John 7:1

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Chapter 7

Introduction:

1. Expository preaching through John is not to fill up the calendar but to learn about our Lord.
2. We want to learn about His glory and greatness as the Son of God and the Messiah of Israel.
3. C. We want to believe on Him to a greater and more personal degree for more assurance of life.
4. D. We want to learn the historical details God thought sufficiently valuable to be in the Bible.
5. E. We want to see man's depravity so that we will more fully appreciate and praise salvation.
6. F. We want to see His wisdom in dealing with friends, evangelistic opportunities, and enemies.

Outline:

1-9 Unbelieving brothers of Jesus

10-18 Jesus at the Feast of Tabernacles

19-24 He rebuked the Jews for hypocrisy (5:16)

25-31 Jews confused about the origin of Jesus

32-36 Jews confused about the destination of Jesus

37-39 Prophecy of the gift of the Holy Ghost

40-44 Division among the people about Jesus

45-53 Division among the rulers about Jesus

THE UNBELIEVING BROTHERS OF JESUS (1-9)

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

After these things.

A. The events of John 6 from traveling the Sea of Galilee to losing many disciples.
B. Those events were in very early spring before the spring Passover feast (Jn 6:4).
C. The feast of tabernacles was in the fall in our months of September or October.

Jesus walked in Galilee.

A. He traveled the territory around the Sea of Galilee, visiting several of its cities.
    1. Galilee was the north section of Palestine, 1500 square miles with 240 cities.
    2. Nazareth was a city of Galilee about 20 mi. southwest of the Sea of Galilee.

3. Jesus had grown up in Nazareth of Galilee after the age of two (Matt 2:23).
4. He was called Jesus of Nazareth to identify Him from others named Joshua

B. B. If you neglect or reject this King, like Lady Wisdom, He will leave you alone.
C. He did not hide or neglect His work in any way – He *walked* and worked there!
D. If we cannot do what we should in a place, there is likely a place where we can.

For he would not walk in Jewry.

A. This is the only occurrence of *Jewry* in the Bible, primarily Judea of the Jews.
B. He stayed His distance from Judea and Jerusalem, for they wanted to kill Him.
   1. This murderous intent was due to His healing the impotent man (Jn 5:16-18).
   2. From a practical side, Galilee was the backwoods and separated by Samaria.
   3. The real movers and shakers, politically and religiously, were in Jerusalem.
   4. He did not fear those rabid murderers, but He was prudent to bide His time.
   5. Paul fled Damascus in a basket over a wall when in danger (II Co 11:32-33).

Because the Jews sought to kill him.

A. Jesus came to die, and He knew His Father's business during His life (Lu 2:49).
B. But He knew the danger in Jerusalem until it was the right time (Luke 9:51).
C. The Jews of Jerusalem hated Him and wanted to kill Him for two simple facts.
   1. He had healed the impotent man on their precious Sabbath (John 5:16-18).
   2. He had declared His equality with God His Father for their further chagrin.
D. We can learn here that it is not cowardice or sin to avoid unnecessary danger.
   1. He later instructed His apostles to practice this in evangelism (Matt 10:23).
   2. Consider how William Tyndale did his work on the continent until betrayed.

2 Now the Jews' feast of tabernacles was at hand.

Now the Jews' feast

A. The Jews had three main feasts for the men of Israel to attend (Ex 23:14,17).
B. Passover came first (our March/April) to commemorate the exodus from Egypt.
C. Weeks, or Firstfruits, or Pentecost came second (May) to give thanks for wheat.
D. Tabernacles, or Booths, or Ingatherings, was third (Sep/Oct) for end of harvest.
E. For more about the feasts of Israel.
F. For introduction to the Jews' *Hanukkah*.
G. The Feast of Tabernacles was Jewish, which helps us avoid the errors of others.
   1. The feast ended when Jewish ceremonies ended (John 4:20-24; Heb 9:10).
   2. If you are not a Jew, then you should not waste your time with Jewish feasts.
   3. Obsession by some today about Jewish feasts is distracting folly (Heb 13:9).

Of tabernacles was at hand.

A. Tabernacles, or Booths, or Ingatherings, was third (Sep/Oct) for end of harvest.
B. They lived in booths seven days to recall the exodus from Egypt (Le 23:39-44).
C. This is the feast that had fallen into neglect until Ezra preached it (Ne 8:13-18).
D. Ezra's preaching.

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

His brethren therefore said unto him.

A. Who are these *brethren?* Cultural? National? Spiritual? or biological brothers?
    1. These are biological brothers of Jesus Christ our Lord – children of Mary.
    2. Roman Catholics err saying Mary was a perpetual virgin (Mat 1:25; Lu 2:7).
    3. While other versions corrupt Matthew 1:23, we will stick with *firstborn* son!
    4. Joseph and Mary being godly spouses, they had frequent sex (I Cor 7:3-5).
    5. Jesus had at least four brothers and three sisters by Mary (Matt 13:53-58).
    6. If God intends cousin, He says cousin, not brother or nephew (Lu 1:36,58).
    7. Jesus' biological father, David, defined siblings clearly (Ps 69:8-9; Lu 7:5).
    8. 8.For more about this Marian heresy.
B. While considering the brothers (and sisters) of Jesus, consider the relationships.
    1. Jesus was firstborn Son. He was the older brother, the heir, the leader, etc.
    2. But after 20 or 30 years of observing Him, they still did not believe on Him.
    3. Though Messiah in all observable evidence, they rejected their older brother.
    4. Though He knew them intimately in detail, He never used it against them.
C. What did His brethren say to Him? And why? For a difference is here exposed.
    1. They challenged or dared Him to go to the feast in Judea to expose Himself.
    2. They had a line of reasoning that follows that was due to disbelief of Him.
    3. We learn in context His brothers did not believe He was God's Son (Jn 7:5).
    4. Their urging Him, who should have known better, was calloused and cruel.
D. Observe their unbelief in Him as shortly stated (7:10) by several aspects of it.
    1. They presumed to have the ability to instruct Him Who was their Creator!
    2. They showed great disregard for His life by the danger in Judea (John 11:8).
    3. They may have hoped Jewish leadership would have discovered His flaws.
    4. They may have hoped to get rid of Him out of their coasts in Judea ().
    5. They implied His lack of care for Judean followers and their encouragement.
    6. They implied He was not like honest or great men to allow public scrutiny.
    7. They could not recognize His humility or wisdom and had none themselves.

8. They skeptically spoke of His miracles as whether they could take scrutiny.
9. They did not perceive in Jesus anything beyond their own carnal worldview.
10. They saw the potential for personal gain if He obtained notoriety in Judea.

Depart hence, and go into Judaea.

A. Though obvious He chose to stay in Galilee and likely why, they opposed Him.
B. They wanted Him to return to Judea and Jerusalem where Jews could kill Him.
C. We do not know enough to rightly know their ignorance or malice in the matter.
D. They had two reasons to urge Him – encourage disciples and expand audience.

That thy disciples also may see the works that thou doest.

A. The ellipsis *there* provides the sense, as Jesus had disciples in Galilee as well.
B. Since many in Judea believed on Him, He could do His miracles for them also.
C. We do not know enough to judge them for ignorance or malice in the matter.
D. They, like pompous types today, did not appreciate His intent (Mat 8:4; 16:20).

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.

For there is no man that doeth any thing in secret.

A. Here comes their carnal reasoning – in ignorance or malice – to get Him to go.
B. For a hermeneutics lesson, consider the relative force of this absolute statement.
    1. The statement is that absolutely no one does any act in secret from others.
    2. The intent is that no public man seeking followers hides his deeds in private.
    3. Even with the next qualifying clause, public men still have private lives.
C. They challenged Him – if thou art Israel's Messiah, then show thyself to Israel.
    1. From a practical side, Galilee was the backwoods and separated by Samaria.
    2. The real movers and shakers, politically and religiously, were in Jerusalem.

And he himself seeketh to be known openly.

A. Here is the qualifying phrase to give the proper sense for the first clause above.
B. Our Lord's public ministry for a couple years by now had proven this of Him.

If thou do these things, shew thyself to the world.

A. If you have a divine mandate from God as you say, then broaden your ministry.
B. If your miracles are by the power of God, then let many others examine them.
C. Notice here how the word *world* is used in a very restricted sense to the Jews.
    1. They did not suggest He go to Egypt or Phoenicia to convert hated Gentiles.
    2. They did not suggest He do His miracles on a reservation in 2017 America.

3. Their goal was to get Him to go to Jerusalem to celebrate a Jewish feast.
4. Therefore, the *world* they intended was the majority of the Jewish nation, including its leaders – Pharisees, Sadducees, scribes, priests, lawyers, etc.

D. Assemblies are not to show ourselves or speak of Christ's honor for ourselves.

5 For neither did his brethren believe in him.

For neither did his brethren.

A. These are His biological and physical brothers through Mary as shown above.
   1. While John 6 hearers might be excused for not knowing Him well, these did.
   2. What a privilege these sons of Abraham had to know the Messiah firsthand!
   3. Yet He was seen as a stranger to them and an alien in His family (Ps 69:8-9).

B. B. Let this be a lesson that no matter how clear the lesson, grace is still necessary.
   1. Total depravity and the gift of faith are clearly evident here by His brothers.
   2. The blindness is like resurrection or ascension blindness (Lu 16:31; Jn 6:62).
   3. Even if Timothy obeyed well, God must give repentance (II Tim 2:24-26).
   4. The Bible says not one, including Jesus' brothers (Ps 14:2-3; Rom 3:10-11).
   5. External advantages do not produce faith but by the grace and power of God.
   6. For more about total depravity.

C. Family opposition is part of the call of Christ and cost of discipleship of Jesus.
   1. Our Lord promised a sword to divide among families (Matthew 10:34-37).
   2. He taught to count the cost of losing family to be a disciple (Luke 14:25-33).
   3. What a shame our Lord had to defend Himself from His younger brothers!
   4. It reminds us of righteous men opposed by siblings – Abel, Joseph, David.
   5. Jesus also prophesied of how brothers would betray brothers (Matt 10:21).

Believe in him.

A. The unbelief that Jesus met with throughout His ministry proves total depravity.
B. While John 6 hearers might be excused for not knowing Him well, these did.
C. There was sufficient evidence to believe on Him as Israel's Messiah from God.
   1. Did they never ask or explore His personal differences with Joseph or Mary?
   2. Did they not know their Bibles and prophecies there (one dated) about Him?
   3. Did they not know the message of John the Baptist clearly identifying Him?
   4. Did they not recognize the power behind His miracles that all others knew?
   5. Did they not hear Him speak in ways that they could only marvel about?
   6. Did they not recognize the perfect life that was different from all others?

D. Let none take comfort in saved parents or siblings, for DNA did not help them.

E. Blood does not save, as John wrote (John 1:13), except His blood (Gal 3:16,29

F. F. Our Lord's real family is those who believe and obey (Luke 8:19-21; 11:28).

6 Then Jesus said unto them, My time is not yet come: but your time is alway ready.

Then Jesus said unto them.

A. Jesus answered two points – the presence of the feast and to manifest Himself.
   1. What a shame our Lord had to defend Himself from His younger brothers!
   2. It reminds us of righteous men opposed by siblings – Abel, Joseph, David.

B. Observe that Jesus spoke gently and mildly to those insinuating weak character.
   1. We do not have to respond in kind to those that are disrespectful (Prov 26:4)
   2. To be like Christ, let us return good for evil when possible (Rom 12:17-21).

C. The interpretative issue here is whether Jesus spoke redemptively or practically.
   1. We have a strong bias to look for spiritual depth in all exchanges regardless.We passionately want every spiritual gram of truth the Spirit will give us.
   2. wo facts are very practical – why He was in Galilee; He did go after them.
   3. If the world and its hatred is applied to the Jerusalem Jews, all is quite clear

D. In what part of your life do you resist or linger against the clear word of Christ?

My time is not yet come.

A. We tend to make every word of Jesus spiritual or redemptive, but it may not be.
   1. Some say it must be time for death, for that was in sight at times (Lu 9:51).
   2. Others say it is His manifestation to the world, but what changed in an hour?
   3. We rightly divide from similar statements about death (Jn 7:30; 8:20; 12:23).
   4. We have already learned in this chapter the practical danger from Jews (7:1).

B. Why can this not simply be His practical reason for not traveling with them?

C. Why can this not simply be that He was not yet ready to leave for the feast?
   1. He always was about business, and He may have had other duties in Galilee.
   2. Some believe harmonizing the gospels that He ordained the 70 at this point.
   3. He was not at this time ready for a large public display traveling in Judea.
   4. Traveling with His brothers, unbelieving cruel, would have been foolish.
   5. Therefore, He took precautions to go up privately without fanfare (Jn 7:10).
   6. He accepted a large and noisy entrance to Jerusalem later (John 12:12-18).
   7. This can rather simply be His desire to arrive nearer the middle of the feast.
   8. Pharisees viewed this large crowd a proper use of the word *world* (12:19).

D. When we make it thus practical, we can still see a broader sense of the future.
   1. We understand that He was not yet ready for full exposure to their hatred.
   2. We understand that the most important time – His crucifixion – was future.

E. Let us always remember that our Lord's timing for any event is infinitely better.
    1. This is especially true (if there is a difference) of His intervention in things.
    2. But this is also true from our very limited perspective of all things practical.

