

John Chapter 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.

A. After these things Jesus walked in Galilee,

1. walked- Gr. *peripateo*

a. A six-month gap most likely took place between chapters 6 and 7. While chapter 6 occurred around Passover (Joh_6:4, April), chapter 7 occurs at the Feast of Tabernacles (October). John wrote nothing about those months since his purpose was not to present an exhaustive chronology of Christ's life, but to portray Him as the Messiah and Son of God and show how men reacted to Him.

-MacArthur Commentary

2. Galilee- means *circuit*

a. In Jesus' day, Galilee and Judea were under separate jurisdictions (that of Antipas and the Roman prefect, respectively), so that someone in trouble in one part of the country would be safer to remain in the other part.

-IVP Bible Background

B. for He did not walk in Judea,

1. walk- Gr. *peripateo*

a. It was not because Jesus was afraid of the Jews. He knew it was not His time to go to the cross yet.

2. Judea- means *land of Judah-praise*

a. Jewry, or Judea, as distinguished from Galilee and Samaria, contained the tribes of Judah, Benjamin, Simeon, Dan, [and a part of Ephraim]. -UCRT

C. because the Jews sought to kill Him

1. Jews- Gr. *Ioudais*

a. The greatest persecutor of the gospel has always been religion not pagans.

2. sought- Gr. *zeteo*

a. We often see the religious Jews seeking to kill. Jesus said that Satan was their father. Satan comes to kill and was a murderer from the beginning.

3. kill- Gr. **apokteino**

- a. If you speak God's truth, not everyone in the ministry will love you. You are not above your master. Woe unto you if all speak well of you.

2. Now the Jews' Feast of Tabernacles was at hand.

A. Jew's feast

1. Notice it is referred to as the Jew's Feast, not the Lord's Feast. The Jews had taken God's law and feasts and made them into an idolatrous religion.

B. Tabernacles

1. *The Feast of Tabernacles was one of the important events in the Jewish calendar. It came at the time of harvest, and celebrated the fact that the Jews lived in temporary shelters or booths after they came out of Egypt. It was a festive, joyous holiday, looking forward to the coming day when the Messiah would reign and the saved Jewish nation would dwell in the land in peace and prosperity.*
-MacDonald Commentary
2. *Its significance was twofold. It was a harvest-home festival, and hence was called the Feast of Ingathering, and it commemorated the dwelling of Israel in tents or booths in the wilderness. Hence the name Feast of Booths or Tabernacles. The association of the latter event with harvest was designed to remind the people in their prosperity of the days of their homeless wandering, that their hearts might not be lifted up and forget God, who delivered them from bondage ([Deu 8:12-17](#)). Therefore, they were commanded to quit their permanent homes and to dwell in booths at the time of harvest. The festival was also known as the Feast of Jehovah, or simply the Festival ([Lev 23:39](#); [1Ki 8:2](#)), because of its importance, and of being the most joyful of all festivals. At the celebration of the feast at Jerusalem booths were erected in the streets and squares and on the housetops. -Vincent Word Studies*

C. hand- Gr. **eggus**- come near

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.

A. His brothers therefore said to Him,

1. brothers- Gr. adelphos

- a. *Jesus' brothers were "James, Joses, Simon, and Judas." James authored the NT epistle that bears his name and became the leader of the Jerusalem church and Judas (or Jude) wrote the epistle that also bears his name. Because of Jesus' virgin birth, they were only the half-brothers of Jesus since Mary, not Joseph, was Jesus' only human parent. -MacArthur*
- b. *Jesus' brothers, the sons of Joseph and Mary, did not believe that their brother was the Messiah (see [Mar 3:21](#); [Mar 3:31-35](#)). Apparently, they did not become believers until after Jesus' resurrection. -Life Application*

2. said- Gr. epo

B. Depart from here and go into Judea,

1. depart- Gr. metabaino- to change places

- a. This shows that His brothers did not care much for Jesus at this time. Jesus' brethren here represent the Jewish nation [His brethren] who did not receive Him. [John 1:11](#)

2. Judea

C. that Your disciples also may see the works that You are doing

1. disciples- Gr. mathetes

- a. *Meaning not his twelve disciples, who were now with him, but the disciples he had made, and baptized in Judea, [Joh 4:1](#). - Gill Commentary*
- b. At this point Jesus' own brothers were not His disciples.

2. see- Gr. theoreo

- a. Seeing is not believing.

3. works- Gr. ergon

4. doing- Gr. poieo

- a. It is amazing that these men were seeing the works of Jesus but still did not believe in Him as the Messiah.

4. For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world."

A. For no one does anything in secret while he himself seeks to be known openly

1. does- Gr. poieo

2. secret- Gr. kruptos- hidden

a. God notices all that is done in secret, the bad and the good.

3. seeks- Gr. zeteo

a. Jesus' brothers only knew of human nature. They assumed that Jesus wanted and sought to be known as all other people. Jesus did not seek to be known. He never promoted Himself. He always pointed to His Father and His will.

b. Many cannot tolerate operating in secret because they seek to be known. They cannot give an anonymous offering because they seek to be known. Their flesh cannot stand not to be noticed and praised by people.

c. Jesus found His significance in the love of His Father, not in what man thought of Him. Before Jesus had done anything in the ministry, the Father said to Jesus when He was baptized, "You are my beloved Son in whom I am well pleased". [Mark 1:11](#) Jesus' identity was in the Father's love not in what He did or in people's opinions of Him. This is how Jesus could operate in secret and not promote Himself. This is how we too can do the same thing!

4. known openly - Gr. en parrhesia- in boldness, plainly, out spokenness, openly

a. The Lord will make you known openly. If you do it, then it will lead to shame.

b. God told Abraham- "I will make your name great". [Gen. 12:2](#) Abraham did not make his name great or even try to.

c. Don't be a self-promoter! Promote Jesus and His glory and kingdom! You cannot do this if your identity is not firmly rooted in the love of God and who you are in Christ.

B. If You do these things,

1. do- Gr. poieo

a. miracles..etc.

C. show Yourself to the world

1. show- Gr. phaneroo- to manifest

a. Many Christians are showing **themselves** to the world. They are self-promoting. They seek to be known and spend money marketing their ministries so they will be known. They are seeking likes, views, and clicks and are spending

money to get them. This is wasted money. Let God exalt you. Let Him open doors for you.

2. world- Gr. **kosmos**

- a. You may not know this, but the longer you live you will discover that the people of this world are fickle! Let me say this as well - Christians are fickle too! Those who love you today can hate you tomorrow if you say something they do not like.

