

Prophetic Fall Feasts of The LORD

Nov. 6, 2019 Lesson #42 John 7:1-36

Jesus & The Feast of Tabernacles

John's Gospel is written to declare the Deity of Jesus Christ. He presents Jesus Christ as the SON OF GOD. His book concludes with the promise of Christ's return. John emphasized that Jesus not only fulfilled the OT prophecies, but He also fulfilled the types.

- John 1 Jesus is THE WORD. His origin is not traced to a manger, but the One who is Himself the origin, the Creator of this world. The Word became flesh and dwelt among us. Jesus was born of a woman, fully God and fully man.
- John 1 Jesus is the Lamb of God who takes away the sin of the world.
- John 1:51 Jesus is the Ladder from heaven to earth.
And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
- John 2:19-21 Jesus is the New Temple.
- John 3 Jesus is foreshadowed by the bronze serpent, lifted up by Moses in the wilderness.
John 3:14-15 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:¹⁵ That whosoever believeth in him should not perish but have eternal life.
Isa. 45:22 Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.
- John 4 He is the Messiah, healer of the sick on the Sabbath. [in Galilee]
- John 5 Jesus goes to Jerusalem for a feast. [heals paralytic on Sabbath]

Take Note: Some translations omit the end of John 5:3 and ALL of verse 4.

...waiting for the moving of the water. ⁴ For an angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

This event and the man's words in verse 7 make absolutely no sense if you omit the above verses! Something extraordinary was happening here that caused many to remain at this pool hoping for a cure.

John 5:7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steps down before me.

- ❖ Interesting: Jesus came to this man, spoke to him, healed him. John notes the paralytic had been ill for 38 years. Perhaps he saw in this a picture of his own Jewish nation that had wandered in the wilderness for 38 years. [Deut. 2:14]
- ❖ Spiritually speaking, Israel was a nation of impotent people, waiting hopelessly for something to happen.
- John 6 He is the true bread from heaven who gives eternal life to men.

Jesus is the fulfillment of EVERYTHING in the Old Testament which looks forward to the coming of the Messiah. The people must accept Him as John presents Him or they must reject Him as a fraud and a deceiver.

A Turning Point in John's Gospel: John 7

John 1-4, there is very little opposition to Jesus.

John 5: Jesus is accused and opposed by the Jewish religious leaders in Jerusalem, as a result of His healing of the paralytic on the Sabbath.

John 6: John records a large-scale departure on the part of would-be disciples of Jesus.

This takes place after the feeding of the 5,000 and Jesus' teaching on the "bread of life."

John 7: The opposition to Jesus becomes more intense and more broad-based.

- From now to the end of the public ministry John depicts a steadily deepening hostility.

John 7 & 8 John tells us about the arguments used by the enemies of Jesus.

John 7:1 - 8:59 is referred to as the "Tabernacles Discourse." It recounts Jesus' visit to Jerusalem for the feast of Tabernacles, the possibility of his arrest and debate as to whether he is the Messiah.

Consider: Though danger was in the air Jesus continued on His appointed path.

- He went up to the feast in due course, and there He gave the teaching that was appropriate to the occasion.

Background: The Feast of Tabernacles in John 7 [Background: Lev. 23:33-44; Num. 29]

- It was celebrated from Tishri 15-21.
- It looked back to Israel's journey through the wilderness and looked forward to the promised kingdom of Messiah.
- It was a feast of thanksgiving for the harvest.

The sacrifices during Tabernacles were numerous.

According to the details given in (Number 29:12-40) they were:

71 Bulls + 15 Rams + 105 Lambs + 8 Goats = 199 animals for Tabernacles

- Temple trumpets were blown each day.
- Each day the priests would carry water from the Pool of Siloam and pour it out from a golden vessel, reminding the Jews of the miraculous provision of water from the rock.
- There was the illumination of the inner court of the temple, where the light of the grand candelabra reminded them of the pillar of fire by night which had served as a guide through the desert [Num. 14:14].
- Everywhere in and around Jerusalem, in the street, the square, and even on the roofs of the houses, booths were erected. These leafy dwellings provided shelter for the pilgrims who came from every direction to attend this feast. But most of all they too were reminders of the wilderness-life of the ancestors [Lev. 23:43].