But your time is always ready.

A. Consider the interpretive issue – how did He use *time* about Himself and them.
    1. By speaking of their time, there was no redemptive or spiritual quality at all.
    2. If we allow time for both Him and them to be the same, then it is practical.
    3. They had no obligation for His Father's business, so they were free to go.
B. He said to them, You have no conflict with the world, so you can go anytime.
    1. There is no reason for you to contrive a proper private entrance to Jerusalem.
    2. You can go freely without regard for the danger or fulfilling a purpose there.
C. Those that are occupied with duty are not nearly as free as those that are not so.
    1. Those that truly serve Christ and others are not masters of their own time.
    2. The bondage of duty or business is far better than the freedom of idleness.

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

The world cannot hate you.

A. What *world* is under consideration? It is the same world used by His brothers.
    1. They intended the larger part of the nation including leaders (see 7:4 above).
    2. He spoke not of the Gentile world or sinful world of mankind, but the Jews.
    3. The many wicked Jews you call the *world* have no antagonism toward you.
B. They were of the same ilk as the Jews in Judea, and the world loves its own.
C. Worldly persons that God cannot love are the very ones the world cannot hate!
D. Measure yourself, for if you are loved by the world, then you are hated by God.

But me it hateth.

A. But the Jews in Judea and Jerusalem hate me without a cause even unto death.
B. The leaders there, that operate only by carnal ambitions, are entirely against me.
C. This reveals the most absurd and profane character of man – hatred of Christ.
    1. Not only did they neglect and slight Him, but they despised and reviled Him.
    2. Jesus Christ, when present Himself or by proper preaching, provokes hatred.
    3. What is there in Him to cause such rebellious despite? Nothing! It is in man!

Because I testify of it, that the works thereof are evil.

A. He had not preached to the Gentiles of His generation or any other generation.
B. But He had most definitely defied and exposed the hypocrisy of Jewish leaders.

C. Real preaching is naming sins, naming judgment, naming names. No problem!

D. The worldly truly hates the truth for it exposes and condemns their wickedness.
   1. They will not come to the light or get near it, for these reasons (Jn 3:19-20).
   2. They would rather worship an insect or invent baboon mothers (Ro 1:18-23).
   3. They celebrate prophets' death for tormenting them with truth (Rev 11:10).

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

Go ye up unto this feast.

A. You want me to go to it, and I will when I am ready, but you can go to it now.

B. They would attend the feast, but He encouraged them to go then, without Him.
   1. They would have made a foolish stir among the wrong people about Him.
   2. He was the opposite of a self-promoter, as prophesied (Is 42:2; Matt 12:19).

C. What a terrible thing to have the Lord of glory tell you to go alone without Him.
   1. Moses was wise and gave a good example of demanding God's presence.
   2. Israel was foolish and rebellious to attempt Canaan without God with them.

D. It is no advantage to be the first in any religious service but rather to be fittest.

I go not up yet unto this feast.

A. The only circumstance that changed was His ability to go secretly without them.

B. There was no prophetic or redemptive change that led to Him finally traveling.

C. We have already learned in this chapter of the practical danger involved (7:1).

D. He is still far removed from crucifixion, and He will return to Galilee (11:7).

For my time is not yet full come.

A. There is no need to make these words more than … *I am not quite ready to go.*

B. He left minutes, hours, or days after they left, explaining His full time arriving!

C. We assume words like this are spiritual or redemptive, but they can be practical.

D. We have already learned in this chapter of the practical danger involved (7:1).

9 When he had said these words unto them, he abode still in Galilee.

When he had said these words unto them.

A. He avoided going with them by saying He was not ready and staying at home.

B. We can tell from the following verse that He followed up not far behind them.

He abode still in Galilee.

A. He did not want to travel with them, unbelievers and dangerous, going to Judea.

B. As the next verse explains, He waited for them to travel and then He did also.

JESUS AT THE FEAST OF TABERNACLES (10-18)

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

But when his brethren were gone up.

A. John informed us opening the chapter that Jews in Judea wanted to kill Jesus.
B. They used the healing of the impotent man and His response as cause (5:16-18).
C. Jesus told His unbelieving brothers to go without Him to avoid a foolish scene.

Then went he also up unto the feast.

A. Jesus showed obedience to God's revealed will by attending the required feast.
    1. He was born and raised under the Law of Moses, and He kept it (Gal 4:4).
    2. He always pleased His Father, including distant church services (John 8:29).
    3. Notice carefully that He Himself fulfilled a rule He taught men (John 7:17).
B. The Jews had three main feasts for the men of Israel to attend (Ex 23:14,17).
    1. Passover came first (March/April) to commemorate the exodus from Egypt.
    2. Weeks, or Firstfruits, or Pentecost was second (May) for thanks for wheat.
    3. Tabernacles, or Booths, or Ingatherings, was third (Sep/Oct) at harvest end.
    4. They lived in booths seven days to recall exodus from Egypt (Le 23:39-44).
    5. This is the feast that fell into neglect until Ezra preached it (Neh 8:13-18).
C. The Feast of Tabernacles was Jewish, which helps us avoid the errors of others.
    1. The feast ended when Jewish ceremonies ended (John 4:20-24; Heb 9:10).
    2. If you are not a Jew, then you should not waste your time with Jewish feasts.
    3. Obsession by some today about Jewish feasts is distracting folly (Heb 13:9).
D. For more about the feasts of Israel.
E. For introduction to the Jews' *Hanukkah*.

Not openly, but as it were in secret.

A. Our Lord's wisdom had prudence in that Jesus knew it was not time to be bold.
    1. His unbelieving brothers would have made a big scene of it (John 7:3-5).
    2. He knew it was not His time, so He waited until the right time (John 7:6-8).
    3. When the time was right, He went boldly and openly (Mark 10:32; 11:1-11).
B. Jesus showed us that mercy is greater than sacrifice in such things (Mat 12:1-8).
    1. It is not zeal that takes unnecessary risks in gospel duties – it is stupid folly.
    2. This can apply to speaking the truth in public, evangelizing in private, etc.

11 Then the Jews sought him at the feast, and said, Where is he?

Then the Jews sought him at the feast.

A. The Jews knew of our Lord's obedience to Moses' Law and would be present.
B. Their evil intents had not abated, though six months likely passed (Jn 5:16-18).

And said, Where is he?

A. We assume these were the Jewish leaders for willingness to be public (Jn 7:13).
B. No wonder our Lord did not go with His brothers. Love His wisdom (Jn 7:1-9)!

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.

And there was much murmuring among the people concerning him.

A. Not only did His enemies expect His appearance (7:11), but also the populace.
B. Men will disagree about Jesus Christ and His religion – get used to it; expect it.
    1. If you worry about what men think, you will hurt your soul with slavish fear.
    2. If evangelistic failures discourage, then you forget this rule and experience.
    3. Consider that the most conservative today argue about Lordship salvation!
C. This chapter begins John's three statements of division (Jn 7:43; 9:16; 10:19).
D. Do not be surprised or discouraged by the sword in your family (Mat 10:34-37).

For some said, He is a good man.

A. They had seen His miracles and heard His preaching and found nothing wrong.
B. However, our Lord Jesus Christ was and is far, far more than just a good man.
C. Remember that when on trial for His life, even great efforts could find no fault!

Others said, Nay; but he deceiveth the people.

A. Then there were those that considered Him some Jewish gypsy teaching heresy.
B. This would have been an easy conclusion for those trusting religious leaders.

13 Howbeit no man spake openly of him for fear of the Jews.

Howbeit no man spake openly of him.

A. Though there were many that believed in Galilee and Judea, they were prudent.
B. Then there were those that feared losing their place in the synagogue (Jn 9:22).
C. How much do you love the Lord Jesus? Will you speak of Him in safe settings?
D. Would you be willing to lose your life by claiming Him as Lord and Saviour?

For fear of the Jews.

A. Solomon warned in the wisdom of God – fear of man brings a snare (Pr 29:25).
    1. How important is it to be accepted by men? Get over it as soon as possible!

2. What do you fear? Making fun of you? Get excited! Dance (Matt 5:10-12)!
3. What do you fear? Persecution? It proves heaven (Phil 1:28; II Thes 1:3-6)!
4. What do you fear? Losing friends? That is real discipleship (Matt 10:34-37)!
5. I thank God that ministers are warned strongly (Is 51:7,12; Jer 1:8,17; Ezek 2:6-7; 3:8-9; Matt 10:26; Luke 12:4-5; I Tim 4:12; II Tim 1:7; Titus 2:15)!
6. Proverb 29:25 commentary.

B. Due to vehement hatred, violence, and persecution, Jews caved (Jn 12:42-43).
   1. But notice – their weakness was loving the praise of men over that of God.
   2. Forget man's praise – it is worthless or dangerous, ignorant or treacherous.
   3. Others came to Jesus or did things for Him anyway (John 3:2; 7:50; 19:38).

C. But Paul did have appreciation for many Jews that did not fear (Heb 10:32-39).

D. Where, when, why are you afraid to own the Person of the Lord Jesus Christ?
   1. If you speak of God once in a while, you are nothing, most Americans do so.
   2. The name of Jesus Christ sets apart from Muslims, JWs, Jews, Hindus, etc.

E. Where, when, why are you afraid to own the doctrine of the Lord Jesus Christ?
   1. While only fools broadcast our faith everywhere, we should not be ashamed.
   2. We need not apologize for what the Lord has shown us and not shown them.

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

Now about the midst of the feast.

A. This is not when He hit Jerusalem, but rather when He taught in the temple.

B. He would have been there for the whole feast, just as Moses' Law required.

Jesus went up into the temple, and taught.

A. Though we are not told what He preached, His theme was the kingdom of God.

B. Though He could have occupied Himself in countless things, He taught instead.

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

And the Jews marvelled, saying.

A. **Marvel**. To be filled with wonder or astonishment; to be struck with surprise.

B. Marvel does not mean conviction or conversion. Their testimony is by unbelief.

C. It is depravity that can marvel at miracles and knowledge and yet not believe!

How knoweth this man letters.

A. They did not mean alphabet, spelling, reading, writing – but the Old Testament.
   1. Jesus did not give demonstrations of handwriting, spelling, or even reading.
   2. Jesus preached the scriptures with authority and simplicity not heard before.

3. The issue was exceptional doctrinal truth and wisdom (Mat 7:28-29; 13:54).
4. Jesus referred to the scriptures by a single letter and mark – *a jot and tittle.*
5. The Jews taught their children the scriptures at home (Deut 4:9-10; 6:6-8; 11:18-20; Ps 34:11; 78:1-6; Pr 22:6; Joel 1:1-3; Isaiah 38:19; II Tim 3:15).

B. At 12 years of age, He answered and asked questions of doctors (Luke 2:46-47).

Having never learned.

A. Jesus did not have the formal education – seminary training – of Jewish doctors.

B. Jesus did not have the formal education – seminary training – of Jewish doctors.
1. He had not attended their religious schools or been taught by their doctors.
2. Compare how the Jews marveled at uneducated Galileans (Acts 4:13).

C. Young men, Jesus Christ gave you an example and instruction of true greatness.
1. Learn everything you can about Elihu and his wisdom (Job 32:6-10,21-22).
2. For more about Elihu.
3. For more about Elihu.
4. Meditate and obey God's words like David did for wisdom (Ps 119:98-100).
5. Purpose holiness in your heart no matter the cost and be bold (Da 1:8,18-20).
6. Young men – pray like David (Ps 119:18); pray like Solomon (I Kgs 3:7-9); be filled with the Spirit (Acts 6:8-15; I Cor 2:6-16; Eph 1:17-10; II Tim 1:7); and walk with Jesus like the apostles (Acts 4:13).
7. Take heed how you hear any preaching sent your way (Lu 8:18; II Tim 2:2).
8. Spiritual qualifications here.

D. You do not need the seminary (or cemetery) training of ignorant theologians.
1. Consider that 95% of them, even the Reformers, corrupt baptism three ways.
2. Seminaries by design create priestcraft against the integrity of God's words.
3. These schools corrupt the inspired and preserved words of the English Bible.
4. By lower and higher textual criticism, learning two profitless alphabets, etc.
5. Consider Ahaziah's Age.
6. Consider one-word arguments.

E. None of this is to be understood as rejecting all human learning and Bible study.
1. Jesus was an exception along with the apostles, receiving direct inspiration.
2. Timothy was to study the word of God diligently (I Tim 4:13-16; II Ti 2:15).
3. No man can read, write, speak publicly, use history, etc. without learning.
4. There is a very real need for teachers, even for future ministers (II Tim 2:2).
5. Importance of teachers.
6. Importance of study tools.
7. Importance of study tools.

8. Importance of teachers and books … preached November, 1985; not yet in e-format.

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

Jesus answered them, and said.

A. Jesus knew their thoughts and/or words and answered their objection to Him.
B. In their minds, since He had not been taught, then He had invented His doctrine.
C. Thus our website provides no evidence of authors, authority, credentials, etc.

My doctrine is not mine.

A. Jesus did not invent His doctrine, and He declared it to the murmuring hearers.
    1. His doctrine was clearly His by commitment and conviction, but not origin.
    2. This is a hard accusation to refute if men blame us for our strange doctrine.
B. Read how Paul certified that his doctrine was Christ's, not his (Gal 1:11-24).
C. Our doctrine is not ours, for it is as much God's by virtue of inspired scripture.