5. For even His brothers did not believe in Him.

A. brothers- Gr. **adelphos**

1. Often our natural family does not get what God is doing in our lives, or who He has called us to be spiritually. They have locked us into whom we were in the natural growing up and they cannot see what we are called to be and do. Do not try to convince them! Jesus didn't. Let God reveal it to them when they see how God has changed your life and uses you. Later, these same brothers would come to faith after Jesus was raised from the dead. It might take a while but let God convince and work with your relatives.

B. believe- Gr. **pisteuo**

1. More than that, we see that His family thought Jesus' had lost His mind! [Mark 3:21](#) Your relatives may think that you are out of your mind, but they do not know you have left your mind and exchanged it for the mind of Christ!
2. It is unclear what Jesus' brothers attributed His miracles to.

6. Then Jesus said to them, "My time has not yet come, but your time is always ready.

A. They Jesus said to them,

1. **said-** Gr. **lego**

B. My time has not yet come,

1. **time-** Gr. **kairos-** *season*

- a. In the kingdom of God there are times and seasons that He oversees according to His plan. [Acts 1:7](#)
- b. If you will humble yourself under God's hand and direction and do not seek to promote yourself, He will exalt you in His due season. [1 Peter 5:6](#)

2. **come**- Gr. **pareimi**- *to be at hand*

C. but your time is always ready

1. **time**- Gr. **kairos**

2. **ready**- Gr. **hetoimos**

a. Those who are living by the flesh do not recognize the times and seasons of God. They are incessantly seeking to promote themselves and want what they want NOW. If you are living for self than self will always live for the now. It has to have it NOW. If you feel you do not have to wait on anyone or anything, then you can act any time you want and at all times. This comes to nothing! Nothing good or eternal comes from the flesh.

b. Whoever and whatever takes you to where you are going is who and what will have to keep you there. If it is self, then self-will. If God did, then God will do that!

c. Here is some advice. Do not go where you are not invited. Do not invite yourself or open your own doors! Let God open your doors. The flesh will simply not and cannot abide by this.

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

A. The world cannot hate you,

1. **world**- Gr. **kosmos**

2. **hate**- Gr. **miseo**

a. Jesus said this prior to His death and resurrection and them being born again. After they were born again the world would hate them like they hated Jesus. The world does not hate its own, but they do hate those born from above. This is true today.

B. but it hates Me because I testify of it that its works are evil

1. **hates**- Gr. **miseo**

2. **testify**- Gr. **martureo**

a. Jesus testified of this, but once the disciples were born again, they would testify of that as well. [Acts 2:40](#)

3. **works**- Gr. **ergon**

4. **evil**- Gr. **poneros**- *harmful*

- a. These wicked works came from their father- the evil one.
[1 John 3:12](#)

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

A. You go up to this feast

1. go up- Gr. **anabaino**

- a. Jerusalem was a high point in Israel. To go there, you would be going up.

2. feast- Gr. **heorte**

- a. The Feast of Tabernacles

B. I am not yet going up to this feast,

- 1. Jesus was always on the Father's timetable. He did not get ahead of God or lag behind Him.
- 2. Do not let others pressure you to move before God shows you to. The flesh pressures but the Spirit leads with peace.

C. for My time has not yet fully come

1. time- Gr. **kairos-** *season*

2. fully come- Gr. **pleroo-** *to fill up*

- a. Some sense their time has come, but it has not fully come. How rewarding it is to move when your time has fully come!
- b. God knows when things are fully prepared for you and that obstacles have been dealt with. We can know our time has fully come by the inward witness of the Spirit.
- c. God the Father waited until the time had fully come to send Jesus to the earth. [Gal. 4:4](#) In turn Jesus waited until His time had fully come to be manifested as the Messiah before He went public.

9. When He had said these things to them, He remained in Galilee.

A. When He had said these things to them,

1. said- Gr. **epo**

B. He remained in Galilee

1. remained- Gr. **meno**

- a. This would not be more than four days.

2. Galilee- means *circuit*

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

A. But when His brothers had gone up,

1. brothers- Gr. **adelphos**

a. This were His half-brothers.

2. gone up- Gr. **anabaino**

a. Jesus delayed going to the feast which means He did not go from the very start. He remained in Galilee for a few days. We see here that when the brothers went, Jesus left right after them. If Jesus was late to go to the feast and he went when His brothers did, then that means the brothers were late to the feast as well. This may speak of their weak commitment to the things of God at this time.

B. then He also went up to the feast,

1. went up- Gr. **anabaino**

2. feast- Gr. **heorte**

a. The Feast of Tabernacles

C. not openly,

1. openly- Gr. **phaneros**

a. Jesus was never about self-promotion. He would often heal someone and then tell them not to tell anyone. If we were used in performing a miracle, we would want everyone to know about it!

D. but as it were in secret

1. secret- Gr. **kruptos**

a. I can see Jesus wearing sunglasses and a large droopy hat for disguise!

11. Then the Jews sought Him at the feast, and said, "Where is He?"

A. Then the Jews sought Him at the feast,

1. Jews- Gr. **loudais**

a. *By Jews here are to be understood the scribes, Pharisees, and rulers of the people, and not the inhabitants of the province of Judea. It appears, from the following verses, that many of the people were prejudiced in his favor, but they dared not to own it publicly for fear of the Jews, i.e. for fear of the rulers of the people. - Clarke Commentary*

2. sought- Gr. **zeteo**

- a. Jesus did not show up when they thought He would, which was at the very beginning of the feast, so they gave up looking for Him. They wanted to grab Jesus before He could do miracles and teach the people, because then the people would prevent them from doing anything to Him.
- b. Jesus showed up at the right time and was protected from harm.

3. feast- Gr. **heorte**

B. and said,

1. said- Gr. **lego**

C. Where is He

- 1. When we are in the will and timing of God the enemy will not find us. We are hidden in Christ! The enemy will say, "Where are they?". We will not be found!

12. And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people."

A. And there was much complaining among the people concerning Him

1. complaining- Gr. **goggusmos**

- a. As it was then, so it is now.

2. people- Gr. **ochlos**

B. Some said,

1. said- Gr. **lego**

C. He is good

1. good- Gr. **agathos-** *intrinsically good*

- a. There are people today that say the same thing about Jesus. They say He was just a good man, but not God or the Savior of all mankind. Jesus did not leave us that option to make that a valid opinion. He said He was the way, the truth, and the life and no one comes to the Father except by Him. [John 14:6](#) So either Jesus was exactly who He said He was, or He was a liar. He did not leave us the option to say He was just a good man.

D. others said,

1. said- Gr. **lego**

E. No, on the contrary,

1. There were and always will be contrarians. No matter what statement is made, they will take the opposite side. They love doing it for some sick reason!