Consider: The feast was a jubilant time for the people, but it was a difficult time for Jesus, for it marked the beginning of open and militant opposition to Him and His ministry.

- ❖ Ever since He had healed the paralytic on the Sabbath day, Jesus had been targeted by the Jewish leaders who wanted to kill Him [John 7:1, 19-20, 25, 30, 32, 44]

John 7 has 3 time divisions: Before The Feast [1-10], Midst of the feast [11-36], The Last Day of the Feast [37-52].

The responses during each of those periods can be characterized by three words: Disbelief, Debate, and Division.

A. Jesus In Jerusalem Before The Feast - Disbelief - John 7:1-10

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

- John 7:1 is divided from the preceding one by a wide interval of time. The many miracles which our Lord wrought, while He "walked in Galilee," are passed over by John in comparative silence.
- Note: The events which occurred during the period April-October are summarized by John in one verse: 'And after these things Jesus was walking in Galilee, for he did not wish to go about in Judea because the Jews were seeking to kill him' [7:1].
- Matthew, Mark, and Luke give the detailed account of the happenings which belong to this half year of Christ's ministry. [Mark 7-9] Jesus was going about in Galilee.
- After the feeding of the 5,000 and the desertion of many of His "disciples," Jesus continued to go about Galilee, carrying on His itinerate preaching ministry.
- It was not yet time to make a bold entrance at Jerusalem. It was not wise to be traveling about Judea, for the Jews were intent on arresting Jesus and putting Him to death. Jesus spent this six-month time focusing much more on His disciples, while He maintained a low profile in Galilee.
- Jesus will make the journey to Jerusalem for the Feast of Tabernacles in the fall. It is about 80 miles to Jerusalem. [6-12 days to walk from Sea of Galilee]

He remained in Galilee, where He would be safer, but He could not remain in Galilee and also observe the feast. [Why?]

- He will make the final journey to Jerusalem 6 months later in the spring for Feast of Passover when He is crucified.
- So we are examining the final 6 months of His ministry.
- John leaps 6 months in time, taking us to the time of the Feast of Tabernacles.

² Now the feast of the Jews, the Feast of Booths, was near. 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. 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."

Take Note: Jerusalem would be crowded with pilgrims, [estimates 1 - 2 million]

- 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. By doing miracles during the feast, at the "official city," Jesus could muster a crowd, reveal Himself as Messiah, and overcome the enemy.

⁵ For not even His brothers were believing in Him. ⁶ So Jesus *said to them,

"My time is not yet here, but your time is always opportune." ⁷ The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil. ⁸ Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

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

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

Just what "time" is it that has not yet fully arrived? Opinion: Jesus means that it is not "yet" His "time" to make His triumphal entry into Jerusalem, where He will momentarily be welcomed as the Messiah, and soon thereafter rejected as the "King of the Jews."

After Jesus' brothers depart for Jerusalem, Jesus went to Jerusalem "under cover," so as not to call attention to Himself. Jesus will go up to Jerusalem to pave the way for His final visit to Jerusalem, not many months away, when He will be crucified on a cross at Calvary.

Take Note: The desperate hardness and unbelief of human nature. His own people, "the Jews sought to kill Him." But it was even worse that "His brethren did not believe."

Why do so many people dislike the Gospel? 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.

B. In the Midst of the Feast: Debate - John 7:11-36

Note: This public debate about the Lord Jesus involved 3 different groups of people.

❖ The Jewish leaders, "the Jews," who lived in Jerusalem and were attached to the temple ministry. This would include the Pharisees, the chief priests and 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 people," [John 7:12, 20, 31-32] 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. Note John 7:20: "the people" were amazed that anybody would want to kill Jesus! They did not realize Jesus was considered a lawbreaker by the "officials."

❖ The third group were the Jews who resided in Jerusalem [John 7:25].

They, of course, would have likely sided with the religious leaders.