But his that sent me.

A. God commissioned Jesus as His Son to preach His doctrine and truth to men.
B. Jesus had declared this fact to the Jews (John 3:11,31; 5:19-23,30; 6:38-40).
C. Jesus would declare this fact again (John 8:28; 12:49-50; 14:10; 17:8,14).

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.

If any man will do his will.

A. How were the Jews to confirm and verify that His doctrine was truly God's?
    1. They did not know scripture well themselves, and their teachers denied Him.
    2. This should be a moot point with His miracles, but devils can fake miracles.
    3. Jesus gave a great axiom of truth for them to know His doctrine was true.
B. God's will, clearly revealed in the Bible, is crucial for blessing and knowledge.
    1. Natural man needs great assistance to learn truth, which requires obedience.
    2. God has offered truth in creation, providence, conscience, etc. Obey it all!
    3. God mocks idolaters that violate simple logic of divine power (Is 44:9-20).
    4. God has offered truth that you cannot refute in the Bible. Obey it perfectly!
    5. If we disobey offered truth, He will take it away (Luke 8:18; II Thes 2:9-12).
    6. For example, the first and crucial rule of *Bible Economics* is … Obey God.
    7. *Bible Economics* detail.
C. God honors obedience, but He will punish the disobedient, often with blindness.
    1. Natural man, knowing truth but sinning, is rewired for insanity (Ro 1:18-32).

2. Hypocrisy in Israel brought God's marvelous work of blindness (Is 29:9-16).
3. The Lord's parable of the sower included giving or taking truth (Luke 8:18).
4. God sends strong delusion to believe lies for rejecting truth (II Thes 2:9-12).

D. D. Fulfilling God's righteous priorities will bring His great blessings (Is 58:8-14).
1. The fear of the Lord is essential as the beginning of wisdom (Pr 1:7; 9:10).
2. Fear of man brings a snare (like these Jews) and hinders learning (Pr 29:25).
3. As Paul showed, God will not reveal truth to carnal Christians (I Cor 3:1-2).
4. Those who delight in God and hearing His word will be taught (Neh 8:1-12).
5. God blesses those who delight in Him and tremble (Jer 9:23-24; Is 66:1-2).
6. Peter explained some things are rejected and others sought (I Peter 2:1-3).
7. God wants to reveal truth to His children – all they need do is obey truth!
8. When we seek the Lord with our whole heart, we will find Him (Jer 29:13).

E. E. It is crucial for any Christian and any church to righteously keep God's
1. Carnality has two enemies of truth – a worldly mindset and divine judgment!
2. Disobedience sets a horrible precedent and haughty arrogance against truth.
3. Sin does not stay dormant in one area – it greedily seeks more (He 3:12-13).

He shall know of the doctrine.

A. It is the path of the just that shines more and more to the perfect day (Pr 4:18).
1. A man must obey truth already revealed before God will grant more truth.
2. Therefore, a just man will be led along by God's light as he follows in it.
3. Fools want to see everything clearly before they commit to what is known.

B. God will bless righteous men with revelation and truth (Psalm 25:4-5,8-14).
1. God sent the great apostle Peter to Cornelius for his obedience (Acts 10:1-6).
2. David knew more than the ancients by keeping God's precepts (Ps 119:100).
3. Daniel knew that it took turning from iniquities to learn truth (Daniel 9:13).
4. Elihu explained the need of obedience for learning the truth (Job 36:10-12).
5. Solomon taught severe judgment for disobedience to truth (Pr 21:16; 29:1).
6. Jesus taught that taking Christ's yoke will bring His learning (Matt 11:29).

C. Spiritual qualifications for truth

Whether it be of God, or whether I speak of myself.

A. Confirmation from God, which is a wonderful blessing, comes from obedience.
B. Doctrine is confirmed not by the miracles but by self-examination of one's life!
C. Doctrine is confirmed not only by Bible study but by obedience to known truth.
D. Testing doctrine first receives it with a ready mind … or look out (Acts 17:11)!

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.

He that speaketh of himself seeketh his own glory.

A. Here is another rule by which the Jews might know His doctrine was from God.
    1. The rule of human conduct was taught by Solomon of faithful men (Pr 20:6).
    2. Men that promote themselves may be rejected for this rule of evil character.
    3. The only praise you should ever receive must come from others (Pr 27:2).
    4. Paul made it clear to Corinth that they had forced him to boast of himself.
B. The doctrine of Jesus was evidently from God, for He referred to Him so much.
C. The Bible is a unique book; its writers wrote more to their shame than honor.
D. Ordinary ministers must do it also by exalting God's glory and Jesus crucified.
E. E. This rule condemns Arminianism, since it glorifies man over God and Christ.
F. There is key practical wisdom here that leaves some gracious and others odious.
    1. Graciousness is never talking about your life, yourself, or your knowledge.
    2. Wise men (women must be much more) have few words (Prov 17:27-28).
    3. Those that never add anything verbally have an equal, opposite problem.
    4. Men with real wisdom will have to be primed to obtain it (Pr 18:4; 20:5).

But he that seeketh his glory that sent him, the same is true.

A. Contrary to the evil above, men that exalt their king are faithful ambassadors.
B. Jesus continually pleased God and sought His glory at all times, proving truth.

And no unrighteousness is in him.

A. The general rule of character and conduct here applies perfectly to Jesus Christ.
B. He was righteous in all aspects of His person and doctrine – glorifying God.

JESUS REBUKED THE JEWS FOR HYPOCRISY FROM 5:16 (19-24)

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

Did not Moses give you the law.

A. This is a very fundamental and obvious question to engage them in reasoning.
B. It was called the Law of Moses repeatedly, for God gave it to Israel by Moses.

And yet none of you keepeth the law.

A. Jesus admitted Moses' Law, but He charged them all for breaking Moses' Law.
    1. He knew, and they knew, that they broke Moses' Law for asses and so forth.
    2. He explained in what is next that their desire to kill Him was against Moses.
    3. He then also explained that circumcision was a violation of Moses' Sabbath.

4. Elsewhere He explained that the priests profane the Sabbath (Matt 12:1-8).
5. Elsewhere He explained they would honor an ass over it (Lu 14:1-6; 13:15).

B. Breaking the Sabbath could surely result in capital punishment (Num 15:32-36).
C. The principle of mercy was known; David and priests used it (Pr 21:3; Hos 6:6).
D. D. Appreciate the directness of arguments set forth by our gentle and meek Lord!

Why go ye about to kill me?

A. They wanted to kill Him for healing the impotent man months ago (Jn 5:16-18).
B. He knew their desires, plans, and reasons for asking about Him at the feast.
C. C. They did not have a legal reason for it, if they gave Him the mercy they used.
D. Which is greater, He asked. The sixth or fourth commandments. Beautiful!

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

The people answered and said.

A. These ignorant and insolent rebels could not take truth, so they blasted away.
B. Rather than bring scriptural or logical arguments, they resorted to reviling Him.

Thou hast a devil.

A. While they deny wanting to kill Jesus, they speak of Him as devil possessed!
B. Their questions did not deserve gentle or kind answers, for they were devilish.

Who goeth about to kill thee.

A. While the common people may not have directly sought death, they knew of it.
B. Rather than allow Him to explain or prove His accusation, they denied Him.
C. They tried to hide the evil and wicked cruelty by denying it foolishly (7:25).

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

Jesus answered and said unto them.

A. Our Lord continued after the hearers with truth and an opportunity to be saved.
B. Since they were to blind and stubborn to see His first argument, He added more.

I have done one work.

A. Jesus knew their hatred and murderous intent came from before (John 5:16-18).
B. He shortly taught that He had made a man whole – the impotent man (Jn 5:23).

And ye all marvel.

A. They did not marvel at the power of God but rather at violation of the Sabbath.
B. Their marvel was not submissive appreciation but rather resentful criticism.

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.

Moses therefore gave unto you circumcision.

A. Moses codified the laws of circumcision, as it was part of the Law Jesus kept.
B. Jesus here drew a conclusion from the nature of the Law of Sabbath inferiority.
C. Jesus also drew a conclusion that Moses inherited circumcision for Israel.

Not because it is of Moses, but of the fathers.

A. Moses did not start circumcision; it began with Abraham (Gen 17:9-14,23-27).
B. Paul made great use of this timing to condemn Gentile exclusion (Rom 4:9-12).

And ye on the sabbath day circumcise a man.

A. The Jews would go about the significant business of surgery on the Sabbath!
B. If a boy were born eight days before a Sabbath, they would circumcise the boy.
C. C. The Jews had chosen one commandment over another in their legal priorities.
D. They would break the great Sabbath command rather than adjust 8 to 7 or 9!

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?

If a man on the sabbath day receive circumcision.

A. Confronting them for legal priorities, Jesus identified cutting on the Sabbath.
B. The Jews had chosen one commandment over another in their legal priorities.
C. If a boy were born eight days before a Sabbath, they would circumcise the boy.

That the law of Moses should not be broken.

A. They would violate the Sabbath in this regard to keep another duty of the Law.
B. B. The Jews had chosen one commandment over another in their legal priorities.

Are ye angry at me.

A. He did not ask if they were angry at Him, for they were most certainly angry.
B. Where is your consistency for being angry at me when I work on the Sabbath?
C. He exposed their hypocrisy, ignorance, and hatred for condemning Him.

Because I have made a man every whit whole on the sabbath day.

A. You work on the Sabbath to cut a man – I worked to heal a man completely.
B. You break the Sabbath to remove an infant's foreskin, but I fully healed a man.
C. This is powerful logic and righteous ethics to condemn the Jews for bigotry.
D. D. They knew, and He charged elsewhere, they broke the Sabbath for ass thirst.

24 Judge not according to the appearance, but judge righteous judgment.

Judge not according to the appearance.

A. Jesus not only exonerated Himself against the Jews, He also taught us wisdom.

B. This is an important axiom of religion that Jesus Christ taught in His doctrine.
   1. Most only perceive, analyze, judge what is apparent, implied, or superficial.
   2. The case here condemned healing on the Sabbath while condoning cutting.
   3. Only a few men in the world are wise to ignore mere appearances (Eccl 8:1).
   4. Serious Christians sacrifice diversions to fervently pursue wisdom (Pr 18:1).
   5. Proverbs Commentary.

C. Wise men are not moved by appearances – they analyze the nature of a case.
   1. David ate the shewbread in spite of the apparent violation of Moses' Law.
   2. Hezekiah broke Passover rules to observe it quickly without sanctification.
   3. But picking up sticks, Moses smiting a rock, and Uzzah did not fare well.
   4. Jesus proved *de facto* government to deny appearance of sympathy to Rome.
   5. The Sermon on the Mount crushes the apparent righteousness of Pharisees.
   6. Bad things happen to Christians, but like Job, judgment should be careful.
   7. A libertarian restricted government appears good but is morally bankrupt.
   8. Talking to one side of a relationship is but one side of a coin – turn it over!
   9. Political voting for principle is by appearance, missing the role of prudence.
   10. Divorce and remarriage looks beyond two example cases of Jesus and Paul.
   11. Business association with evil is allowed for we cannot go out of the world.
   12. The principle of *mercy* is not readily apparent but weightier than sacrifice.
   13. The principle of *materiality* measures apparent violations by significance.
   14. The principle of *intent* sees past the letter of a law to its design and purpose.
   15. The principle of *specificity* over general laws e.g. sabbath (here), killing, etc.
   16. The principle of *acceptance* allows appeal to laws that can protect saints.
   17. The principle of *suffering* does not relieve our responsibility to authority.
   18. The principle of *offence* means that we will compromise our rights to please.
   19. The principle of *tempting* does not presume on God when options available.
   20. Consider also the wisdom of dealing with fools, rebelling against authority, priorities of the word of God, both severity and tenderness, self-defense, double standard, property rights applied to servants, etc.
   21. Consider apparent contradictions like killing and/or lying by circumstances.

D. Christian Ethics *(incl. links)*.

E. Who Is as the Wise Man?

But judge righteous judgment.

A. Opposite apparent, implied, superficial conclusions, righteous judgment is true.
B. Righteous judgment – the kind that pleases God – analyzes the nature of a case.
C. See all the examples and two links above to appreciate the breadth of wisdom.
D. While the axiom of this verse condemned the Jews, it also teaches us wisdom.

JEWS CONFUSED ABOUT THE ORIGIN OF JESUS (25-31)

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

Then said some of them of Jerusalem.

A. Jews in Jerusalem were more aware of the murderous intentions of their rulers.
B. Those in the religious backwater of Galilee were not as privy to their designs.

Is not this he, whom they seek to kill.

A. They recognized Jesus of Nazareth as the man their rulers were seeking to kill.
B. Here He was, midway through the feast, preaching boldly in the Jews' temple.

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

But, lo, he speaketh boldly.

A. Here He was, midway through the feast, preaching boldly in the Jews' temple.
B. Note the divine approval He claimed and the critical content of His teaching.

And they say nothing unto him.

A. There was no obvious opposition to Him yet, but there would be efforts shortly.
B. He accused them of violating Moses' Law; something should have happened.

Do the rulers know indeed that this is the very Christ.