F. He deceives the people

1. **deceives-** Gr. **planao**
 - a. Some call white, black and light, darkness. Here some said that the Truth Himself was a deceiver.
2. **people-** Gr. **ochlos**

13. However, no one spoke openly of Him for fear of the Jews.

A. However,

B. no one spoke openly of Him for the fear of the Jews

1. **spoke-** Gr. **laleo**
2. **openly-** Gr. **parrhesia-** *out-spoken, boldly*
3. **fear-** Gr. **phobos**
 - a. Most Christians today do not witness their faith to others because of this very thing- fear.
4. **Jews-** Gr. **loudais**
 - a. The religious leaders.

14. Now about the middle of the feast Jesus went up into the temple and taught.

A. middle- Gr. **mesoo**

1. *The middle of the feast would have been the fourth day of the seven-day feast. During the first half of the festival Jesus remained in seclusion (Joh 7:10). During the second half He began to teach publicly. This is the first mention in the Gospel of John of Jesus teaching in the temple.- Nelson's Commentary*

B. feast- Gr. **heorte**

C. went up- Gr. **anabaino**

1. This was the temple mount which was the high point in Jerusalem.

D. temple- Gr. **hieron-** *to temple as a whole*

1. Another word was used of the Holy of Holies- naos.
2. Jesus at the beginning of His ministry came and cleansed the temple. Now it was ready for His teaching to be received there.

It is the same with us. We must be cleansed and born again by the blood of Jesus and then we are ready to be taught the things of God.

E. taught- Gr. **didasko**

1. This was one of the main ministries of Jesus. It is the same in the New Testament church.

15. And the Jews marveled, saying, "How does this Man know letters, having never studied?"

A. And the Jews marveled,

1. **marveled-** Gr. **thaumazo-** *be filled with wonder, admiration, or astonishment*

B. saying- Gr. **lego**

C. How does this Man know letters,

1. **Man-** Gr. **houtos-** *this one*
2. **know-** Gr. **eido-** *to see by perception*
3. **letters-** Gr. **gramma-** *the sacred books of the Old Testament, the Jewish Scriptures*

D. having never studied

1. **studied-** Gr. **manthano-** *learned*

- a. This does not mean that Jesus did not read the Old Testament scriptures or know them well.
- b. What is referred to here is that Jesus did not attend any of the famous Jewish "seminaries" that were in operation. Just like in many seminaries today, the students do not study the scriptures themselves but studied what scholars had said about the scriptures. Jesus was firmly established in the scriptures themselves. By the way...He was the Word!
- c. It is amazing what you will learn if you read and the study the Bible for yourself and not just listen to what people say about the bible!
- d. *Most children in the Greco-Roman world could not afford even a primary education. But Palestinian Jewish children, except perhaps from the poorest homes (which a carpenter's family was not), would learn how to read and recite the Bible, whether or not they could write. The issue here is not that Jesus is illiterate (he is not), but that he has never*

formally studied Scripture with an advanced teacher, yet he expounds as well as any of the scholars without citing earlier scholars' opinions. - IVP Bible Background

- e. Timothy had learned the Scriptures from a young child as most Jewish males did. [2Ti 3:15](#)

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

A. Jesus answered them and said,

- 1. **answered-** Gr. **apokrinomai**
- 2. **said-** Gr. **epo**

B. My doctrine is not Mine,

- 1. **doctrine-** Gr. **didache-** *teaching*

- a. As a New Testament teacher we should not seek to come up with our own teaching but to be faithful to the Word of God, who has sent us.

C. but His who sent Me

- 1. **sent-** Gr. **pempo**

- a. Many teachers today do not truly understand the teaching of the One who has sent them, so they end up teaching their own doctrine.

17. If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or whether I speak on My own authority.

A. If anyone wills to do His will,

- 1. **wills-** Gr. **thelo**

- a. Only those who are willing to believe upon Jesus can do the will of God. God has given man a free will to believe or not believe on Jesus.

- 2. **will-** Gr. **thelema**

- a. What is the will of God scripturally? Jesus already told us in the last chapter!

- b. **Joh 6:40 'And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.'**

- c. Believing in Jesus is doing the will of God!

B. he shall know concerning the doctrine,

1. **know**- Gr. **ginosko**- *to come to know by experience*

a. Only believers in Jesus have proven by experience that God's Word is true.

2. **doctrine**- Gr. **didache**- *teaching*

C. whether it is from God or whether I speak on My own authority

1. **speak**- Gr. **laleo**

2. **authority**- Gr. **apo emautou**- *from myself*

a. When you step out upon God's Word you will find it totally reliable. If you step out on man's word you will fall because it is too unstable to stand or step upon.

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.

A. He who speaks from himself seeks his own glory,

1. **speaks** - Gr. **laleo**

a. It is possible to speak from yourself even if you use bible verses. Do you know that Satan quoted bible verses? We need to seek the Lord on what scriptures to share when we speak and that our message lifts up Christ, fulfills His purposes, and gives Him the proper glory. You can use bible verses and use them to make you look good or stand out.

b. There is always a now message the Lord wants us to deliver to a particular audience and a particular time. This is a word in due season.

2. **seeks**- Gr. **zeteo**

3. **glory**- Gr. **doxa**

a. There are many ministers today that seek their own glory. They are seeking to build their own kingdom, church, or ministry.

B. but He who seeks the glory of the One who sent Him is true,

1. **seeks**- Gr. **zeteo**

2. **glory**- Gr. **doxa**

3. **sent**- Gr. **pempo**

4. **true**- Gr. **alethes**

a. Of course Jesus is referring to Himself here. We should seek more and more the glory of Christ and not ourselves. We should preach Christ not ourselves. [2 Cor. 4:5](#)

b. It does not matter how God uses us, or if He uses us at all, as long as Jesus is being glorified. All things came from Him, are for Him, and end in Him. He is the Alpha and Omega, the beginning and the end! Glory to God through Christ Jesus forever amen!

C. and no unrighteousness is in Him

1. unrighteousness- Gr. adikia

a. If you are seeking your own glory then there is something not right in your heart. Your heart is right when you seek the glory of Christ in all things.

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

A. Did not Moses give you the law,

1. Moses- means *drawn out*

2. give- Gr. **didomi**

a. The law originated with God, but He gave it to Moses as a mediator to give it in turn to Israel.

3. law- Gr. **nomos**

B. yet none of you keeps the law,

1. keeps- Gr. **poieo-** *do*

a. No human has ever kept the whole law except Jesus. Every person who lived under the Law failed in at least one point. To stumble in one point is to break the entire law. The 613 individual commandments of the law are one unit. If you break one, you are guilty of breaking all of them! [James 2:10](#)

2. law- Gr. **nomos**

C. Why do you seek to kill Me

1. seek- Gr. **zeteo**

2. kill- Gr. **apokteino**

a. What hypocrites! These religious leaders who broke the law were trying to kill Jesus because they thought He broke the law by healing on the Sabbath day. [John 5:9-10](#)

b. We judge people for their faults when we have the same faults or many other ones. We are guilty of judging others when we ourselves do or have done the same things.

