrant, but none of the original autographs are extant (in existence). What we have today are thousands of ancient documents and citations that have allowed us to (virtually) re-create the autographs. The occasional phrase, verse, or section may come under scholastic review and debate, but no important doctrine of Scripture is put in doubt due to these uncertainties. That the manuscripts are the subject of ongoing scholarship does not prove there is something wrong with God’s Word; it is a refining fire—one of the very processes God has ordained to keep His Word pure. A belief in inerrancy underpins a reverent, careful investigation of the text. [GotQuestions.org](#)

[TECHNICAL NOTE FROM NET NOTES](#) - This entire section, John 7:53–8:11, traditionally known as the *pericope adulterae*, is not contained in the earliest and best MSS and was almost certainly not an original part of the Gospel of John. Among modern commentators and textual critics, it is a foregone conclusion that the section is not original but represents a later addition to the text of the Gospel. B. M. Metzger summarizes: “the evidence for the non-Johannine origin of the pericope of the adulteress is overwhelming” (TCGNT 187). External evidence is as follows. For the omission of 7:53–8:11: 66, 75 x B L N T W Δ Θ Ψ 0141 0211 33 565 1241 1424* 2768 al. In addition codices A and C are defective in this part of John, but it appears that neither contained the pericope because careful measurement shows that there would not have been enough space on the missing pages to include the pericope 7:53–8:11 along with the rest of the text. Among the MSS that include 7:53–8:11 are D lat. In addition E S Λ 1424mg al include part or all of the passage with asterisks or obeli, 225 places the pericope after John 7:36, f1 places it after John 21:25, {115} after John 8:12, f13 after Luke 21:38, and the corrector of 1333 includes it after Luke 24:53. (For a more complete discussion of the locations where this “floating” text has ended up, as well as a minority opinion on the authenticity of the passage, see M. A. Robinson, “Preliminary Observations regarding the Pericope Adulterae Based upon Fresh Collations of nearly All Continuous-Text Manuscripts and All Lectionary Manuscripts containing the Passage,” *Filologia Neotestamentaria* 13 [2000]: 35–59, especially 41–42.) In evaluating this ms evidence, it should be remembered that in the Gospels A is considered to be of Byzantine texttype (unlike in the epistles and Revelation, where it is Alexandrian), as are E F G (MSS with the same designation are of Western texttype in the epistles). This leaves D as the only major Western uncial witness in the Gospels for the inclusion. Therefore the evidence could be summarized by saying that almost all early MSS of the Alexandrian texttype omit the pericope, while most MSS of the Western and Byzantine texttype include it. But it must be remembered that “Western MSS” here refers only to D, a single witness (as far as Greek MSS are concerned). Thus it can be seen that practically all of the earliest and best MSS extant omit the pericope; it is found only in MSS of secondary importance. But before one can conclude that the passage was not originally part of the Gospel of John, internal evidence needs to be considered as well. Internal evidence in favor of the inclusion of 8:1–11 (7:53–8:11): (1) 7:53 fits in the context. If the “last great day of the feast” (7:37) refers to the conclusion of the Feast of Tabernacles, then the statement refers to the pilgrims and worshipers going home after living in “booths” for the week while visiting Jerusalem. (2) There may be an allusion to Isa 9:1–2 behind this text: John 8:12 is the point when Jesus describes himself as the Light of the world. But the section in question mentions that Jesus returned to the temple at “early dawn” (ῥῆου, Orthrou, in 8:2). This is the “dawning” of the Light of the world (8:12) mentioned by Isa 9:2. (3) Furthermore, note the relationship to what follows: Just prior to presenting Jesus’ statement that he is the Light of the world, John presents the reader with an example that shows Jesus as the light. Here the woman “came to the light” while her accusers shrank away into the shadows, because their deeds were evil (cf. 3:19–21). Internal evidence against the inclusion of 8:1–11 (7:53–8:11): (1) In reply to the claim that the introduction to the pericope, 7:53, fits the context, it should also be noted that the narrative reads well without the pericope, so that Jesus’ reply in 8:12 is directed against the charge of the Pharisees in 7:52 that no prophet comes from Galilee. (2) The assumption that the author “must” somehow work Isa 9:1–2 into the narrative is simply that—an assumption. The statement by the Pharisees in 7:52 about Jesus’ Galilean origins is allowed to stand without correction by the author, although one might have expected him to mention that Jesus was really born in Bethlehem. And 8:12 does directly mention Jesus’ claim to be the Light of the world. The author may well have presumed familiarity with Isa 9:1–2 on the part of his readers because of its widespread association with Jesus among early Christians. (3) The fact that the pericope deals with the light/darkness motif does not inherently strengthen its claim to authenticity, because the motif is so prominent in the Fourth Gospel that it may well have been the reason why someone felt that the pericope, circulating as an independent tradition, fit so well here. (4) In general the style of the pericope is not Johannine either in vocabulary or grammar (see D. B. Wallace, “Reconsidering ‘The Story of the Woman Taken in Adultery Reconsidered,’” *NTS* 39 [1993]: 290–96). According to R. E. Brown it is closer stylistically to Lukan material (John [AB], 1:336). Interestingly one important family of MSS (f13) places the pericope after Luke 21:38. Conclusion: In the final analysis, the weight of evidence in this case must go with the external evidence. The earliest and best MSS do not contain the

pericope. It is true with regard to internal evidence that an attractive case can be made for inclusion, but this is by nature subjective (as evidenced by the fact that strong arguments can be given against such as well). In terms of internal factors like vocabulary and style, the pericope does not stand up very well. The question may be asked whether this incident, although not an original part of the Gospel of John, should be regarded as an authentic tradition about Jesus. It could well be that it is ancient and may indeed represent an unusual instance where such a tradition survived outside of the bounds of the canonical literature. However, even that needs to be nuanced (see B. D. Ehrman, "Jesus and the Adulteress," NTS 34 [1988]: 24–44). Double brackets (Jn 7:53NET) have been placed around this passage to indicate that most likely it was not part of the original text of the Gospel of John. In spite of this, the passage has an important role in the history of the transmission of the text, so it has been included in the translation.