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July memory verse **Psalm 46:10-11 (NKJV)**

¹⁰ Be still, and know that I *am* God; I will be exalted among the nations, I will be exalted in the earth!

¹¹ The LORD of hosts *is* with us; The God of Jacob *is* our refuge. Selah

Commentary on John Chapter 7 verses 1 to 26, by Chuck Smith 7.22.2020

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him ([Jhn 7:1](#)).

At this point John begins the record of the last six months of Jesus' ministry. And so you'll notice how much time and attention John spends in the last six months of his ministry. Pointing out the fact that Jesus is no longer walking so openly in the area of Judea among the Jews. In fact, from the other gospel records, we know that at this point Jesus went first up to the area of Tyre and Sidon with His disciples. Then on over the hill to Caesarea of Philippi, which is at the base of Mount Hermon. Up in the Mount Hermon where He was transfigured. And of course, there at Caesarea of Philippi, Peter's great confession. Now He is again in the area of Galilee, and He stays pretty much away from Jerusalem except for the record that we will receive here in chapter 7 through chapter 10, when He goes down for the Feast of the Tabernacles and then when He goes down for the final visit, the Feast of the Passover, six months later when He is crucified. So at this point we're entering into the final six months of the ministry of Jesus before the crucifixion.

Now the Jews' feast of tabernacles was at hand ([Jhn 7:2](#)).

The Feast of Tabernacle was the feast in which they remembered God's preservation of their fathers through the forty years of wandering in the wilderness. They could not have survived. The million people could not have survived forty years in the desert. There's no way the desert could support that number of people who were at the point nomads except the Lord have provided. But God did provide, He guided them by day with a cloud, by night with a pillar of fire. And He provided them with quail. He provided them with manna. He provided them with water out of the rock. And so it was the time of the celebration of God's miraculous provisions for their fathers in keeping them through that forty years of their wandering in the wilderness. And so this Feast of the Tabernacles,

which took place in the tenth month of our calendar, the seventh month of the Jewish calendar, was at hand.

And his brothers said unto him, Why don't You depart from here, and go to Judea, that your disciples also may see the works that You do? ([Jhn 7:3](#))

The brothers here, no doubt, refer to the actual half brothers of Jesus: James and Jude, Simon. And they have appeared another time in the story when they came with Mary to rescue Him from the crowds. And at this point they do not believe in His claims. But they are saying, "Why don't you go down to Judea that they might see Your works and believe?"

For there is no man that does any thing in secret, and he himself seeketh to be known openly. If you are doing these things, show Yourself to the world ([Jhn 7:4](#)).

And so this encouragement from His brothers.

For neither did his brothers believe in him. Then Jesus said unto them, My time [or My season] is not yet come: but yours is already here ([Jhn 7:5-6](#)).

Jesus talks now much about His hour. When He talks of His Hour, He is talking of the cross itself. Now He's talking about just the season that is the season of being revealed. They're saying, "Why don't You go down and reveal Yourself rather than hiding out in secret? Show Yourself openly." And He's saying, "The season has not yet come, but yours is already here."

And the world cannot hate you; but it hates me, because I testify of it, that it's works are evil. So you go up unto this feast: and I will not yet go up to the feast; for my season is not yet fully come. And when He had said these words unto them, he stayed there in Galilee. But when his brothers were gone up, then he also went up to the feast, but not openly, but as it were in secret. And then the Jews sought him at the feast, and said, Where is he? And there was a lot of murmuring among the people concerning him ([Jhn 7:7-12](#)):

For there was a sharp division among them.

some said, He's a good man: and others said, No; he is deceiving the people. Howbeit no man spoke openly of him for fear of the Jews ([Jhn 7:12-13](#)).

So already there was the threat of the leadership against Jesus. It was already declared that if anybody should acknowledge that He was the Messiah they would be put out of the synagogues. And this division, a lot of people have been touched and healed by Jesus. And so they were saying, "He's a good man." And the others are saying, "Oh no, He's a deceiver. He's deceiving the people." And so this controversy had arisen, and Christ became a very controversial feature. And it was sort of the buzz at the Feast of

the Tabernacle. Everybody was talking about Him, everybody was wondering about Him. And it was just a real buzz among the people who had gathered.

Now in about the middle of the feast Jesus went up into the temple, and taught ([Jhn 7:14](#)).

He wasn't there, evidently, at the beginning of the feast, or didn't at least show up until about the middle of the feast, after about three days.

And the Jews marveled, saying, How knows this man letters, having never learned? [gramatta] ([Jhn 7:15](#))

"How does this man know the accent of the learned," is what they're saying. They had in those days, too, that sophisticated accent of the intellectuals, much like we hear from the Harvard boys. There was that certain accent of sophistication that was sort of exclusive in the university ranks. And here Jesus began to talk with them with that accent of the intellectuals, and they said, "How did He learn that accent not having gone to the university? How knoweth this man the letters, having never learned?"

And Jesus answered them, and then said, My doctrine is not mine, but his that sent me ([Jhn 7:16](#)).

"You want to know how I learned? The doctrine isn't Mine, it's His who sent Me." And Jesus, again, is declaring, "I have been sent here."

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaks of himself seeks his own glory: but he that seeks his glory that sent him, the same is true, and there is no unrighteousness in him ([Jhn 7:17-18](#)).

Now Jesus is making some pretty dramatic claims here. He's saying if I came and I started speaking of Myself, it would be because I'm seeking my own glory. Because that's what a person who's seeking glory does. He talks about himself, he boasts of himself. But if I come seeking the glory of Him who sent Me, then the same is true, that witness is true. He's not seeking glory for Himself; He's seeking glory for the One that sent Him and there is no unrighteousness in Him.