[Rom. 2:3](#)

20. **The people answered and said, "You have a demon. Who is seeking to kill You?"**

A. **The people answered and said,**

1. **people-** Gr. **ochlos**
2. **answered-** Gr. **apokrinomai**
3. **said-** Gr. **epo**

B. **You have a demon**

1. **demon-** Gr. **daimonion**

a. Often demons will terrorize their victims with threats of death.

b. One could only say that to Jesus if they themselves were influenced by demons!

C. **Who is seeking to kill you**

1. **seeking-** Gr. **zeteo**

a. People that are paranoid and are obsessed with people trying to kill them are demonized.

b. Jesus was not just imagining that people were trying to kill Him but knew this by the Spirit of God.

c. Many in the crowd did not know the plan and designs of the rulers of the Jews which was to arrest and kill Jesus.

21. **Jesus answered and said to them, "I did one work, and you all marvel.**

A. **Jesus answered and said to them,**

1. **answered-** Gr. **apokrinomai**
2. **said-** Gr. **epo**

B. **I did one work,**

1. **did-** Gr. **poieo**

2. **one work-** Gr. **heis ergon**

a. The people saw a demonstration of God's power, but Jesus called it a **work** He did. He was not out to impress people, but to finish the work and assignment the Father had given to Him.

b. What we do should not be for show, but to carry out the work of our assignment for Jesus' glory and kingdom.

c. This one work was healing the lame man at the pool of Bethesda on the Sabbath day. [John 5:9](#)

C. and you all marvel

1. **marvel**- Gr. **thaumazo**- *to be shocked or amazed*

- a. In context here, was that they were not shocked that the man was healed, but that Jesus had healed him on the Sabbath day! What hard hearts!

22. Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.

A. Moses therefore gave you circumcision

1. **Moses**

- a. Moses was the mediator of the law.

2. **gave**- Gr. *didomi*

3. **circumcision**- Gr. **peritome**- *to cut around*

- a. God commanded Abraham to circumcise all males born in his family, but this was also commanded in the law. [Lev. 12:3](#)

B. not that it is from Moses,

C. but from the fathers,

1. **fathers**- Gr. **pater**

- a. Circumcision was first instituted by God to Abraham who circumcised his son Issac who in turn circumcised Jacob and Jacob, his sons. [Gen. 17:12](#) Abraham, Isaac, and Jacob are called the Jewish fathers.

D. and you circumcise a man on the Sabbath

1. **circumcise**- Gr. **peritemno**

2. **man**- Gr. **anthropos**

3. **Sabbath**- Gr. **sabbaton**

- a. There was to be no work done on the Sabbath, but the law also states that all males were to be circumcised on the eighth day. If this happened to fall on the Sabbath the child was still circumcised even though it was work.
- b. Here we see that the Jewish leaders violated the Sabbath for the good and benefit of people. The Sabbath was made for the good of man, not man for the Sabbath. [Mark 2:27](#) Likewise, Jesus healed on the Sabbath for the good and benefit of people.

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?

A. If a man receives circumcision on the Sabbath,

1. **man-** Gr. **anthropos**

2. **receives-** Gr. **lambano**

a. As a child passively receives the work of circumcision done on the day of rest [the Sabbath], so we must receive the working of the Holy Spirit as we rest in the finished work of Christ.

3. **circumcision-** Gr. **peritome**

4. **Sabbath-** Gr. **sabbaton**

B. so that the law of Moses should not be broken,

1. **law-** Gr. **nomos**

2. **broken-** Gr. **luo-** *loosed, undone*

C. are you angry with Me because I made a man completely well on the Sabbath

1. **angry-** Gr. **cholao**

2. **man-** Gr. **anthropos**

3. **completely well-** Gr. **holos hugies-** *entire or whole health*

a. Circumcision has minor health benefits in the area it is performed, but Jesus brought complete health to the entire body of the man at the pool of Bethesda whose body had been paralyzed.

b. As we rest in the Sabbath of Christ, He makes us completely whole and healthy - spirit, soul, and body. We rest in the finished work of Christ!

24. Do not judge according to appearance, but judge with righteous judgment.

A. Do not judge according to appearance,

1. **judge-** Gr. **krino**

2. **appearance-** Gr. **opsis-** *sight, external show or appearance*

a. Often we judge a person based upon external actions.

However, what they have done is the most important thing to God. Man looks at the appearance, but God looks at the heart. [1 Sam. 16:7](#)

B. but judge with righteous judgment

1. **judge**- Gr. **krino**

2. **righteous judgment**- Gr. **dikaiois krisis**

- a. This is judging according to the intents of the heart. We don't know these in others so we are told not to judge others. [Matt. 7:1](#) We can judge actions and fruit if it lines up with the Word of God, but not the intent of people's hearts. God only knows the intents and purposes of the heart and He can and does judge righteously based upon them.

25. **Now some of them from Jerusalem said, "Is this not He whom they seek to kill?"**

A. **Now some of them from Jerusalem said,**

1. **Jerusalem**- means *habitation of peace*

- a. Jerusalem has been everything but a habitation of peace since it was first founded until today, but it will be in the Millenium!
- b. This shows the plot to kill Jesus was localized in Jerusalem among the leaders there. Those who lived outside of Jerusalem knew nothing of the plot to kill Him.
- c. Jerusalem was the center of religion.

B. **Is this not He whom they seek to kill**

1. **seek**- Gr. **zeteo**

- a. You can either seek Jesus to receive life, or you seek to kill Jesus. There is no middle ground. Which ground do you stand on?

2. **kill**- Gr. **apokteino**

- a. Religion seeks to kill grace! Jesus is grace personified. [Titus 2:11](#) However, grace will kill religion, if you let it!

26. **But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ?**

A. **But look**

1. **look**- Gr. **ide**

B. **He speaks boldly,**

1. **boldly**- Gr. **parrhesia**

- a. Jesus was always bold in His teaching and testimony. He feared God alone. To fear God is to fear no one else!

C. and they say nothing to Him

1. **say-** Gr. **lego**

D. Do the rulers know indeed that this is truly the Christ

1. **rulers-** Gr. **archon**

2. **know-** Gr. **ginosko-** *to gain or acquire knowledge*

a. The thought here is that since the leaders had not arrested Jesus, maybe they had received new information and had changed their minds and thought He was indeed the Christ.

