

III. The Controversy Regarding Jesus Christ. (5:1 - 12:50)

C. At The Feast of Tabernacles in Jerusalem (7:1-53)

Month: Tishri ,
Sept/Oct. Last
festival of the
year.
6 months before
His death

The plot to kill Jesus intensifies. There is a settled hostility among the leaders. (7:1)
Feast of Tabernacles, Ex. 23:14, Ingathering, wilderness wanderings (7:2)

1. The Unbelief of His Brothers (7:3-9)

In Galilee

a. The sarcasm of Jesus' brothers (Mk.6), their prodding to "go and prove your identity publicly," and their unbelief. (3-5)

b. Jesus' conflict with the world system. (6-9) Jesus' hour is divinely appointed. Man cannot alter a sovereign plan, He did not cave in to family pressure. It was not yet time for the cross. John 17:1 "...hour is come."

Jesus avoided crowds.
Could result in
premature request for
Kingship, and early
conflict with leaders.

2. Confusion & Division Among the People (7:10-13)

In Jerusalem

a. He was expected at the Feast both by the Leaders and the people (11)

b. Some thought he was a good man, while others thought he was a deceiver. (12)

c. Freedom of speech was in jeopardy due to the attitudes of the leaders. Jesus threatened their "Traditions and Positions."
They did not want Jesus to influence the thinking of the crowds. (13)

Males must appear
before the Lord. Ex.
23:14-17

2.5 years into His
ministry. He is a
"known" person, at
least by reputation

3. Jesus Discourse In The Midst of the Feast (7:14-36)

a. Jesus assumed authority - he taught in the Temple (14).

b. The Jews marveled at His spiritual insight without a rabbinical school. (15)

c. Jesus' response

i. His doctrine comes from the Father, anyone doing God's will is able to understand. Jesus does nothing independent of the Father. The Son seeks to glorify the Father. (7:16-18)

REBUKE

ii. **YOU are not keeping Moses LAW. So, why do YOU want to kill ME? (19)**



R+ Judgment
Micah 6:8

d. People's wicked response. **You have a devil.** (20)

e. Jesus present a logical argument for healing the man at the pool on a Sabbath (John 5) as being similar to the necessity of circumcising a child on the Sabbath day (21-24), the 8th. day, Lev.12:3.

f. People's Comments: Isn't this the one they want to kill (25), But, he is bold! If they want to kill him, why don't they arrest him, or if they think he is the Messiah let them submit to him. (26). We know this man's origin (Nazareth, his parents, etc.), but we do not know where Messiah will come from. (27) Their Scriptural ignorance is revealed. Micah 5:2.

g. Jesus reaffirmation of His origin. You indeed know my HUMANITY, but you don't know my DEITY (28). The Father sent me. (29)

h. People's response: They attempted to arrest him (30), Many false beliefs because they referred to another "coming Messiah." (31). Pharisees ordered his arrest. (32).

i. Jesus' veiled affirmation as to his ascension to the Father. (33-34)

j. Jews' response. Total bewilderment (35-36)

4. **Jesus' proclamation at the End of the Feast (37-39)**

A priest went to the spring Gihon and drew out a golden pitcher full of water, and poured it out on the ALTAR, while singers sang Is.12:2,3

a. Open invitation to belief. He stood and **CRIED!** (37)

b. Indwelling and potential filling of the Holy Spirit of God of each believer (38). John 14:16, 26; John 16:7.

b. This verse (39) has implications for the birth of the church at Pentecost. It is the ministry of the Holy Spirit to baptize believers into the body of Christ.(I Cor. 12:13). But, not until Christ has ascended on HIGH.

5. **Division Among the People (7:40-43)**

a. More confusion regarding his origin and identity.

6. **Fragmentation Among Jewish Leaders (7:44-52)**

d. Confusion among the Sanhedrin. (52-53)

a. Some wanted to arrest him. (44)

b. disorganization among leaders and officers. (45-49)

c. Nicodemus appeals to lawful and fair judicial procedures (50-51)