A. A foolish and hasty conclusion is that the rulers may have changed opinion.
B. They will show their hearts in this and following chapters – hatred of Jesus.
C. His secret entry to Jerusalem and delayed preaching may have surprised them.

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

Howbeit we know this man whence he is.

A. If the rulers were convinced Jesus was the Christ, these Jews had reason not to.
B. The key to fully grasp this verse is to understand options for the word *whence.*
    1. **Whence.** II. Relative or conjunctive uses. From which place; from or out of which. From which source or origin (as a product); from which cause (as a result); from which fact or circumstance (as an inference).

2. Therefore, it may mean location, like birth or residence (Matt 12:44; Jn 3:8; 4:11; 6:5; Acts 14:26; Phil 3:20; Heb 11:15,19; James 4:1; Rev 2:5; 7:13).
3. Or it may mean cause, source, origin, reason, or existence (Matt 13:27,54; 15:33; 21:25; Luke 20:4-7; John 1:48; 2:9).

C. We choose the latter definition for reasons in the context and John's use of it.
1. The Jews knew the place of Messiah's birth (Mic 5:2; Matt 2:1,5-6; Jn 7:42).
2. The Jews also knew the hometown of Jesus (Matt 26:71; Mk 1:24; Jn 1:45).
3. Therefore, the Jews referred to Messiah's origin or source, not a birthplace.
4. Jesus answered regarding origin, not birth or residence (John 7:28-29; 8:14).
5. There are similar such uses regarding Jesus by this writer (Jn 9:29-30; 19:9).
6. The Jews despised Jesus for his family (Matt 13:53-58; Mark 6:2; Jn 6:42).

D. We choose to ignore the presumed tradition of the Jews of a second appearing.
1. Some commentators take this approach to limit the Jews to His natural life.
2. The idea uses Isaiah 53:8 to mean He would be hidden away and reappear.

But when Christ cometh, no man knoweth whence he is.

A. The Jews knew the place of Messiah's birth (Micah 5:2; Matt 2:1,5-6; Jn 7:42).
B. But He had an extraordinary origin as well (Ps 110:4; Isaiah 7:14; Micah 5:2).
C. See the two options above about *whence* and why it is cause, origin, or source.
D. We choose to ignore the presumed tradition of the Jews of a second appearing.
1. Some commentators take this approach to limit the words to His natural life.
2. The idea uses Isaiah 53:8 to mean He would be hidden away and reappear.
3. Because they were ignorant of the virgin birth, they missed Jesus' origin.
4. Because they were ignorant of the incarnation, they missed His two natures.
5. Because they presumed about Nazareth, they missed Bethlehem of Judea.
6. Because they presumed too much of Joseph, they missed God as His Father.
7. The Jews despised Jesus for his family (Matt 13:53-58; Mark 6:2; Jn 6:42).
8. Therefore they hated Jesus, but the real reason was not knowing God (7:28)!

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.

Then cried Jesus in the temple as he taught, saying.

A. Jesus heard the terrible confusion about His identity, and He responded loudly.
B. There is a time to cry; Isaiah 58:1-2 describes the gospel trumpet of preachers.

Ye both know me, and ye know whence I am.

A. There are several options of interpretation here followed by the commentators.

1. Jesus formed two questions to them about His origin (many commentators).
2. Jesus agreed with the Jews that they did know His legal and natural origin.
3. Jesus condemned them for having sufficient evidence to rightly know Him.
4. Jesus condemned them for knowing that He was more than just a Nazarene.
5. Jesus used irony to mock them for thinking they knew Him sufficiently.

B. Jesus did not agree with them from 7:27, but declared they knew He was more.
1. There were those that believed on Him earlier that did not believe (2:23-25).
2. Nicodemus visited Jesus by night and confessed His divine evidence (3:2).
3. The carnal seekers of John 6 knew He should be king in unbelief (6:2,15).

C. Jesus did not agree with them from 7:27, but declared they knew He was more.
1. Jesus passed over the first half of 7:27 to declare they knew more of Him.
2. They knew He possessed power, character, and doctrine above a Nazarene.

And I am not come of myself.

A. He had declared it of His doctrine (7:17); now He declared it of His ministry.
B. Jesus was not a self-appointed prophet or imposter of the Christ in any way.
C. As Paul wrote later, He had not taken the office of priest on Himself (Heb 5:4).

But he that sent me is true.

A. The divine evidence that has been shown upon me and through me is sufficient.
B. The doctrine that I preach, which I received of Him (7:17), is fully true.
C. He bore witness of me, but you do not believe Him, so you do not believe me.

Whom ye know not.

A. Jesus had declared these very facts to similar Jerusalem Jews (John 7:32-42).
B. Knowing the Son is to know the Father; knowing the Father is to know the Son.
C. C. Jesus preached boldly; He is the ultimate pattern – declaring them unbelievers.

29 But I know him: for I am from him, and he hath sent me.

But I know him.

A. Oh yes! Jesus knew His Father more intimately than we can even imagine.
B. The Father knew Jesus just as well, for the fullness of God was with Him.

For I am from him.

A. He had declared before that He came down from heaven in Galilee (John 6:38).
B. He had a divine commission from God to be the Savior of His people (Is 9:6-7).

And he hath sent me.

A. Jesus had a divine mandate and mission far above being merely Joseph's son.
B. He was the Leader and Commander come to rule God's kingdom of heaven.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

Then they sought to take him.

A. They show their true colors by rabidly wanting to take Him bodily to kill Him.
B. As long as you speak in generalities, today's Christians will accommodate you.
C. But when you get specific and make claims of the Bible, they will despise you.

But no man laid hands on him.

A. No one could touch Him before the time, because God's timing rules all men.
B. No one can touch you without His approval (Matt 10:16-37; Psalm 105:13-15).
C. What of storms? Paul had to preach in Rome; he mocked storms (Ac 27:20-36)!

Because his hour was not yet come.

A. God operates by His timetable, and there is no human will or effort to alter it.
B. Jesus had a precise time to die, and nothing would alter that divine timing.
C. There was a 70-week prophecy, and it would not be altered by mere Jews.

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?

And many of the people believed on him.

A. We have read of others that believed on Jesus that were not true believers.
B. We will read about more of these false believers in John's pages yet to come.
C. At the very best, the following statement of faith is very obscure and weak.

And said, When Christ cometh.

A. Did they say Jesus was Christ, mocking any future Christ doing more miracles?
B. Or did they say they saw Jesus only a good man but not truly Israel's Messiah?
C. Or did they believe Jesus a good man but were not sure if He were the Christ?
D. Were these the same speakers as those in context denied Him as Christ (7:27)?
E. Or were these country Jews that knew of His miracles done back in Galilee?

Will he do more miracles than these which this man hath done.

A. The common Jews had received John Baptist, who did no miracles (Jn 10:41).
B. The Jews had a Biblical basis to presume miracles by Christ (Isaiah 35:5-6).
C. Jesus had sent word to John about miracles similarly worded (Matthew 11:4).
D. Jesus appealed to miracles to prove God was with and in Him (John 10:37-38).

E. We believe Christ's and His apostles' miracles were for 40 years (Mic 7:14-16).

F. For end of apostolic gifts/miracles.

JEWS CONFUSED ABOUT THE DESTINATION OF JESUS (32-36)

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

The Pharisees heard that the people murmured such things concerning him.

A. Jesus' arrival and preaching midway through the feast was known by the Jews.

B. A major concern to most religious leaders is the loss of popularity or support.

C. Pilate perceived the Jews' envy; Paul will have to deal with the Jews' envy.

And the Pharisees and the chief priests sent officers to take him.

A. These officers will not make much progress, as we will learn (John 7:45-49).

B. Religious bigots use the civil arm to do their dirty work legally (inquisition).

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

Then said Jesus unto them.

A. When you read of Jesus speaking, remember He knows the end outcome first!

B. Jesus exasperated the Jews by His next remarks, which He knew and intended.

C. The objects of His remarks include both the officers sent and Jews around Him.

Yet a little while am I with you.

A. Jesus knew He had six months or so to live among the Jews before His death.
   1. *Feast of Tabernacles* (Sep/Oct) is six months before *Passover* (Mar/Apr).
   2. Three Passovers have already occurred in John's history (Jn 2:13; 5:1; 6:4).
   3. John 5:1 is obscure, but it can be reconciled with John 4:35 to be Passover.

B. His time with them was short (John 12:35-36; 13:1-3,33; 16:5,16-22; 17:11-13).

C. He would keep His Father's business, which was dying, rising, and ascending.

And then I go unto him that sent me.

A. Jesus knew His destination (John 12:35-36; 13:1-3,33; 16:5,16-22; 17:11-13).

B. He knew the joy set before Him, and it ruled His life (Ps 16:8-11; Heb 12:1-3).

C. We know all the details of His resurrection and ascension. Hallelujah!

D. For much about His ascension.

E. For more about His ascension.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

Ye shall seek me.

A. The Jews needed a Messiah later, when the Romans came to destroy them.
B. But when they so much needed a Deliverer and Redeemer, there was not one.

And shall not find me.

A. Imposter Christs and false prophets appeared in the end (Mat 24:4-5,11,23-25).
B. He disappeared as far as the Jews could tell, for even His body was not found.

And where I am, thither ye cannot come.

A. Compare John 13:33, where He used similar language to His own apostles.
B. We are on earth, and Jesus is in heaven at the right hand of God far above us.
C. Note the use of verb tenses here for the prospective position of Him in heaven.

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?

Then said the Jews among themselves.

A. As is common in this gospel, the Jews did not understand His spiritual words.
B. Jesus knew at all times when His spiritual speech would be perceived naturally.

Whither will he go, that we shall not find him.

A. Where in the world could He possible go where we cannot easily find Him.
B. We have missionaries going everywhere, so how can He escape us (Mat 23:15).

Will he go unto the dispersed among the Gentiles, and teach the Gentiles.

A. In an effort to exegete His doctrine, they imagined Him going to other nations.
B. Rather than trying to correct the branches of false doctrine, cut the tree down!
C. The error was missing His spiritual intent. Forget anything about the dispersion.
D. Charismatics and Futurists (among many others) err by a literal hermeneutic.

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?

What manner of saying is this that he said.

A. They realized a possibility that His speech and doctrine might be above them.
B. We know exactly what He meant by this saying and most other sayings as well.

Ye shall seek me, and shall not find me.

A. This is a personal condemnation – they would seek, but they would not find.
B. Remember, unbelievers similar to these Jews wanted to make Him king (6:15).

And where I am, thither ye cannot come.

A. These poor blind, stubborn men never came close to comprehending His words.

B. Heaven will never be seen by those that deserve hell fire. Reader, what of thee?

PROPHECY OF THE GIFT OF THE HOLY GHOST (37-39)

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.

In the last day, that great day of the feast.

A. Jesus had not spoken until the middle of the feast (7:14)), now He concluded it.

B. This feast of the Jews usually began with a Sabbath and ended with a Sabbath.
   1. This meant that no servile work could be done, making it a relaxing holiday.
   2. Remember, they had lived in booths for the previous seven days of the feast.
   3. The seven-day feast had an eighth when they moved home (Lev 23:33-44).
   4. The combination of returning to their beds and a Sabbath made it special.

C. The Jews may have had some traditions attached to this day in Christ's time.
   1. Commentators love to report such historical information as if it has value.
   2. Jesus did not appeal to tradition for his use of *water* but rather to scripture.

Jesus stood and cried, saying.

A. Appreciate His bold and aggressive posture and action to preach God's gospel.
   1. He did not sit passively like a Hindu guru or Hollywood movies depict Him.
   2. Though He traveled secretly to Jerusalem, He preached boldly (Jn 7:10,28).
   3. He fulfilled Bible preaching (Pr 1:20; 8:1; Is 40:1-8; 58:1; Jer 2:2; Jn 1:23).
   4. He had essential news; He appealed to scripture (7:38); He taught spiritually.
   5. He did not entertain with jokes, appeal to men, or preach a prosperity gospel.
   6. But He not lift up His voice (Matt 12:19)? In self-promotion for miracles!

B. This should be the posture and action of any man of God following his Captain.
   1. If Bible punishments and rewards are true, then it is the only way to preach.
   2. The danger is so great and the blessings so rich, preachers must be bold in it.
   3. They never know if it is the last time to exhort and warn one or all present.

C. A preaching service.

D. About Paul's instant preaching.

E. About Paul's rude preaching.

F. About the prophets of God.

If any man thirst.

A. The *thirst* and *drink* metaphors here are the Spirit by John's explanation (7:39).

B. What does it mean to *thirst?* You know *thirst* naturally; we want it spiritually.

1. **Thirst**. The uneasy or painful sensation caused by want of drink. To have a longing, craving, or strong desire. To desire vehemently; to long for.
2. Spiritual thirst is the dry, empty, life of vanity and vexation without God.
3. David panted for God like deer pant for water (Ps 42:1; 63:1; 84:2; 143:6).
4. Jesus described hungering and thirsting after righteousness (Matt 5:6).

C. What does it mean to not *thirst?* It means His glorious gospel is nothing to you.
1. There is no craving or vehement desire in you for God's presence or power.
2. Because you are satisfied with a life of soap bubbles, His prophecy is boring.
3. This transcendent, world changing prophecy and its fulfillment go over you.