3. **truly-** Gr. **alethos**

4. **Christ-** Gr. **christos-** Anointed One

a. The true reason that they had not arrested Jesus yet was because it was not His time to die. Also, the leaders did not want to start a revolt among the people who believed in Jesus, by taking in Him publicly at this heavily attended feast.

b. *Anointed, the Greek translation of the Hebrew word rendered "Messiah", the official title of our Lord, occurring five hundred and fourteen times in the New Testament. It denotes that He was anointed or consecrated to His great redemptive work as Prophet, Priest, and King of his people. He is Jesus the Christ (Act 17:3; Act 18:5; Mat 22:42), the Anointed One. He is thus spoken of by Isaiah (Isa 61:1), and by Daniel (Dan 9:24-26), who styles Him "Messiah the Prince." - Easton Dictionary*

c. *Also called Messiah- (Heb. mashiah), in all the thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX. "Christos." It means anointed. Thus priests (Exo 28:41; Exo 40:15; Num 3:3), prophets (1Ki 19:16), and kings (1Sa 9:16; 1Sa 16:3; 2Sa 12:7) were anointed with oil, and so consecrated to their respective offices. The great Messiah is anointed "above his fellows" (Psa 45:7); i.e., he embraces in himself all the three offices. The Greek form "Messias" is only twice used in the New Testament, in Joh 1:41 and Joh 4:25 (R.V., "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice (Dan 9:25, Dan 9:26; R.V., "the anointed one"). - Easton Dictionary*

27. However, we know where this Man is from; but when the Christ comes, no one knows where He is from."

A. However,

B. we know where this Man is from,

1. **know-** Gr. **eido**

a. People assumed Jesus was born in Nazareth, but He was born in Bethlehem to fulfill [Mic. 5:2](#).

2. **Man-** Gr. **touton-** *this one*

C. but when the Christ comes,

1. **Christ-** Gr. **christos-** *Anointed One*

D. no one knows where He is from

1. **knows-** Gr. **ginosko-** *to gain knowledge of*

a. *The Rabbis taught from [Isa 53:8](#) that when the Messiah would be born He would hide Himself and that when He appeared, no man would know from whence He had come.*
- Dake Commentary

b. *This expectation that the origins of the Messiah must be shrouded in mystery contradicts [Mic 5:2](#), which predicts the Messiah's birth in Bethlehem (as cited in [Mat 2:1-8](#)).*
- Jewish New Testament Commentary

c. Just because someone proclaims they are an expert on the Bible and spouts off things does not mean they know what they are talking about. Here is such a case!

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.

A. The Jesus cried out,

1. **cried out-** Gr. **krazo**

a. I believe as Jesus was teaching, He received a word of knowledge about what the people were saying about Him and He stopped teaching and cried out in response to them. Crying out and teaching do not usually happen together!

B. as He taught in the temple,

1. **taught-** Gr. **didasko**

2. **temple-** Gr. **heiron**

a. There would have been a very large crowd present.

C. **saying-** Gr. **lego**

D. **You both know Me**

1. **know-** Gr. **eido**

a. This is speaking of His humanity, not of His divinity.

E. **and you know where I am from,**

1. **know-** Gr. **eido**

a. They knew He was from Nazareth in the Galilee region.

F. **and I have not come of Myself,**

1. **come-** Gr. **erchomai**

G. **but He who sent Me is true**

1. **sent-** Gr. **pempo**

2. **true-** Gr. **alethes**

a. Be careful, there are some "ministers" that are sent from one who is the liar. These are ministers of the devil.

H. **whom you do not know**

1. **know-** Gr. **eido**

a. It should be the goal of every true New Testament minister that the people who they minister to would come to know the One who sent them. It is sad that people can know a minister but not the One who sent them, because they misrepresent Him, or they only represent themselves.

b. There are some ministers that start out well, being sent by God, but then they twist things over time and misrepresent God and end up fleecing the sheep. Some have gotten a twisted view of God by following twisted ministers.

29. **But I know Him, for I am from Him, and He sent Me."**

A. **But I know Him,**

1. **know-** Gr. **eido**

a. Jesus knows the Father and will reveal Him to those whom He wills. [John 10:15](#), [Mat 11:27](#)

B. **for I am from Him,**

1. Speaking of His prior existence before creation. This speaks of His divinity.

C. **and He sent Me**

1. **sent-** Gr. **apostello**

- a. Sent as an apostle. Jesus was the apostle of God to represent Him to mankind. [Heb. 3:1](#)

30. Therefore, they sought to take Him; but no one laid a hand on Him, because His hour had not yet come.

A. Therefore they sought to take Him,

1. sought- Gr. **zeteo**

- a. The enemy wanted to get Jesus but could not. The enemy wants to get us, but he cannot!

2. take- Gr. **piazo**

B. but no one laid a hand on Him,

1. laid- Gr. **epiballo-** *to throw upon*

2. hand- Gr. **cheir**

C. because His hour had not yet come

1. hour- Gr. **hora**

2. come- Gr. **erchomai**

- a. The enemy could not touch Jesus because His hour had not yet come. Likewise, the enemy seeks to lay his hands on us believers, but He cannot. If we know our position and authority, we are immune to Him until we have finished our course and the hour of our departure from this life. The enemy of death will do its work in that hour but in doing so deliver us into the eternal presence of God and ultimate victory.

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?"

A. And many of the people believed in Him,

1. people- Gr. **ochlos-** *crowd*

2. believed- Gr. **pisteuo-** *to be persuaded*

B. and said

1. said- Gr. **lego**

C. When the Christ comes,

1. Christ- Gr. **Christos-** *the Anointed One*

2. comes- Gr. **erchomai**

D. will He do more signs than these which this Man has done

1. do- Gr. **poieo**

2. **signs**- Gr. **semeion**

a. The people believed based upon what they saw. This is not the highest or purest form of faith. Biblical faith comes by hearing and believing what is spoken. But this believing is better than not believing it at all. Jesus did say if you do not believe me, at least believe for my works [miracles] sake.

[John 10:38](#)

b. This shows Jesus did numerous signs and miracles in His ministry. [John 21:25](#)

3. **Man**- Gr. **houtos**- *this one*

4. **done**- Gr. **poieo**

32. The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him.

A. The Pharisees heard the crowd murmuring these things concerning Him,

1. **Pharisees**- means *seperated ones*

2. **heard**- Gr. **akouo**

3. **crowd**- Gr. **ochlos**

a. This is amazing! The Pharisees were only tuned in to hear what other people were saying instead of what Jesus was saying. They refused to hear what He said, or to believe in Him!

b. Religious people care more about what other people say, than what God has to say.

c. Have we done this or are we doing this? Are we listening to what other people say more than God? This shows a hardened heart towards God.

4. **murmuring**- Gr. **gogguzo**

a. To hear and understand what was being whispered they had to have really strained their ears to hear it. They tuned out what Jesus was saying loudly to tune in to what people were whispering!