Now in a little while Jesus is going to challenge them as they get into this dispute, and He said, "Which of you can convince Me of sin? Which of you can point out a sin that I ever committed?" Oh I... no way that we could say that, is there? No way could we can make this kind of claim: there is no unrighteousness in me. And so these are pretty radical claims that Jesus is making before the people. He said, "Did not Moses give you the law and yet none of you keep the law, so why are you going about to kill Me?"

Interesting thing, they were accusing Him, of course, and the thing is still festering. The last time He was down there, you remember, He was at the pool of Bethesda and He

told the lame man to take his bed and walk. And the lame man took his bed and started to walk, and the Jews caught him and said, "Sabbath day, how come you're carrying your bed?" And he said, "The guy who healed me told me to take my bed and walk." And they said, "Who was it?" He said, "I don't know." And so Jesus later found the guy in the temple, and He said, you know, "Go your way and sin no more." And he ran and told the Jews it was Jesus. And from that time they sought to kill Him because He had done it on the Sabbath day. And that is still festering in the Jewish leadership. This fact that He violated their Sabbath law.

So He said, "Look,"

Moses gave you the law, and yet none of you keep it, so why are you going about to kill me? ([Jhn 7:19](#))

We were in Israel about three years ago and there were some young people, Jewish young people, up in the northern part of Israel, who had received Jesus Christ as their Lord and Savior. And they were having Bible studies and worship in their homes in one of the little areas there in the northern Galilee. And they were under severe persecution from the Jewish community. In fact, while we were there, some of the young people of the Jewish Defense League came in, or from one of the communities, came in and tore up their house. Beat them up, took an ax and broke their refrigerator, broke up all of their furniture, and just made shreds of their house because they were Christians. And as far as the Jews were concerned, they were traders; having left Judaism according to their thinking, and received Jesus Christ.

So we had heard of these Christians and we had invited them to come and to share with our group. We had some guides who were all sweet and smiles and talking about Jesus and, "Jesus did this, and the Lord did this," and all. And they were very sweet and personable guides. And some of the people on the tour even thought that they were close to salvation. And when this young man got up to speak to our group about being a Jew, having accepted Jesus, he first of all said, "Before I speak to you and share with you my love for Jesus as my Messiah, I would first like to say something to my friends here." And he began to speak in Hebrew. And the moment he began to speak it was like ice water was poured over the Jewish guides. It was like a mask was suddenly pulled off and their smiling faces turned and there was hatred, there was gnashing of teeth, there was bitterness, it was really tense. In fact, they were ready to rip their clothes almost and grab stones and stone the kid. And I thought, "What in the world is he saying to them that is creating such a reaction?"

This one man, who at that point was the head over the Israeli Defense Forces in northern Israel, and a dear friend of ours, who really is an easy going kind of a guy and not at all religious, though he's a Jew he's not at all religious. Great big ole guy and a very respected leader there in northern Israel. He was with a group of the men from the Caboots And as this young man was talking to them in Hebrew, these men from the Caboots became so incensed they started saying among themselves, "Let's kill him when he leaves here tonight. Let's kill him." And they were really ready to kill him. And

this friend of ours, Yorum, said to them in Hebrew, "You guys keep Sabbath?" They said, "No." "Are you guys religious?" "No." "Well, then why do you want to kill this guy, just because he says he believes that Jesus is the Messiah?" And he was able to talk them out of killing him. Because he showed them that they weren't really religious, what's the big deal? What's your problem? Why do you want to kill him, you're not at all religious. The guy was just on a religious kick so what's your problem?

But it's interesting here, Jesus said, "Look, Moses gave you the law but none of you are keeping it. So why are you trying to kill me? Because you think I violated your Sabbath day law? You're not keeping the law yourself."

And so the people answered and said, You have a devil: who's going about to kill you? And Jesus answered and said unto them, I have done one work, and you all marvel. Moses therefore gave unto to you circumcision; (not because it is of Moses ([Jhn 7:20-22](#)),

It actually preceded Moses. It came from Abraham.

but it was of the fathers;) ([Jhn 7:22](#))

That is, it came from the father Abraham.

and on the sabbath day you circumcise a man ([Jhn 7:22](#)).

Now he's referring back to this miracle on the Sabbath day. You see, "I've done one miracle, one marvel, among you and you're all upset because it was on the Sabbath day." He's referring back to the incident at the pool of Bethesda where they determined at that point we're gonna kill him. Because He did it on the Sabbath day.

So He said, "Look, Moses gave the law of circumcision not because of it is really of Moses, it came from Abraham, but if the eighth day is the day that the child was to be circumcised happened to be the Sabbath day, you'd go ahead and circumcise him anyhow, even though it is the Sabbath."

So if a man on the sabbath day receives circumcision, that the law of Moses should not be broken; are you angry at me, because I have made a man completely whole on the sabbath day? ([Jhn 7:23](#))

I've done a work of God on the Sabbath day. You do the work of God of circumcision on the Sabbath day, why are you so upset with me for healing a man completely on the Sabbath day?

Judge not according to appearance, but judge righteous judgment ([Jhn 7:24](#)).

That's good advice. How many times we are guilty of judging by appearance. Oh, I have made such horrible mistakes judging by appearances. I have judged so wrongly judging

by appearances. In fact, I've been very unrighteous in some of judgments because I was judging by appearances. He said, "Don't judge by appearances, judge righteous judgment."

Then said some of them of Jerusalem, Is not this he, whom they are seeking to kill? But, look, he's speaking boldly, and they are saying nothing to him. Do the rulers indeed know that this is the very Messiah? ([Jhn 7:25-26](#))

Have they come to believe that He is the Messiah?