D. A born again child of God will thirst, for God has changed him with a new man.

E. If you do not thirst, there are only two reasons – you are a reprobate or carnal.
1. The world by the devil's influence and man's emptiness try to satisfy thirst.
2. Watch their dysfunctional lives and the great ends they go to for fulfillment.

F. There is a famine and drought that leaves most Christians thirsty (Am 8:11-13).
1. With their candlestick gone, churches emphasize music and entertainment.
2. They fill the spiritual void with programs, personalities, and participation.

Let him come unto me, and drink.

A. We learned what it is to come to Christ by His detailed explanation in John 6.
1. It is to believe on Jesus Christ with true repentance and life-changing faith.
2. A mere profession of faith, baptism, and singing in church proves nothing.

B. The explanation of coming to Christ is given by a synonym in the next verse.
1. When we compare the fulfillment, it is faith with obedience (Ac 2:38; 5:32).
2. The earnest and seal of the Holy Ghost is given only to believers (Eph 1:13).

C. The most important thing you can possibly consider today is to come to Christ.
1. Believe on Him in full repentance and change your life to fully please Him.
2. There is nourishment and sustenance in Christ that will take away cravings.
3. Isaiah proclaimed the beauty of this fantastic, but free, feast (Isaiah 55:1-5).
4. For more about this passage.

D. Jesus earlier used a similar metaphor with the woman of Samaria (John 4:4-26).
1. The only water she could offer was ordinary H2O that never truly satisfies.
2. Jesus said that He had water unlike hers in that His would satisfy forever.
3. Jesus explained as He progressed that His *living water* related to eternal life.
4. Jesus died to secure the Spirit for His elect children that believe and obey.
5. Jesus had shortly before used water as a metaphor for the Holy Spirit (3:5).
6. One week after Jesus' glorification, He gave the Spirit to baptized believers.

7. The death of Jesus Christ obtained the permanent presence of God with us.
8. Jesus would teach something similar to His own apostles much later (14:17).
9. Jesus is in each believer by personal presence of His Spirit (Romans 8:9-10).
10. This incredible subject, detailed in John chapters 14-16, is fabulous indeed.
11. It would be a well with a spring to supply sufficient water forever and ever.

E. Paul taught Ephesus (Eph 1:13,17; 2:18,22; 3:5,16; 4:3-4,30; 5:9,18; 6:17-18).

F. John, the holy penman here, closed out Revelation with the same water (22:17).

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

He that believeth on me.

A. While faith alone is worthless, true faith is the first prerequisite for divine favor.

B. Jehovah God of the Bible rewards active faith (Hebrews 11:6 and its context).

As the scripture hath said.

A. We understand these explanatory words to be Jesus' referring to what follows.
1. Some commentators think these words apply to the five preceding words.
2. He drew from the Jews' scriptures to further enhance His great prophecy.
3. It is a preacher's duty to use the scriptures often and thoroughly for his content (Job 32:6-8; Ps 19:7-11; II Tim 2:15; 3:16-17; 4:1-4; Titus 1:9).
4. Paul gave a great example for preachers of proper emphasis of scripture (Acts 17:1-3; 28:23; I Cor 15:1-4; Rom 15:9-12; Heb 1:5-13).
5. It is the hearers' duty to demand, expect, and use Bible evidence (Ps 119:128; Is 8:20; Jer 23:28-29; Acts 17:11; I Thess 5:21; I John 4:6).

B. There is no exact source of the following words, but there are *water* prophecies.
1. A prophecy tells of abundant satisfaction from a *fountain of life* (Ps 36:8-9).
2. A gospel prophecy draws *water* from wells of salvation (Is 12:3 cp 11:10).
3. A prophecy of fountains, rivers, pool of *water* for the thirsty (Is 41:17-18).
4. A prophecy of *water* springing forth to give drink to His people (Is 43:20).
5. A gospel prophecy (by virtue of the gift promised) has God pouring *water* on *thirsty* souls and His *spirit* on their children (Is 44:3 cp Acts 2:39).
6. A promise of God to repentant men is to be thoroughly *watered* (Is 58:11).
7. A prophecy of God's blessing on Israel had *showers* of blessing (Eze 34:26).
8. A prophecy that the latter temple would have running *waters* (Eze 47:1-12).
9. A gospel prophecy of a fountain of *water* from God's temple (Joel 3:18-21).
10. A gospel prophecy (by virtue of timing) describes living *waters* (Zech 14:8).

C. There is no exact source of the following words, but there are *Spirit* prophecies.
1. A prophecy of the Spirit being poured from heaven on the church (Is 32:15).

2. A gospel prophecy (Redeemer) has the *Spirit* (Is 59:20-21 cp Ro 11:26-27).
3. A gospel prophecy (Pentecost) has the *Spirit* (Joel 2:28-32 cp Acts 2:16-21).
4. A gospel prophecy (timing) of the *spirit* of repentance on Israel (Zec 12:10).

D. There is no exact or specific quotation, the Old Testament promised the Spirit.

Out of his belly shall flow rivers of living water.

A. The *living* waters are the gift of the Holy Spirit formally given at Pentecost.
   1. John, the writer, clearly explained the exact facts of this prophecy (Jn 7:39).
   2. Jesus had already introduced the Holy Spirit by *water* (John 3:5,8; 4:10-14).
   3. John Baptist, the water baptizer, told of a *baptism* with the Spirit (Jn 1:33).
   4. John, the writer, gave promise and invitation in Revelation (Re 21:6; 22:17).

B. The *belly* is metonymy for man's internal parts – heart, soul, spirit, conscience.
   1. Most religions deal with man externally by rituals, sacraments, or traditions.
   2. Religions that deal with the spirit/mind used forced hypnotism or such like.
   3. But Christianity has infinite Jehovah indwelling men with infinite influence.

C. The *flow of rivers* represents a very large supply with a perpetual source for it.
   1. All aspects of the metaphor soundly reject a little dew dabbed on a dry plant.
   2. All aspects of the metaphor soundly reject a dipped finger to cool a tongue.
   3. A river that flows has a source supplying more water than can be contained.
   4. But this is a plurality of rivers bursting out from a man with singular water!
   5. Similarly, God can give financial blessings past being received (Mal 3:10).

D. God's internal gift of His presence to men would be superabundant to overflow.
   1. Recall the role of *thirst* (7:37). The Holy Spirit would more than satisfy men.
   2. The exact topic at hand is an infinite divine Person dwelling in a finite man.
   3. The Holy Spirit's power works in everything from creation to resurrection.
   4. Tongues were a great miracle at Pentecost on ignorant, Galilean fishermen.
   5. Their boldness and knowledge were further miracles of character (Ac 4:13).
   6. He can shed abroad (pour out widely) God's love within a man (Rom 5:5).
   7. He causes God-haters to cry passionately, *Abba, Father* (Ro 8:15; Gal 4:6).
   8. He bears witness and testifies inside that they are God's children (Ro 8:16).
   9. The internal Spirit teaches about Christ that passes knowledge (Ep 3:16-19).
   10. This powerful might inside men fills them with God's fulness (Eph 3:16-19).
   11. This power that works in us is able to exceeding abundantly (Eph 3:20-21).
   12. Peter described it as powerfully partaking of the divine nature (II Pet 1:3-4).
   13. He can fill any believer with all joy, peace, and abounding hope (Ro 15:13).
   14. He can cause all grace to abound for all sufficiency in all things (II Cor 9:8).

15. He changes obedient believers to be more and more like Christ (II Cor 3:18).

E. Flowing out from believers indicates diffusive and fruitbearing lives of saints.
   1. The Holy Spirit can change sinful men so they in turn affect many others.
   2. The thirsty man that believes will have sufficient for himself and others.
   3. Consider the change on Pentecost, and they turned the world upside down.

F. There is divine power available for believers to live a glorious Christian life.
   1. God's strength and power overcome a believer's weakness (II Cor 12:9-10).
   2. Knowledge for strength, all might, glorious power for great ends (Col 1:11).
   3. By taking up God's armor, strength and power of might come (Eph 6:10).
   4. You well know that you can do all by Christ strengthening you (Phil 4:13).
   5. God's elect are kept by the power of God through their faith (I Peter 1:5).
   6. God's power is given to endure afflictions otherwise too much (II Tim 1:8).
   7. The apostles had power from Christ for their work, and we also (II Co 13:4).
   8. God is able to perfect, stablish, strengthen, and settle believers (I Pet 5:10).
   9. The new man is renewed in strength daily by power of God (II Cor 4:7-16).
   10. When your faith is small or weak, God can increase it for you (Mark 9:24).
   11. Paul and Peter exalted divine power for His favor (Ep 3:14-21; II Pet 1:2-4).

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.)

But this spake he of the Spirit.

A. Love the parentheses in the Bible; they often explain things we want to know.
   1. We can easily grasp the metaphors of *thirst, drink, belly, rivers, living water.*
   2. Jesus in the previous two verses foretold post-Pentecost presence of Spirit.
   3. Jesus' prophecy is filled out in great detail later in this gospel (John 14-16).

B. We must properly assess the value of this incredible and transcendent prophecy.
   1. God gave the greatest gift – Himself – to children to intimately partake of.
   2. You know spiritual gifts are the greatest, so He gave you of His own Spirit.
   3. You need practical help to live in this world, and He can empower you to it.
   4. You need power to live and bear fruit; He is the power (Ro 15:13; Ep 3:20).
   5. You like personal intimacy; God the Spirit lives inside you (I Cor 6:19-20).
   6. The value of a thing is by exchange – Christ died for you to have the Spirit.
   7. Yet there is risk, for He can be reduced, taken away in power, or be enemy.
   8. It is not academic, a mere concept, doctrine, notion, mystery; He is reality.
   9. Paul sought much more for Ephesus, but they were to lose Him (Rev 2:5).

Which they that believe on him should receive.

A. The gift of God's comforting and powerful presence in men is to believers only.
    1. Faith that counts here must include baptism and obedience (Acts 2:38; 5:32).
    2. God seals us as His with an earnest of salvation after believing (Ep 1:13-14).
    3. The Spirit came on Cornelius for his faith (Ac 10:44-48; 11:14-18; 15:7-9).
    4. Such faith results from regeneration and also shows a true disciple of Christ.

B. It is crucially important to understand His many administrations and operations.
    1. It is easy to see the apostolic gifts (all temporary) and miss the Comforter.
    2. It is easy to exalt regeneration and/or glorification, but there is much more.
    3. The Ephesians had the Spirit as seal and earnest; but they needed much more (Eph 1:13-14,17-19; 2:1-3,18,22; 3:16-21; 4:3-4,8-11,30; 5:9,18; 6:17-18).
    4. By neglect, though a good church in many ways, they lost Him (Rev 2:1-5).

C. Believers get the Spirit in a new way – a Comforter to replace the risen Christ.

D. It is possible to summarize a few conditions necessary for more of the Spirit.
    1. *Faith* initially to come to Christ and also to believe promises (Rom 15:13).
    2. *Repentance* for entire past and when we confess (Acts 2:38; Job 33:27-28).
    3. *A broken heart* is a sacrifice that pleases God to avoid grieving (Ps 51:17).
    4. *Obedience* follows God's will in righteousness like Christ (Ac 5:32; He 1:9).
    5. *Walk in Spirit* is when we do those things that He is known for (Gal 5:25).
    6. *Pray for Spirit* is what David and Paul did well (Ps 51:11; Eph 1:17; 3:16).
    7. *Submission* to God's will is openness and respect to the Spirit (James 4:15).
    8. *Wait on God* for more Spirit by His Spirit (Nu 27:18; Deut 34:9; Ac 4:31).
    9. *Be zealous,* which is always good; the Spirit honors it with power (Gal 4:18).
    10. *Fulfill His ministry* by loving Christ, His church, His word, His worship, etc.

For the Holy Ghost was not yet given.

A. Men had received the Holy Spirit before, but not as Comforter to stay forever.
    1. God gave His Spirit He had given to Moses to 70 elders (Num 11:17,25,29).
    2. The Spirit of God even came on the false prophet Balaam (Numbers 24:2).
    3. God declared *the spirit* (His Spirit) was in Joshua (Num 27:18; Deut 34:9).
    4. The Spirit of Jehovah came mightily on Othniel, Gideon, Jephthah, and Samson to lead the church (Judges 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14).
    5. The Holy Spirit turned Saul into another man to be king (I Sa 10:6,10; 11:6).
    6. Such an influence on a naturally fearful man should excite every believer.
    7. But God took His Spirit from Saul and gave Him to David (I Sam 16:13-16).
    8. David saw God take His Spirit from Saul and begged against it (Ps 51:11).

9. Jesus clearly identified a change in the Spirit's ministry (John 14:17; 16:7).
10. This transcendent change included Gentiles like Cornelius (Ac 2:39; 10:45).

B. The apostles already had considerable Spirit power but would get much more.
   1. Even their miracle power increased greatly at Pentecost and the days after.
   2. But their revelatory gifts increased greatly from ignorance to full knowledge.
   3. The personal and physical fellowship they had with Jesus would be replaced by the spiritual presence and power of the Spirit (Jn 14:16-18,20-26; 16:5-7).

C. Fruit is much greater than gifts, as declared (I Cor 12:31; Gal 5:22; John 13:35).
   1. Judas had gifts, but no fruit; devils have gifts, but no fruit; what do we want?
   2. We desire the inward piety of David above the outward performance of Saul.
   3. The holy and loving character of Philippi is better than Corinth's miracles.