B. and the Pharisees and the chief priests sent officers to take Him

1. **chief priests**- Gr. **archieus**

2. **officers**- Gr. **huperetes**- *under rowers, servants*

- a. They were too chicken to do it themselves. They hid in the background and sent servants to do their dirty work.
- b. These servants would listen to what Jesus spoke about and reported back that they were impressed by His words. They would say, no man has spoken like this man does! Everyone around the Pharisees and priests were listening to Jesus except them!

3. **take-** Gr. **piazo-** *catch, seize, apprehend, arrest*

33. Then Jesus said to them, "I shall be with you a little while longer, and then I go to Him who sent Me.

A. Then Jesus said to them,

1. **said-** Gr. **epo**

B. I shall be with you a little longer,

1. **little longer-** Gr. **mikros chronos-** *small time*

a. Jesus maximized His short time that He had on earth.

b. We all need to recognize that we are here for a very short time, and we should make the most of it. [Ps. 90:12](#),

[Eph. 5:16-17](#)

C. and then I go to Him who sent Me

1. **go-** Gr. **hupago-** *to go away*

2. **sent-** Gr. **pempo**

a. All believers are on assignment from the Lord, and we will all appear before Him. I want to have finished my assignment and hear, "Well done my good and faithful servant!" I do not want to hear, "Well, you are done!" and I really do not want to hear, "You are well done!"

34. You will seek Me and not find Me, and where I am you cannot come."

A. You will seek and not find Me,

1. **seek-** Gr. **zeteo**

a. This means they would physically seek to find Him when they discovered His grave was empty.

b. If we will seek Jesus spiritually with our heart, we will always find Him!

2. **find-** Gr. **heurisko**

- a. They would not find Him, because He had been resurrected and hidden from them.

B. and where I am you cannot come

1. come- Gr. **erchomai**

- a. They could not go as they were into heaven in an unregenerate state. They would have to be born again by faith in Him to go where He was.

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?"

A. Then the Jews said among themselves,

- 1. **Jews-** Gr. **loudaios**
- 2. **said-** Gr. **lego**

B. Where does He intend to go that we shall not find Him

- 1. **does-** Gr. **poieo**
- 2. **go-** Gr. **poreuomai**
- 3. **find-** Gr. **heurisko**

C. Does He intend to go to the Dispersion among the Greeks and teach the Greeks

1. Dispersion- Gr. **dispora**

- a. *To the Jews scattered among the Gentiles or living in distant parts of the earth. It is well known that at that time there were Jews dwelling in almost every land. There were multitudes in Egypt, in Asia Minor, in Greece, in Rome, etc., and in all these places they had synagogues.*

- Barnes Commentary

2. teach- Gr. **didasko**

3. Greeks- Gr. **Hellen**

- a. *The phrase "teach the Greeks" probably had reference to Jewish proselytes (i.e., Gentiles). John may have been citing this phrase with ironic force since the gospel eventually went to the Gentiles because of Jewish blindness and rejection of their Messiah. – MacArthur Commentary*
- b. Jesus did intend for the Gentiles be taught, but it would be through His Spirit filled believers, like you and me!

36. What is this thing that He said, 'You will seek Me and not find Me, and where I am you cannot come'?"

- A. What is this thing that He said,**
- B. You will seek Me and not find Me,**
- C. and where I am you cannot come**

1. People cannot stand being told they cannot do something!

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.

- A. On the last day,**
 - 1. **last day-** Gr. *eschatos hemera*
- B. that great day of the feast,**

1. **great day-** Gr. *meegas* [**day** is not in Greek-omit]

a. *To commemorate the miraculous provision of water in the wilderness, a procession of priests would draw water from the pool of Siloam and pour it out on the floor of the temple courtyard during each day of the feast. On the eighth day, the last day, the great day of the feast, however, the priests would return from the pool of Siloam with empty vessels, signifying that when the Israelites entered the Promised Land, water from the rock was no longer needed. The Feast of Tabernacles not only commemorated the past—it anticipated the future. As the priests symbolically poured out their empty vessels on the last day, the high priest would read [Isa 44:3](#) : "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." The picture was unmistakably clear. You see, "Siloam," the name of the pool from which the priests drew the water, means "Sent One"—just as Messiah would be the Sent One who would pour out His Spirit upon a thirsty people. It was at this climactic moment of the week-long celebration that a thirty-three-year-old Carpenter from Galilee stood up and broke the silence as He cried, "If any man thirst, let him come to Me. And out of his innermost being shall gush forth torrents of living water." The long-awaited Messiah had come to the people of Israel. And here, in their midst, He invited them to*

come to Him. If they had, they would have received rivers of water—not only water within but flowing forth from them in order that others might be served and refreshed. It is what is called the filling of the Spirit, the overflow of the Spirit, the coming upon of the Spirit, the baptism in the Spirit. The same is true today. If you're a believer, you have the Holy Spirit in you. But has the Holy Spirit come upon you? Is He overflowing from you? – Courson Commentary

2. feast- Gr. heorte

a. Feast of Tabernacles

C. Jesus stood and cried out,

1. **stood- Gr. histemi**

2. **cried out- Gr. krazo**

D. saying- Gr. lego

E. If anyone thirsts,

1. **thirsts- Gr. dipsao**

a. No water was poured on this day which left the people to recognize their need for water to quench their thirst. It was not going to come from a natural well, but a spiritual one.

F. let him come to Me and drink

1. **come- Gr. erchomai**

a. Many are trying to have spiritual experiences outside of faith in Jesus. This is deception! The Holy Spirit only manifests in and upon the name of Jesus!

b. Jesus and the Father are the ones who gave the Holy Spirit on the Day of Pentecost. [Luke 24:49](#)

2. **drink- Gr. pino**

a. Drink in the true Promised Land of Christ

38. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water."

A. He who believes in Me,

1. **believes- Gr. pisteuo**

a. The Spirit is only given to those who are born again by faith in Jesus. An unbeliever does not have the Holy Spirit- neither the indwelling Spirit nor the Baptism in the Holy Spirit.