Take Note: The Debate which began before Jesus even arrived at the city centered on His character [John 7:11-13].

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

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

❖ The religious leaders "kept seeking" Jesus.

❖ The crowd kept arguing whether He was a good man or a deceiver.

- ❖ Labeling Jesus as a deceiver is like charging him with being a false prophet who should be put to death for leading Israel astray in her relationship with God [Deut. 13:1-11]. Hence John notes the threats against his life [7:1,19, 25; 8:37, 40], which culminate in an actual attempt to kill him by stoning [8:59].

Jesus Appears at the Feast of Tabernacles: The Reaction of the Crowd [John 7:14-31]

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

This is a bold and courageous move.

- ❖ Jesus knows the Jews are seeking to kill Him.
- ❖ For the past six months, He has kept away from Judea to avoid arrest, or worse.
- ❖ Now, suddenly, Jesus appears in Jerusalem, boldly teaching in the temple! It is incredible.

Take Note: When Jesus began to teach openly in the temple [John 7:14-19], the debate shifted to His doctrine. Character and doctrine go together.

It would be foolish to trust the teachings of a liar!

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

- ❖ The Jews were amazed at what He taught because He did not have any credentials from their approved rabbinical schools.
- ❖ Since He lacked this "proper accreditation," His enemies said that His teachings were nothing but private opinions and not worth much.
- ❖ They cannot understand how One who has not been educated by them has such a keen understanding of the Scriptures. They stand in awe of the One whom they choose to reject as their Messiah.
- ❖ It has often been said that Jesus taught with authority, while the scribes and Pharisees taught from authorities, quoting all the famous rabbis.

We are reminded of the words of the Jews regarding Peter and John in Acts 4:13-14:

When they saw the boldness of Peter and John, and discovered that they were uneducated and ordinary men, they were amazed and recognized these men had been with Jesus.

And because they saw the man who had been healed standing with them, they had nothing to say against this.

The Conflict Intensifies at the Feast of Tabernacles

Jesus has clearly revealed his identity, causing deep offense to both the opponents [5:16-18] and his own disciples [6:66]. Now He increases the controversy by revealing himself yet more clearly. The central motif in John 7 and 8 is Jesus' role as a prophet and as someone much more than a prophet. He is the dispenser of living water [7:38], the light of the world [8:12], and he is the I AM [8:58]. As his claims become clearer the rift between himself and the Jewish leaders grows.

John 7:16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me. His doctrine came from the Father. He had already made it clear that He and the Father were one in the works that He performed [John 5:17] and in the judgment that He executed [John 5:30]. Now He claimed that His teachings also came from the Father, and He would make that astounding claim again [John 8:26]

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].

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."

The rabbinic teachers trace their teaching back to Moses himself, so Jesus turns from defending himself to attacking their claim to Moses.

John 7:19 Did not Moses give you the law, and yet none of you keep the law?

Why go ye about to kill me? [as a law breaker, when you break the law yourselves]

- ❖ Moses was a faithful teacher who passed on what he received from God, not caring for his own glory but for the glory of the one who sent him. The issue is not with Moses and the law, it is with the opponents who do not keep the law (v. 19).
- ❖ Jesus' charge that they are not keeping the law turns up the heat of the debate.

Jesus brings two pieces of evidence to show they fail to keep the law.

1. They Desire To Kill Him [Jn 5:18; 7:1]. Jesus could be referring to a violation of the sixth commandment [Ex 20:13], but something much more profound is going on.

If Jesus is a false prophet, he deserves to die according to the law [Deut. 13:5].

But Jesus is actually the one of whom Moses wrote in the law [Jn 1:45; 5:46].

So their desire to put Jesus to death shows they violate their own law because the law itself witnesses to Jesus.

Take Note: Jesus is addressing the whole crowd but speaking primarily to his opponents.

Most of the crowd would be citizens of Jerusalem or pilgrims present for the feast.

- ❖ The Jerusalemites are aware of the authorities' desire to kill Jesus.