D. Gift of the Holy Ghost – Heresy.

Because that Jesus was not yet glorified.

A. Our Lord's ascension and coronation are significant events not to be neglected.
   1. A tendency by many is to think mainly of His birth, death, and resurrection.
   2. All Christians know lots about Christmas, Good Friday, and Easter Sunday.
   3. Few know about Ascension Day (May 25, 2017; a RCC day we fully reject).
   4. The great mystery of godliness has Jesus received up into glory (I Tim 3:16).
   5. The drama of the universe focuses around Christ and His glorious exaltation.

B. It was not until His coronation that He was formally and fully the Son of God.
   1. Various prophecies were fulfilled when Jesus was crowned (Ps 8:5; He 2:9).
   2. His resurrection (connected to ascension and coronation) led to glorification.
   3. He was begotten by incarnation and ascension in time (Ps 2:7; Acts 13:33).
   4. 4. He was the Son of God on earth, but He was declared so formally in heaven.
   5. He was not begotten in eternity (eternal sonship), and no verses imply such.
   6. For more on this point.

C. It was not until His coronation that He received the spoils of His great victory.
   1. Isaiah had clearly prophesied of a portion Jesus would receive (Is 53:10-12).
   2. 2. This verse confirms the truth from Isaiah, but we see it clearly right here.
   3. 3. He always had the reward in His sight while on earth (Ps 16:8-11; He 12:2).
   4. 4. Peter identified this gift of spoils from God to Christ on Pentecost (Ac 2:33).
   5. For more detail of Isaiah 53.

D. It was not until after His ascension that Jesus then shared God's gifts with men.
   1. Isaiah prophesied Jesus would divide the spoil with the strong (Is 53:10-12).
   2. He had to descend first into the earth, and then he had to ascend (Ep 4:9-10).

3. At His ascension Jesus both received gifts and gave gifts (Ps 68:18; Ep 4:8).
4. Jesus had said this event was expedient for the apostles (Jn 16:7; 14:25-29).
5. The hierarchy or order of things is God – Christ – men – women (I Co 11:3).

E. Peter knew exactly what had happened in heaven for the blessings on earth.
1. Jesus had been exalted in heaven at God's right hand to give gifts (Ac 2:33).
2. The Spirit's inspired word in Acts is *exalted,* and in John 7:39 it is *glorified.*
3. God gave the Spirit to Jesus as promised, and He gave Him to believers.
4. This giving of gifts from Jesus in heaven is mentioned elsewhere (Ac 5:31).

F. The promise Peter mentioned is that which Jesus had repeatedly stated before.
1. God would give another Comforter (Spirit) to believers through Jesus Christ.
2. God had promised the Spirit 500 years earlier by Joel (Joel 2:28; Acts 2:17).
3. This promise – by God to give His Spirit to believers through Jesus – is for successive generations of Jews and Gentiles (Acts 2:39; 10:45). Hallelujah!
4. Jesus repeatedly stated this transfer (Jn 4:10,14; 7:37-39; 14:16-18,23,25-29; 15:26; 16:7,13-15; 20:22; Luke 24:49; 12:12; Acts 1:4-5,8; Matt 10:20)
5. 5. John also declared Jesus would give the gift of the Spirit (Jn 1:33; Mat 3:11).

G. G. For more about His ascension.

H. H. For His coronation.

A Few Facts, Blessings, and Duties of the Holy Spirit

A. The Holy Spirit is God; refer to Him as a male divine Person (Jn 15:26; Re 2:5).

B. Baptists that are Bible Christians cannot neglect this topic due to Charismatic and Pentecostal heresy and excess, for the Holy Spirit is a chief N.T. doctrine.

C. The anointing we want is what our Lord had (Acts 10:38; Luke 4:18; Heb 1:9).
1. Spirit presence is more a seal and earnest than it is miracles (II Cor 1:21-22).
2. Without His evident presence, you are not saved, regardless (Romans 8:1-9).
3. It also includes doctrine (I John 2:20,27; 3:24), which Charismatics despise.
4. Fruit by the Holy Spirit is far better than gifts of the Holy Spirit. Embrace it!

D. Men did great things by the Spirit in the Old Testament – Moses (Nu 11:17,24-30); Joshua (Num 27:18); Othniel (Jdgs 3:10); Gideon (Jdgs 6:34); Jephthah (Jdgs 11:29); Samson (Jdgs 13:25; 14:6,19; 15:14); Saul (I Sam 10:6,10; 11:6; 19:23); David (I Sam 16:13-14); Amasai (I Chr 12:18); Azariah (II Chr 15:1); Jahaziel (II Chr 20:14); Zechariah (II Chr 24:20); Elihu (Job 32:8).

E. Men had great gifts and did great things by the Spirit in the New Testament – Jesus did everything you can imagine (John 3:34; 20:30; 21:25; Heb 1:9; Isaiah 11:1-5); Stephen (Acts 6:5,8,10; 7:51; Matt 10:16-20); Peter healed by his shadow after preaching with total boldness (Acts 2:14; 5:15); Philip (Acts 8: 29,40); Paul healed by his hankies after preaching with total boldness (Acts 9:19-22; 19:12); the whole church spoke in tongues (Acts 2:1-5); their prayer meeting shook the house (Acts 4:31-33); they had a wide range

of revelatory gifts for the truth without the canon (I Cor 12:1-11).

F. John 14-16 gives a detailed description and explanation of the coming Spirit.

G. There is much more to the Spirit than apostolic gifts, regeneration, glorification.
   1. Ephesians (1:13-14,17; 2:1-3,18,22; 3:5,16; 4:3-4,8-11,30; 5:9,18; 6:17-18).
   2. Yet that church, by not worrying about the Spirit, lost the Spirit (Rev 2:1-5).
   3. Acts 4:31 has Spirit-filled men praying that are filled further by that Spirit!

H. You cannot do anything without the Spirit; you can do all things by the Spirit.
   1. God sent word to Zerubbabel that he could rebuild Jerusalem (Zech 4:6-10).
   2. Spiritual strength is abiding in Jesus Christ by faith and obedience (Jn 15:5).
   3. Jesus' combined nature is in heaven, but His Spirit here (Ga 4:6; Phil 4:13).

I. The Spirit reveals Jesus (Jn 16:13-14; 15:26; Ep 1:17-19; 3:14-19; I Jn 5:6-8).
   1. The Spirit is to glorify and reveal Jesus Christ, not Himself, as Pentecostals.
   2. We must keep the priority right, though Jesus is subject to God (I Co 15:28).

J. He is the candlestick – life, light, vitality, wisdom of body (I Co 12:13; Re 2:5).
   1. This point alone is sufficient to reveal His crucial value to a church's goals.
   2. This one Spirit baptizes us into the body of a local church (I Cor 12:13,27).
   3. Kingdom righteousness, peace, and joy is by the Spirit (Rom 14:17; 15:13).
   4. He is the Spirit of revelation reading your Bible (Ep 1:17-19; Psalm 119:18).
   5. Ephesians (1:13-14,17; 2:1-3,18,22; 3:5,16; 4:3-4,8-11,30; 5:9,18; 6:17-18).
   6. There is more revelation and vitality (Jn 14:23; Ro 5:5; Ep 3:19; II Pet 1:4).

K. He is the holy God of heaven; He will be your enemy if you resist (Is 63:10).
   1. Calvinists and Arminians argue about resisting the Holy Ghost; He is never resisted in regeneration (John 3:8), but only in conversion (I Thess 5:19-20).
   2. Do not offend Him; He can leave you ignorant or oppose you (Isaiah 63:10).
   3. Blasphemy against the Holy Ghost is a distinct kind of sin (Matt 12:31-32).
   4. Ananias and Sapphira lied to the Holy Ghost by lying to Peter (Acts 5:3-9), which should warn and frighten hypocrites that enter a church's holy house.
   5. Paul warned Hebrews of frightful vengeance for despising the Spirit (Heb 10:29), which is true if we miss, neglect, deny, or despise Him in our church.
   6. As early as the Flood God would not always strive with man (Genesis 6:3).
   7. Kind conviction must be obeyed, lest He withdraw and leave you helpless.
   8. When God left Samson, he was but a shadow of himself (Judges 16:20).
   9. David was concerned that God would take away the Holy Spirit (Ps 51:11).

L. God gives the Spirit to baptized believers that obey (Eph 1:13; Acts 2:38; 5:32).
   1. The Spirit is the Comforter after Pentecost (Acts 9:31). Think of the martyrs.
   2. The promise of the Holy Spirit included pagan Gentiles far away (Ac 2:39).

3. It is by this Spirit we internally cry, *Abba, Father* (Gal 4:6; Rom 8:15-16).
4. It is by this Spirit you can grow from glory to glory like Christ (II Cor 3:18).
5. The Spirit helps prayer in content and fervency, both fabulous (Ro 8:26-27).
6. Assurance of God's love for you and eternal life is by the Spirit (Rom 5:5).
7. Joy is by Him – John in mother's womb, or yours (Luke 1:41,44; Ro 15:13).
8. Fruit is by power of the Spirit in you (Eph 5:8-10; Gal 5:16-25; II Pet 1:3).

M. There are various degrees of filling and power by His ministries, by each person He operates within, and by varying degrees of power at different times.

N. Is God's power, His strength, His might felt, known, seen, and proven in you?
1. Are there lusts you cannot put down, but always struggle and lose to them?
2. Are you able to forgive others freely and fully as God in Christ forgave you?
3. Can you, have you, flushed all bitterness toward every other person in life?
4. Can you go a day, a week, without sinning presumptuously? If not, why not?
5. Are you able to bear up under multiple adversaries and thank God for them?
6. Do chronic health issues or regular personal problems get you down? Why?
7. Can you control your tongue? No man can tame it, but Christ can tame it!
8. Is your spirit volatile? Yet you can learn gentleness and meekness of Christ.
9. Do you fear fear? Trials will come to test you. No fear in Christ (Heb 13:6)!
10. Could you die for Him Who died for you? Easily by learning more of Him!

O. How can we exalt the gift of the Holy Spirit in our church more than before?
1. We must pray for more of His filling and power in us (Luke 11:13), just as Paul prayed for such blessings on the churches (Eph 1:17-18; 3:14-19), which can be hard for those addicted to praying for merely carnal needs.
2. If Elisha could pray what he did, for a double portion of Elijah's spirit, and get it, what of us? We should pray boldly to show God our desire and zeal.
3. Being filled is an imperative, passive-voice submission, choice, request (Eph 5:18); we seek it positively and protect it negatively by not grieving Him.
4. Rather than abuse spirits (wine and strong drink), though created for mood-altering purposes (Pr 31:6-7; Ps 104:15), we should emphasize the Spirit.
5. Altering your countenance is *by faith* for Spirit power (Rom 15:13), which Peter identified as partaking of the divine nature by promises (II Pet 1:3-4).
6. We must live holy lives to not vex, grieve, or quench the Holy Spirit, for He is holy and expects holiness (Is 63:10; Eph 4:30; I Thes 5:19; I Cor 6:19-20).
7. We must confess sins as soon as we realize them to stay a holy vessel for His use, and we should believe God's forgiveness (I John 1:9; Is 58:6-9).
8. We must pray for the Spirit's divine power to live the victorious lives in Christ's strength we should live (Phil 4:13; II Pet 1:3; II Co 12:9; Ro 15:13).

9. We must pray for Spirit revelation, for even the Bible, written by Him, is only open to those He blesses (Eph 1:17; 3:14-21; Ps 119:18; I Cor 2:10).
10. He inhabits the church – in us collectively – so love of it honors Him (Eph 2:22); prosperity is promised those who love His house (Ps 122:6; Ne 5:19).
11. Thus, fulfilling your role as joint or part in a church pleases Him (Eph 4:16).
12. It is His body, so ministers and members must treat it wisely (I Cor 3:16-17).
13. Our bodies are temples of the Spirit, so we must honor Him (I Cor 6:19-20), which is done by perfecting holiness in fear (II Cor 7:1 cp II Cor 6:16-18).
14. The Bible is His work – He is the Author – so love of it honors Him (II Pet 1:21), which He has exalted above all His name for incentive (Ps 138:2).
15. Preaching is by Him, so love of it honors Him (I Thess 5:19-20; Acts 7:51).
16. Let us be in the Spirit on the Lord's Day, like John on Patmos (Rev 1:10), thus efforts for 15 years to prepare carefully and extensively Saturday night.
17. When we sin, confess and turn from it, begging God to leave His Spirit (Ps 51:11), for He has revealed precedents of taking Him (I Sam 16:14; Re 2:5).
18. If He assists prayer (Ro 8:26-27), and praying is to be done in Him (Ep 6:18; Jude 1:20), we must emphasize prayer as His spiritual exercise of choice.
19. Being Christ-centered and Spirit-filled are closely connected to require each other; seeking one will enhance the other; neglecting one will hurt the other.
20. We must hate the flesh by mortifying it, and we must walk in the Spirit by bearing His fruit, remembering that they oppose each other (Gal 5:16-25).
21. We must avoid hypocrisy, for consider Ananias and Sapphira (Acts 5:3-9).