[Rom. 8:9](#)

B. as the Scripture has said,

1. Scripture- Gr. **graphe**

2. said- Gr. **epo**

- a. Jesus stated that the **scripture** said this. If you look through the Old Testament, which was the only scriptures at the time, you cannot find this being said. Either Jesus was lying or misspoke in this instance. Neither is the case! You can find this in the Old Testament scripture, but it is found in type. Much of the Old Testament is type and shadow.
- b. Where can you find in the Old Testament to what Jesus was referring to here? You will find it in [Ezekiel 47:1-23](#).
- c. In this section of scripture, you see water flowing deep from under and up through the door of the temple turning into rivers of living water downstream. This is a type and shadow of today. Who is the temple of God now? We are! What is the door of our temple- our mouth! Deep below flows water up from our belly [our spirit] out of our mouth. If we keep praying in the Spirit, then the water turns into rivers of living water that brings life wherever it goes!
- d. *The public reading of Scripture at this feast included the one passage in the Prophets that emphasized this feast, [Zec 14:1-21](#), which was interpreted in conjunction with [Eze 47:1-23](#). Together these texts taught that rivers of living water would flow forth from the temple (in Jewish teaching, at the very center of the earth, from the foundation stone of the temple), bringing life to all the earth. The water-drawing ceremony ([Joh 7:37](#)) (originally meant to secure rain) pointed toward this hope. - Bible Background Commentary*

C. out of his heart will flow rivers of living water

1. heart- Gr. **koilia-** belly

- a. This speaks to the hidden man of the heart- our born-again spirit.

2. flow- Gr. **rheo**

3. rivers- Gr. **potamos**

- a. In John 4, Jesus referred to the new birth as a well of water in us springing up unto eternal life. [John 4:14](#) A well is for private use. Here we see Jesus refer to the subsequent

baptism in the Holy Spirit in which rivers flow out of us. Living rivers flowing out of us are for the benefit of others! The indwelling Holy Spirit at salvation blesses us. However, the baptism in the Holy Spirit is for the purpose of blessing and serving others.

4. living water- Gr. **zao hudor**

- a. This is spiritual in nature and speaks of the flow of the anointing of the Holy Spirit.

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.

A. But this He spoke concerning the Spirit,

1. spoke- Gr. **epo**

2. Spirit- Gr. **pneuma**

- a. *After Jesus died and rose from the dead, He said to His disciples, "Receive ye the Holy Ghost." He breathed on them, and they did indeed receive the Holy Ghost within them (Joh 20:22). But were they empowered? Were they like rivers of water? No. They were hiding in an upper room. Yes, they were Christians. Yes, they were born again. But they were still timid and unsure of what they should do. Then, forty days later, the Spirit came upon them on the Day of Pentecost, and three thousand were saved (Acts 2). There's a difference between the Spirit being in you, and the Spirit coming upon you, flowing from you. People say, "I received the Holy Spirit when I was saved." "Amen," I say. "You did. Like the disciples in John 20, when you opened your heart to Jesus Christ, the Holy Spirit took up residence within you. You have the Holy Spirit. My question is: Does the Holy Spirit have you?" "Go and wait in Jerusalem until the Holy Ghost comes upon you," Jesus said to His disciples (see Luk 24:49). "Then you shall receive power." The Greek word translated "power" is *dunamis*, from which we get the word "dynamite." Jesus promised dynamic power to enable them to be His witnesses as His Spirit not only satisfied them but also overflowed from them. – Courson Commentary*

b. This speaks of the baptism in the Holy Spirit not the indwelling Spirit at salvation. That water is seen as a well in you, springing up to eternal life. [John 4:14](#) The baptism in the Spirit is seen as rivers flowing from you! This is for the purpose to serve others.

B. whom those believing in Him would receive;

1. believing- Gr. **pisteuo**

a. Again the Holy Spirit is only given to those who have believed upon Jesus and have been born again.

2. received- Gr. **lambano**

C. for the Holy Spirit was not yet given,

1. Holy Spirit- Gr. **hagios pneuma**

2. given- not in Greek- omit

D. because Jesus was not yet glorified.

1. glorified- Gr. **doxazo**

a. Jesus had to first die on the cross for our sins, be buried, and then raised from the dead before the Holy Spirit could be given to us. There would need to be, the right environment for the Holy Spirit to dwell in us when He came. At salvation, our old man is replaced by the new man which is infused with the resurrection life of Christ and then the Holy Spirit has the proper environment to dwell and then fill us to the full in the baptism of the Holy Spirit.

b. Our old man died with Christ, and we were raised with Christ as the new man. No cross, no death of the old man. No resurrection, no rebirth of the new man. No new man, no proper environment for the Holy Spirit to dwell and flow in.

40. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet."

A. Therefore many from the crowd,

1. crowd- Gr. **ochlos**

B. when they heard this saying,

1. heard- Gr. **akouo**

2. saying- Gr. **logos-** *word*

a. Literally, when they heard the word... this is the definition of biblical faith! [Rom. 10:17](#)

C. said- Gr. **lego**

D. truly this is the prophet

1. prophet- Gr. **prophetes**

a. *The great prophet, or teacher, spoken of by Moses, [Deu 18:15](#), which they improperly distinguished from the Messiah, [Joh 7:41](#). Some no doubt knew that by the prophet, the Messiah was meant; but others seem to have thought that one of the ancient prophets should be raised from the dead, and precede the appearing of the Messiah.*

- Clarke Commentary

41. Others said, "This is the Christ." But some said, "Will the Christ come out of Galilee?"

A. Others said,

1. said- Gr. **lego**

B. This is the Christ

1. Christ- Gr. **Christos**

a. The prophet Moses prophesied about in [Deut. 18](#) is the one and same Messiah that was promised. Here they thought them to be separate individuals.

C. But some said,

1. said- Gr. **lego**

D. Will the Christ come out of Galilee

1. come out- Gr. **erchomai ek**

2. Galilee- means *circuit or circle*

a. *As the prophets had declared that the Messiah was to come from the tribe of Judah, and from the family of David, and should be born in the city of Bethlehem, these Jews, imagining that Christ had been born in Galilee, concluded that he could not be the Messiah. Had they examined the matter a little farther, they would have found that he had his birth exactly as the prophets had foretold; but, for want of this necessary examination, they continued in unbelief, and rejected the Lord that bought them.* -Clarke Commentary

42. Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?"

A. Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem,

1. **Scripture-** Gr. **graphe**

2. **comes-** Gr. **erchomai**

3. **seed-** Gr. **sperma**

a. Mary, the mother of Jesus, descended from David from his son, Nathan. Joseph, the adoptive stepfather of Jesus, descended from David from his son, Solomon.

4. **David-** means *well-beloved*

a. David was a type of Jesus. God said to Jesus- You are my beloved Son!

b. Indeed Jesus was born of the seed of David. [Jer 23:5](#)

5. **town-** Gr.

6. **Bethlehem-** means *house of bread*

a. The Bread of Life was born in the house of bread!

b. Indeed Jesus was born in Bethlehem.