John 7:25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

- ❖ So only the out-of-towners would not know anything of the controversy surrounding Jesus. Some of these pilgrims respond, saying,

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

Take Note: The context is the debate about the source of Jesus' teaching.

- The charge of being a false teacher would put one in league with the devil.

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

➤ Jesus responds by calling attention to His healing of the paralytic on the Sabbath.

John 5:16-18 Now because Jesus was doing these things on the Sabbath, the Jewish authorities began persecuting him. So Jesus told them, "My Father is working until now, and I too am working." For this reason the Jewish authorities were trying even harder to kill him, because not only was he breaking the Sabbath, but he was also calling God his own Father, thus making himself equal with God.

Their actions are completely inconsistent and blatantly hypocritical. Do they accuse Jesus of breaking the Sabbath by healing the paralytic? Jesus begins by bringing forth a second piece of evidence that shows they do not keep the law.

2. According to the law a male child is to be circumcised on the eighth day after birth, but what happens if the eighth day is a sabbath? Circumcision takes precedence over the sabbath. "They may perform on the Sabbath all things that are needful for circumcision: excision, tearing, sucking [the wound], and putting thereon a bandage and cumin." Thus, in order to keep the law regarding circumcision they must do what is not otherwise lawful on the sabbath.

If they can justify themselves for making one member of the child's body "right" before God on the Sabbath, why do the Jewish leaders condemn Jesus for making a man's entire body well on the Sabbath? There is, indeed, a double standard. Judgment should be made on the basis of substance and not merely on appearances.

The citizens of Jerusalem respond to the teaching of Jesus in the temple. John 7:25

"Isn't this the one whom the Jewish leaders are seeking to kill?"

What is He doing here, teaching publicly in the temple? Why is He still alive?

How can it be that the One marked for death has not had a hand laid on Him?"

John 7:26-27 But, lo, he speaks boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? However, we know where this man is from; but whenever the Christ may come, no one knows where He is from."

- ❖ Defend their conclusion with logic:
- ❖ 1. Nobody knows where the Christ comes from.
- ❖ 2. We know where Jesus of Nazareth came from.

Conclusion: Jesus cannot be the Messiah. He is disqualified.

Once again, the people could not see the truth because they were blinded by what they thought were dependable facts.

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.

This was a serious accusation to make against an orthodox Jew, for the Jews prided themselves in knowing the true God, the God of Israel.

²⁹ I know Him, because I am from Him, and He sent Me."

He was once again claiming to be God! He was sent to earth by the Father.

This means that He existed before He was born on the earth.

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

³⁰ So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come. ³¹ But many of the crowd believed in Him; and they were saying, "When the Christ comes, He will not perform more signs than those which this man has, will He?"

³³ Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. ³⁴ Ye shall seek me and shall not find me: and where I am, thither ye cannot come.

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 7:35-36 Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?

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

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:

John 7:34 "where I am, there ye cannot come"

John 14:3 "that where I am, there ye may be also."

It seems all the crucial elements are falling in place for Jesus' final visit to Jerusalem in about 6 months when He will be rejected, arrested and put to death on the cross.

1. Jesus has gone to Jerusalem to seal His doom, set in motion the events which will take Him to the cross.
2. By John 5, the religious leaders have committed themselves to killing Jesus.
3. John 6: Many of the Galilean crowds desert Jesus when He clarifies the object of His mission.
4. John 7: Rejection is widespread. His brothers urge Him to publicly make Himself known in Jerusalem, the place where many are already determined to kill Him.
5. The pilgrims write Jesus off as a demon-possessed mental case.
6. The citizens of Jerusalem not only reject Him, but will try to seize Him.
7. Any among the crowd who do believe are afraid to even mention His name.

It is all a matter of time. All of the elements are falling into place.

Jesus has made the necessary preparations for His own death.

- He is sovereign and in control. His life will not be taken from Him; He will lay it down, just as He will take it up again.
- He will not be instructed or misled by His family. He will not be silenced by the Jews.

He will not stay away from Jerusalem, even though those who will kill Him lay in wait for Him there. He Will Not Die Before His Time.