P. For more on this subject, consider these other sermon outlines or documents:
1. Simple outline, The Holy Spirit.
2. Expository outline, *I Thess 5:19*.
3. Sermon series, Higher Ground.
4. Simple outline, Fruit of the Spirit.
5. Sermon, Building Up Yourselves.
6. 6. Slides, Charismatic Religion.
7. 7. PowerPoint slides, Are Ghosts Real?
8. Praying for the Holy Ghost.
9. Gift of Holy Ghost – Heresy.
10. Sermon, Day of Pentecost.
11. Study, Tongues Have Ceased

DIVISION AMONG THE PEOPLE ABOUT JESUS (40-44)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

Many of the people therefore, when they heard this saying, said.

A. A crowd gathered for the feast of tabernacles was blessed to hear divine truth.
   1. They were obviously devout in various ways for being present to the end.
   2. They had the Lord of glory, their own Messiah, right before them in person.

B. Our Lord's prophecy of the Holy Spirit's personal blessings was wonderful.
   1. He appealed to the scriptures and their many references to water and Spirit.
   2. He identified Himself as the One that was to believed on for this blessing.

C. Keep in mind the wonderful explanation of 7:39 is John writing an explanation.

Of a truth this is the Prophet.

A. God promised a *Prophet* like Moses to Israel when they feared (Deut 18:15-19).
   1. This is the sixth prophecy (Gen 3:15; 22:17-18; 49:10; Num 21:8; 24:17).
   2. Peter confirmed early that Jesus Christ fulfilled this *Prophet* (Acts 3:19-26).
   3. Since Israel did not want God to speak with them directly, God would send a prophet like Moses from among themselves that would speak God's words.
   4. However, the judgment by this Prophet would be severe on the disobedient.
   5. Stephen slipped in a reminder of this prophecy preaching to Jews (Ac 7:37).

B. The Jews wondered about John or Jesus being this *Prophet* (Jn 1:21,25; 6:14).
   1. **That**. *demonstrative adjective*. Indicating a person or thing assumed to be known, or to be known to be such as is stated. *That* is used in each reference.
   2. Some said Jesus might be an old prophet, but *that* makes it specific (Lu 9:8).
   3. Some think they repeated their question about Elijah, but that is redundant.

C. John denied he was that *Prophet* or Christ, but they were confused (Jn 1:19-27).
   1. The prophet Moses foretold was Jesus Christ (Jn 6:14; 7:40; Acts 3:22-26).
   2. Jesus was a great Prophet in general raised of them (Luke 7:16; Heb 2:17).
   3. Jesus spoke the words given by God (Jn 7:16; 8:26-28; 12:49; 14:10; 15:15).
   4. He had authority to destroy His enemies (Matt 3:7-12; 21:33-41; 22:1-7; Luke 19:41-44; Acts 2:40; I Thess 2:14-15; Heb 2:1-4; 10:26-31; 12:25-29).

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

Others said, This is the Christ.

A. Many linked Jesus to Moses' *Prophet,* but others thought Him to be the *Christ.*
   1. Their confusion and ignorance show up here, for that O.T. *Prophet = Christ.*
   2. Why in the world did they separate that *Prophet* from their Messiah *Christ?*

3. Let us properly define terms and rightly divide lest we confound simplicity!

B. The word *Christ* is a Greek form of the Hebrew *Messiah,* God's Anointed One.
   1. *Messiah* = the anointed and prophesied Deliverer of Israel = the
   2. Compare Daniel 9:25-26 using *Messiah* to John 1:41 and 4:25 using *Christ.*
   3. Jesus is His personal name – Joshua or Jehoshua, *Jehovah is salvation.*
   4. Compare Matthew 1:21 to Acts 7:45 and Hebrews 4:8 and to Number 13:16.
   5. To distinguish this Joshua, He was Jesus of Nazareth (Mat 2:23; Mark 1:24).
   6. He is *Lord* in office and role as the supreme leader and commander (Is 55:4).
   7. Paul never tired of using the entire combination of the Lord Jesus Christ.

C. Like Christians today, there were many diverse opinions about true religion.
   1. The diversity of opinion and number of denominations confound most men.
   2. We can rejoice at the confusion for it has always been so and we know truth.
   3. There is one source document that would clear the confusion if truly studied.
   4. God has been in business of confounding men since the religion of Babel.
   5. His confounding

But some said, Shall Christ come out of Galilee.

A. A third group of Jews denied Jesus to be Christ for they thought Him of Galilee.
   1. As Matthew chapter 2 describes, Jesus was of Bethlehem and later Nazareth.
   2. Galilee was the region of the Sea of Galilee, with Nazareth, Capernaum, etc.
   3. They knew Messiah was of David and Bethlehem (Micah 5:2; Matt 2:4-6).
   4. The Jews had a scriptural disdain for Nazareth and Galilee (John 1:45-46).
   5. But prophets said Messiah was of Nazareth and Galilee (Mat 2:23; Is 9:1-2)!

B. God surely allowed/arranged the details of His life to cause the Jews
   1. It is oft repeated that God blinded that generation (Is 6:9-13; Matt 13:10-17).
   2. The Bethlehem-Nazareth confusion was their fault for inadequate research.
   3. For your challenge, where is it written Jesus was a Nazarene (Matt 2:23)?
   4. Are you ashamed to be part of the cult of the Nazarenes like Paul (Ac 24:5)?

C. Like Christians today, there were many diverse opinions about true religion.

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

Hath not the scripture said.

A. The Jews appealed to scripture, which is very noble, but they were very wrong.
   1. Luke by the Spirit called the Bereans noble for doing this study (Ac 17:11).
   2. But there are rules of interpretation that must be used for truth (II Tim 2:15).

3. The sense of the scriptures must be obtained by careful research (Neh 8:8).
4. For rules of Bible study.

B. If they had searched the scriptures correctly, they proved Him Christ (Jn 5:39).
1. They knew the scriptures, but they did not know them (Matt 22:29; 12:7).
2. We do not want a mere intellectual knowledge (Ps 119:18; Eph 1:17-19).
3. There is no blindness as great as the man who will not see (II Peter 3:5).

C. Simple methodology could have easily corrected the greatest doctors on earth.
1. They should not have relied on a few proof texts in their doctrine of Christ.
2. They should have studied all the verses together that prophesied of Messiah.
3. They should have researched all the easily-obtained information about Jesus.
4. They should have asked any questions to reconcile the apparent difficulties.
5. They should not have drawn conclusions until all data was fully synthesized.
6. It is heresy to think truth can be obtained without extra-Biblical knowledge.
7. The people and the rulers should both have asked Jesus about His birthplace.

D. Like Christians today, the Jews took a proof text and ignored all opposing texts.
1. 1. Like Jews, Presbyterians with sprinkling once in Ezekiel will ignore all else.
2. 2. Like Jews, Mormons with I Corinthians 15:29 will ignore context and
3. Like Jews, Arminians with John 3:16 will ignore the hatred of God, hell, etc.
4. Like Jews, the Church of Christ with Acts 2:38 will the rest of baptism truth.
5. Like Jews, the Charismatics with Acts 2:17 will ignore Joel's perspective.
6. Like Jews, the Futurists take Elijah in Mal 4:6 literally regardless of Jesus.
7. Like Jews, the Dispensationalists take Acts 15:18 for their Jewish fables.
8. Like Jews, the Arminians use Revelation 3:20 without a clue of its meaning.

E. Be very cautious about proof texts and/or seeing issues only in black and white.
1. A proof text is a verse used by a person to prove a doctrine all by itself.
2. Peter clearly warned each verse is interpretation by the whole (II Peter 1:20).
3. We may say, *a text out of context is a pretext*, whether immediate or overall.
4. Therefore, we must read, study, and rightly divide with care and diligence.
5. Exodus 20:13 may say, Thou shalt not kill, but there are many duties to kill!

F. Thinking black and white on most issues is not righteousness nor is it wisdom.
1. Wisdom recognizes the unique nature of each situation, requiring principles.
2. If you judge by appearance without assessing all factors, it is anti-wisdom.
3. Wisdom is the ability to know which principles apply to each unique event.
4. If you judge by appearance or sound, it is Pharisee righteousness (Ec 7:16).
5. Dangerous enemies of Bible Christians are black-and-white Bible users.

6. Christian ethics.

That Christ cometh of the seed of David.

A. The Jews knew correctly that the promised Messiah was to be a son of David.
B. This basic point is in the O.T. often (Gen 49:10; II Sam 7:11-16; Ps 89:35-37; 132:11; Isaiah 11:1; 55:3; Jer 23:5; 30:9; 33:20-21; Ezek 37:24-25; Hos 3:5).
C. This basic point is in the N.T. often (Matt 1:1; Luke 1:32; 18:35-43; Acts 2:30; 13:23,34; Romans 1:3; 15:12; II Timothy 2:8; Revelation 5:5; 22:16).
D. Jesus of Nazareth was of David by Joseph (legally) and Mary (biologically)!
E. The Jews exalted this so much Jesus could argue against them (Matt 22:41-46).

And out of the town of Bethlehem.

A. They knew the prophecy of Micah about His birthplace very well (Micah 5:2).
B. They were able to answer Herod quickly when asked about Christ (Matt 2:5-6).
C. But Jesus was truly born in Bethlehem of Judaea (Matthew 2:1; Luke 2:4,15).

Where David was.

A. David's family was of Bethlehem; the book of Ruth confirms (Ruth 2:4; 4:11).
B. David was in Bethlehem when Samuel came to anoint a new king (I Sam 16:4).
C. David's father and family lived in Bethlehem (I Sam 16:1; 17:58; II Sam 2:32).
D. David never found water like he experienced in Bethlehem (II Sam 23:15-16).
E. David returned to Bethlehem after he had killed Goliath (I Samuel 17:15; 20:6).

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

So there was a division among the people.

A. This was common among the Jews as John recorded (John 7:12; 9:16; 10:19).
B. Like Christians today, the Jews took a party position and ignored difficulties.
    1. The diversity of opinion and number of denominations confound most men.
    2. We can rejoice at the confusion for it has always been so and we know truth.
    3. There is one source document that would clear the confusion if truly studied.
    4. God has been in business of confounding men since the religion of Babel.
    5. His confounding
C. There is the further explanation that Jesus came to bring division to test men.
    1. He did not come for peace, as many falsely assume of Him (Matt 10:34-37).
    2. If you cannot put Christ over family, you are not His disciple (Lu 14:25-33).
    3. Jesus Christ the Great Divider.
D. Do you understand the tremendous blessing or punishment of truth or error?
    1. We are bound to give thanks always for the truth God reveals (II Thes 2:13).

2. Truth brings freedom, hope, power, life, wisdom, etc. (Deut 4:5-8; He 2:15).
3. Truth destroys bondage, confusion, error, fear, worry, and other dysfunction.

E. Truth and error are dramatic in their powerful consequences in the lives of men.
1. Think naturally … opposite-sex marriage, transgender confusion, Columbus and a flat or round earth, bleeding President Washington to death, Ignaz Semmelweis being fired for saving lives, vegetarianism, value of authority spheres, kamikaze and suicide bombers, savings and risk avoidance, ignorance of American Indians, stupidity and amorality of evolution, capitalism and division of labor and leveraging an ox, absurd nationalism, republican form of government, sewage disposal, flight and other travel, accurate measurements of all things, clean water and food, definition of love, diligence and discipline for success, etc., etc.
2. Think spiritually … doctrine of baptism and Baptists, reconcile sovereignty of God with responsibility of man, incarnate sonship, seven proofs, five phases, historicism school of prophetic interpretation, Christian liberty, civil authority, cremation, Holy Spirit ministries, church body life, emphasis on love, Psalms and worship zeal, conviction to delight in God, no more apostolic gifts, swearing and blood transfusions, vanity of emotions and feelings, mercy trumps sacrifice, wisdom is gray – not black and white, etc.
3. Jesus is the light of the world in ways that make Christian nations superior.
4. 4. Think about priests and nuns and their celibacy and the sexual sins it causes.
5. Remember the key rule for truth already learned from Jesus in John 7:17!
6. 6. Remember that without revelation even godly wise men can err (Job 32:6-9).
7. Truth Exalted

Because of Him.

A. His true followers will be hated by those hating Jesus or loving another Jesus.
1. The book of Acts records this first category persecuting the church often.
2. The epistles of Paul and others record the facts and prophecies of the other.

B. If you live a godly life in Christ Jesus, you will suffer persecution (II Tim 3:12).

C. If you press the truth of the gospel on most Christians, they will hate you for it.
1. They love another Jesus in word only without love or commitment to truth.
2. They talk, sing, preach, and write about Jesus … but another (II Cor 11:1-4).
3. Try pressing the wonderful Christians you know about Christmas, election, destruction of Jerusalem, musical instruments, limited atonement, women speaking in church, the King James Bible, alcohol, baptism and dogmatism about it, which comes first, Christ or antichrist (II Thess 2), etc., etc.
4. Most Christians are dangerous.

44 And some of them would have taken him; but no man laid hands on him.

And some of them would have taken him.

A. Jews knew blasphemers or heretics were to be taken and killed (Deut 13:1-18).
B. Consider … Bible proof-texters with a heresy and the above rule are dangerous.
C. The division around Jesus included some that wanted to criminally prosecute.
D. The greatest historical persecution of true Christians was by RCC "Christians."

But no man laid hands on him.