B. where David was

1. David was called the son of Jesse the Bethlehemite. [1 Sam. 16:18](#)

43. So there was a division among the people because of Him.

A. division- Gr. **schisma-** *a division into parties, schism*

1. This is the fulfillment of what Jesus said concerning Himself. He had stated that He did not come to bring peace [the Greek word means *to bind together*] but create division among people who would disagree about who He was. [Luke 12:51](#)

B. people- Gr. **ochlos**

44. Now some of them wanted to take Him, but no one laid hands on Him.

A. Now some of them wanted to take Him,

1. **some**

a. Some said He was the Prophet that Moses foretold about. Some said He was the Christ. Some we see here wanted to kill Him! These groups still exist today!

2. **take-** Gr. **piaza-** *to seize*

B. but no one laid hands on Him

1. **laid-** Gr. **epiballo-** *to thrown upon*

2. **hands-** Gr. **cheir**

- a. As we saw earlier, it was not His hour, so no one could touch Him! When His hour came Jesus allowed Himself to be taken by men and crucified. Jesus was not murdered. He freely gave up His life.

45. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?"

A. Then the officers came to the chief priests and the Pharisees,

1. **officers-** Gr. **huperetes-** *under rowers, servants*

2. **came-** Gr. **erchomai**

- a. These officers had been listening to Jesus speak in the temple.

3. **chief priests-** Gr. **archieus**

4. **Pharisees-** means *separated*

B. who said to them,

1. **said-** Gr. **epo**

C. Why have you not brought Him

1. **brought-** Gr. **ago-** *to bring along by the force of another*

- a. The leaders were hiding behind these servants because they were afraid of the people. They did not want to come and take Jesus themselves.

46. The officers answered, "No man ever spoke like this Man!"

A. The officers answered,

1. **officers-** Gr. **huperetes**

2. **answered-** Gr. **apokrinomai**

B. No man ever spoke like this Man

1. **man-** Gr. **anthropos**

2. **spoke-** Gr. **laleo**

- a. They went to arrest Jesus, but Jesus words arrested them!
- b. Jesus spoke with authority and power. [Matt. 7:29](#)

47. Then the Pharisees answered them, "Are you also deceived?"

A. Then the Pharisees answered them,

1. **answered-** Gr. **apokrinomai**

B. Are you also deceived

1. **deceived-** Gr. **planao**

- a. They employ ridicule to bring peer pressure to bear.
- b. It is interesting that they were claiming that they had been deceived by the truth! Jesus is the Truth! They were upside down inside out.

48. Have any of the rulers or the Pharisees believed in Him?

A. rulers- Gr. archon

1. Many of the chief rulers believed upon Jesus but were afraid to admit it because they were afraid of the unbelieving Pharisees.

[John 12:42](#)

B. Pharisees- Gr. pharisaaios

1. The answer to this was yes! Nicodemus believed in Jesus, and he was a ruler of the people and a Pharisee. Joseph of Arimathea believed in Jesus, and he was also a Pharisee, and an influential man.

C. believed- Gr. pisteuo

1. Believed that He was sent by God. At this point the leaders did not know if Jesus claimed to be the Prophet that Moses referred to, or the Christ, or some other prophet sent by God.

49. But this crowd that does not know the law is accursed."

A. crowd- Gr. ochlos

1. This rabble. The common people were treated by the Pharisees with the most sovereign contempt: they were termed the people of the earth, and were not thought worthy to have a resurrection to eternal life.

B. know- Gr. ginosko- *to know by experience or by relationship*

1. These men did not know the Law by experience or by relationship because He stood right in front of them. The Law of Moses was a mere shadow of someone that casts that shadow. That was Jesus! Jesus is the embodiment of God's Law and He fulfilled it by His perfect life and death. [Col. 2:17](#)

C. law- Gr. nomos

1. There is an implication here that Jesus did not know the Law and broke it. i.e. healing on the Sabbath.

D. accursed- Gr. epikataratos- *accursed, execrable, exposed to divine vengeance, lying under God's curse*

1. Nowhere does it say that if you do not **know** the Law you are cursed. It says, if you do not **do** and **obey** all the commandments of the Law you are cursed! [Deut. 28:15](#) These rulers and Pharisees did not keep all of the Law. They were actually cursed and did not know it!

50. **Nicodemus (he who came to Jesus by night, being one of them) said to them,**

A. **Nicodemus**- means *ruler of the people*

1. It is humorous that they would state that no ruler or pharisee believed upon Jesus, and the one that did, stood right there while they said it!

B. **he who came to Jesus by night,**

1. **came**- Gr. **erchomai**

2. **night**- Gr. **nux**

a. For fear of being judged or condemned by his fellow leaders.

C. **being one of them**

1. one of them - a Pharisee
2. one of them - a ruler
3. one of them - a believer in Jesus

D. **said to them**

1. **said**- Gr. **lego**

51. **"Does our law judge a man before it hears him and knows what he is doing?"**

A. **law**- Gr. **nomos**

B. **judge**- Gr. **krino**

1. *The law required justice to be done and gave every man the right to claim a fair and impartial trial, [Lev 19:15-16](#); [Exo 23:1-2](#); [Deu 19:15](#), [Deu 19:18](#). Their condemnation of Jesus was a violation of every rule of right. He was not arraigned; he was not heard in self-defense, and not a single witness was adduced.*

- Barnes Commentary

C. **man**- Gr. **anthropos**

D. **hears**- Gr. **akouo**

E. **knows**- Gr. **ginosko**- *to know experientially or by relationship*

F. **doing**- Gr. **poieo**

52. **They answered and said to him, "Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee."**

A. **They answered and said to him,**

1. **answered-** Gr. **apokrinomai**
2. **said-** Gr. **epo**

B. **Are you also from Galilee**

1. **Galilee-** means *a circuit or circle*

- a. They were quick to turn on Nicodemus. That is why he came to Jesus by night in the first place!
- b. *Here is another expression of contempt. To be a Galilean was a term of the highest reproach.* – Barnes Commentary
- c. This is what they thought of Jesus - a country bumpkin!

C. **Search and look,**

1. **search-** Gr. **ereunao-** *examine*
2. **look-** Gr. **eido-** *know or see*

D. **for no prophet has arisen out of Galilee**

1. **prophet-** Gr. **prophetes**

- a. *The real ignorance lay with the arrogant Pharisees who did not carefully search out the facts as to where Jesus was born. While they accused the crowds of ignorance, they too were really as ignorant ([Joh 7:42](#)). Furthermore, the prophets Jonah and Nahum did come from Galilee.*
- MacArthur Commentary
- b. *Actually, the prophets Jonah, Hosea, Nahum, and perhaps Elijah, Elisha, and Amos were from Galilee or close to it.*
- Nelson's Commentary

2. **arisen-** Gr. **egeiro**

53. **And everyone went to his own house.**

A. **went-** Gr. **poreuomai-** *traveled*

B. **house-** Gr. **oikos-** *home*

1. This was once the Feast of Tabernacles had concluded.