A. It was not yet His time for the cross, so the providence of God preserved Him.
    1. They tried to kill Him at Nazareth, but He walked through them (Luke 4:30).
    2. They had already tried to kill the Lord Jesus during this very feast (Jn 7:30).
    3. They will try to kill Jesus in the next chapter, but He will escape (John 8:59).
    4. He escaped other times as well (John 10:39). Remember Peter (Acts 12:18)!
B. He had avoided Jerusalem for this reason, but He kept the feast laws (John 7:1).
C. Do you fully appreciate the providential timing of God in your own life? Truly?
    1. Then you will not complain, fret, or be envious in God's timing for your life.
    2. If you want to complain, fret, or be envious, limit it to your faults and errors.
    3. His timing is always perfect, though it may differ greatly from your timing.

DIVISION AMONG THE RULERS ABOUT JESUS (45-53)

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

Then came the officers.

A. These were the officers – magistrates or policemen – noted earlier (John 7:32).
B. They returned to the religious rulers which had sent them to apprehend Jesus.
C. It has been common for the enemies of true religion to use the civil authorities.
    1. During the Dark Ages of Europe, the RCC usually used the civil authorities.
    2. So, we care about election of legislators and public noise for religious laws.
    3. Thus, we care about the appointees to SCOTUS that will interpret the laws.
    4. Thus, we care about the rabble that invents idiotic charges like hate crimes, as if making murder a hate crime somehow adds to the depravity of murder!
    5. We know that hate crimes will eventually be used to outlaw Bible preaching.
    6. Thus, we care about Hollywood's constant efforts to smear Bible Christians.
    7. Yet, we thank God for great liberty for 400 years and pray for years to come.

To the chief priests.

A. These were the high-ranking descendants of Aaron but for heretical imposters.
    1. These so closely involved in God's worship should have known Christ first.
    2. These so dearly involved in animal sacrifices should have loved Christ most.

3. Instead, they were rabidly committed to destroy Jesus (Jn 18:3; 19:6,15,21).

B. B. They charged Saul of Tarsus to destroy Christians (Acts 9:14,21; 26:10,12), and then they sought to kill him for evangelism after his conversion (Acts 25:15).

C. C. However, a great company of the priests were converted to Christ (Acts 6:7).

D. D. The most religious of men, even of the orthodox faith, can be very dangerous.

And Pharisees.

A. The most religious of men, even of the orthodox faith, can be very dangerous.

B. Paul testified that the Pharisees were the most conservative Jews (Acts 26:5).

C. The Sadducees were liberals (denying angels, spirits, etc.) and more tolerant.

D. Compare the state churches and policies of New England and South Carolina.
   1. The Congregationalists (Jonathan Edwards) persecuted Baptists for baptism.
   2. The Church of England (South Carolina) received the Baptists from Maine.

E. The Fundamentalists in our area love their Fundamentalism, not Bible truth.
   1. If you doubt this generalized accusation, test them with some Bible doctrine.
   2. Our children must be taught that their zeal is no different than other zealots.
   3. Zeal or strictness is no measure of truth – nuns, Mormon missionaries, etc.

And they said unto them.

A. The chief priests and Pharisees addressed the officers returning from Jesus.

B. When you join or associate with an organization, they will hold you in bondage.

C. Love independent freedom from associational or denominational bondage

Why have ye not brought him.

A. The Jewish rulers – chief priests and Pharisees – wanted our Lord in custody.

B. They should have known by now that apprehending Jesus was not very easy.

46 The officers answered, Never man spake like this man.

The officers answered.

A. They defended themselves, since they were the only ones that had heard Jesus.

B. Never forget the peer, professional, or religious pressure on men against truth.

Never man spake like this man.

A. Does their answer show personal conviction or Jesus' influence on the crowd?

B. Because of how the Pharisees responded (Jn 7:47-49), we safely assume both.

47 Then answered them the Pharisees, Are ye also deceived?

Then answered them the Pharisees.

A. The Pharisees, the ultra-conservative enemies of Jesus, rebuked the officers.
B. There is practical wisdom to be gathered by analyzing the Pharisees' methods.
C. By the response, we see how they opposed the officers and the common people.
D. This is a great place to study logical fallacies, but we will reject the temptation.

Are ye also deceived.

A. They first went after the officers for their respectful explanation about Jesus.
B. Without any review of logical fallacies here, think about the Pharisee response.
    1. They ridiculed them! Without scripture or logic, simple ridicule is easy.
    2. They exalted themselves! If you favor Jesus, you are like the base rabble.
    3. Their basic argument is that anyone believing in Jesus is believing a lie.
    4. 4. Their argument begs the question because they have not proven anything.
    5. 5. Even the threat of being deceived or lied to is enough to cause any to pause.
    6. How could the officers respond? It is a loaded question and hard to answer.
C. Parents would be wise to help their children understand the Pharisee methods.
D. For logic and fallacies.

48 Have any of the rulers or of the Pharisees believed on him?

Have any of the rulers.

A. Next Pharisee method is to appeal to authority of mere men to add credibility.
    1. Chief priests cannot be wrong? They are from Aaron and seminary trained.
    2. This argument assumes and uses a clergy versus laity form of intimidation.
    3. This fallacious reasoning is common by educated men to exalt themselves.
    4. Consider how men market and promote their degrees, titles, schools, etc.
    5. If the educated does not exalt himself, his training is wasted and control lost.
B. Bible Christians fear God only and believe they have absolute truth in the Bible.
    1. They do not care how many letters a man has after his name from a school.
    2. Fear of man brings a snare, Solomon warned, so only fear God (Prov 29:25).
    3. Elihu and David – perfect defense and offence (Job 32:6-10; Ps 119:98-100).
    4. The Bereans used God's word to check even the apostle Paul (Acts 17:11).
C. While here, learn that only academic success (GPA) is limited in the real world.

Or of the Pharisees.

A. Third Pharisee method is to appeal to the most conservative denomination.
    1. These were the most hateful of the enemies of Jesus Christ and brother Paul.
    2. The Sadducees, being liberal, were not nearly as intolerant as the Pharisees.
    3. If the most careful and strict religious men reject Jesus, He must be a fraud.

B. The Fundamentalists, the Bob Jones University kind, use this type of fallacy.
   1. Because they don't drink, smoke, or chew … they must understand doctrine.
   2. Keep in mind that more conservative than scripture is as bad as more liberal.
   3. These compromisers will fudge baptism's subject and mode when needed.

Believed on him.

A. Faith in Christ was to believe He was the Son of God come down from heaven.
B. Faith in Christ resulted in baptism of repentance and a replacement of the law.
C. Though some priests and Pharisees did believe, they remained silent (Jn 12:42).

49 But this people who knoweth not the law are cursed.

But this people.

A. This argument continues the clergy versus laity form of intimidation of men.
   1. If rulers and Pharisees have rejected Jesus, who cares what the people think?
   2. What can common people possibly know about such high matters as Christ?
B. We remember and must regularly apply that God reveals truth mainly to babes.
   1. Jesus declared this truth very pointedly about Himself (Matthew 11:25-27).
   2. God is fully committed against the worldly wise (I Cor 1:19-20,26; 3:19-20).
   3. Jesus could preach parables to confuse one audience and teach another one.

Who knoweth not the law.

A. Since the common people had no seminary, they cannot understand scripture.
   1. This is a clergy-laity argument that ministerial education determines truth.
   2. This false argument is very common in most religious circles and churches.
   3. We want to emphasize the duty to search scripture and provide tools to do it.
B. We must not run to the opposite ditch of denying the use and value of teachers.
   1. The eunuch stated that without Philip he could not understand (Ac 8:30-31).
   2. While the conscience of the believer is important, it is a poorly taught guide.
   3. The priesthood of the believer does not teach an independent voice of truth.
C. We require a tsunami of Bible evidence and full reconciliation of all arguments.

Are cursed.

A. The argument here is that common people are cursed to be ignorant of the truth.
B. This continues today by exalting educated men over uneducated to intimidate.
C. Young men taught the Bible have nothing to fear by education (Ps 119:98-100).
D. Bible Christianity exalts the poor, for God chose them over others (James 2:4).

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

Nicodemus saith unto them.

A. At least one man had the courage to question them, though not very aggressive.
B. He visited Jesus earlier, and he also participated in burying Jesus (John 19:39).
C. By combining the three events we know about him, we assume a child of God.

He that came to Jesus by night, being one of them.

A. We are thankful for him, but a stronger stand would cost him (Jn 9:22; 12:42).
B. We never know where God's trophies of grace might be, so we sow the seed.
C. Some men of true faith find themselves in situations they cannot fully leave.

51 Doth our law judge any man, before it hear him, and know what he doeth?

Doth our law.

A. Nicodemus appealed to Moses' Law to avoid personal commitment about Jesus.
B. The Law was God's, so it was clearly the place to go for settling controversies.
C. But where there is sufficient hatred, as with these Jews, they cared little for law.
D. Their hatred for Jesus Christ and disregard for law and truth becomes evident.

Judge any man, before it hear him.

A. Moses' law required diligent inquisition into hearsay (De 13:12-14; 19:15-19).
B. Any crime in the O.T. had to be proven in the mouth of two or three witnesses.
C. The wisdom of God did not allow any rush to judgment without clear proof.

And know what he doeth.

A. Hearsay is inadequate, no matter how dangerous or despicable a reported crime.
B. Accusations must be confirmed and verified thoroughly before judging a man.
C. A man is innocent until proven guilty, and this was true before the Constitution.

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

They answered and said unto him.

A. These rulers were not used to being questioned, especially in a matter of hatred.
B. Nicodemus may have raised a little suspicion before, given his interest in Jesus.
C. It was now the group again a man, and most men cannot handle such pressure.
D. Observe carefully that they ignored the law to ridicule a suggestion for Christ.

Art thou also of Galilee.

A. They knew the birthplace and hometown of Nicodemus, but they mocked him.
B. Those of Jerusalem had little to no respect for the backwoods area of Galilee.

C. It was the assumption (false) by everyone that Jesus was strictly of Galilee.

D. Even a word of caution, even to their own adored law, raised their opposition.

E. Hatred of Jesus Christ and the truth of apostolic religion will do so to others.

Search, and look.

A. They challenged Nicodemus to search and look in the scriptures about Galilee.
   1. These Bible lovers, like many today, talk about Bible proof but have none.
   2. It is one thing to claim or wear the Bible, but another to know and obey it.
   3. Jesus many times told them they did not know the scriptures (Matt 22:29).

B. This is where all men ought to go, like the noble Bereans, but with knowledge.
   1. Reading Micah 5:2 about Bethlehem did not help without knowing His birth.
   2. Why did the common people and rulers not ask or check about Bethlehem?
   3. If a man is ignorant of history, Daniel and Revelation will be closed to him.

For out of Galilee ariseth no prophet.

A. Is this true? Were there no prophets at all of any time from this large region?
   1. What about Jonah, who was of Gathhepher, near Nazareth (II Kgs 14:25)?
   2. There are other weaker suppositions about Elijah, Nahum, Malachi, etc.
   3. If they meant Galilee prophetically, they needed a Nazarene (Matthew 2:23)!
   4. If they meant Galilee for the Christ, what of Galilee of the nations (Is 9:1-2)?
   5. Their presuppositions against Jesus of Nazareth were profoundly prejudiced.

B. An error repeated many times becomes an argument of its own without rebuttal.
   1. Foolish and ignorant Jews thought they had an airtight proof against Jesus.
   2. When compromise is high, arguments today are only repetition (II Ti 4:3-4).

53 And every man went unto his own house.

And every man.

A. Each man dropped any further discussion of the most important matter of truth.
   1. Truth is a personal matter – it is what you believe and practice that counts.
   2. If you dislike, neglect, or tire of preaching services, you sin (I Thess 5:20).
   3. There is nothing you do more important than hearing God's word explained.
   4. With Israel's own Messiah then present, men ended their discussion of truth.

B. Every man shall bear his own burden, and that includes each reader (Gal 6:5).
   1. You will stand alone before God as Judge very soon to give a full account.
   2. Your parents and pastor and brethren will not be able to help you in that day.
   3. It is your duty and your wisdom to hear them now as they gently warn you.
   4. If you ever think your pastor too hard or severe, you do not know Christ.

5. Your pastor gently warns you often out of duty to His Captain the Judge.

C. C. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

D. Grace be with all them that love our Lord Jesus Christ in sincerity (Eph 6:24).

Went unto his own house.

A. It is easy to agree with many against Christ, but hate such multitudes (Ex 23:2).
   1. What majorities think is clearly wrong, for only a few have truth (Lu 16:15).
   2. Only a few are brave as Noah, Daniel, or Dionysius to defy the majority.

B. How could they with any love of Messiah, integrity, or truth end the meeting?
   1. They did not deal with the issue; they tabled the greatest topic in history.
   2. What will you do with the fabulous truth of the Holy Spirit in this context?
   3. Related, but different, beg the Spirit to reveal the Lord of glory (I Cor 2:6-8).

C. Being home does not alter God's view of you and should not alter your view.
   1. A man may feel secure at home, but that security leaves when death knocks.
   2. A man may be king in his own home, but Almighty God still measures him.
   3. Let each man (woman) have the commitment of David at home (Ps 101:2-3).

D. Do not let Sunday or other assemblies be different for your heart, mouth, or life.

E. Rather than worry about your house, worry about His house (Ps 27:4; Hag 1:4).