

Olivet Baptist Church

3500 Edmondson Avenue, Baltimore, MD 21229

Wednesday Night Bible Study (7:00 pm)

Book of John – Facilitator: Rev. Alex O. Stone

Overall Theme: Jesus Manifestation to the Nation of Israel (1:19–12:50)

Chapter Review: *Gospel of John*

I. Jesus Return to Jerusalem and the Resumption of Hostility (John 7:10–10:42)

- John 3:13 No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.
- John 3:16-17 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.
- **Chapter Review: Gospel of John 6**
 - Feeding 5000 (6:4-14) was a sign for the people who followed Jesus out of “curiosity” (they wanted to see the next healing and/or miracle)
 - Too many people had false expectations of Jesus that ultimately lead to rejection of His earthly ministry which is detailed in Chapters 6-12
 - Walking on water(6:15-21) was a sign for the disciples - to increase their understanding of who Jesus was as the “Son of God” while strengthening their confidence and convictions in His power and authority.
 - **“SPIRITUAL TRUTH”** comes through a process
[Receive the truth (*Jesus is the Truth*) → Believe Jesus (*signs*) → Be Saved]
 - **“I Am the Bread of Life”** (6:30-40) The 1st of the seven (7) “I Am Statements” found in the Gospel of John. However, it should be noted in John 4 during Jesus discourse with the woman at the well He also provides an expression of “self-revelation.”
 - **John 6:44** key verse “No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.”

CURRENT FOCUS: Jesus Revelation in Galilee 6:1 - 7:1-9
The Feast of Tabernacles 7:10 - 8:59

Christ's Brothers Do Not Believe

⁷ After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jews sought to kill Him. ² Now the Jews' Feast of Tabernacles was at hand. ³ His brothers therefore said to Him, "Depart from here and go into Judea, that Your disciples also may see the works that You are doing. ⁴ For no one does anything in secret while he himself seeks to be known openly. If You do these things, show Yourself to the world." ⁵ For even His brothers did not believe in Him.

⁶ Then Jesus said to them, "My time has not yet come, but your time is always ready. ⁷ The world cannot hate you, but it hates Me because I testify of it that its works are evil. ⁸ You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come." ⁹ When He had said these things to them, He remained in Galilee.

Christ Secretly Goes to the Feast

¹⁰ But when His brothers had gone up, then He also went up to the feast, not openly, but as it were in secret. ¹¹ Then the Jews sought Him at the feast, and said, "Where is He?" ¹² And there was much complaining among the people concerning Him. Some said, "He is good"; others said, "No, on the contrary, He deceives the people." ¹³ However, no one spoke openly of Him for fear of the Jews.

Christ's Authority from the Father

¹⁴ Now about the middle of the feast Jesus went up into the temple and taught. ¹⁵ And the Jews marveled, saying, "How does this Man know letters, having never studied?"

¹⁶ Jesus answered them and said, "My doctrine is not Mine, but His who sent Me. ¹⁷ If anyone wills to do His will, he shall know concerning the doctrine, whether it is from God or *whether* I speak on My own *authority*. ¹⁸ He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true,

and no unrighteousness is in Him. ¹⁹ Did not Moses give you the law, yet none of you keeps the law? Why do you seek to kill Me?”

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

²¹ Jesus answered and said to them, “I did one work, and you all marvel. ²² Moses therefore gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. ²³ If a man receives circumcision on the Sabbath, so that the law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath? ²⁴ Do not judge according to appearance, but judge with righteous judgment.”

Christ's Origin from the Father

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

²⁶ But look! He speaks boldly, and they say nothing to Him. Do the rulers know indeed that this is truly the Christ? ²⁷ However, we know where this Man is from; but when the Christ comes, no one knows where He is from.”

²⁸ Then Jesus cried out, as He taught in the temple, saying, “You both know Me, and you know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. ²⁹ But I know Him, for I am from Him, and He sent Me.”

³⁰ Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come. ³¹ And many of the people believed in Him, and said, “When the Christ comes, will He do more signs than these which this *Man* has done?”

Christ's Departure to the Father

³² The Pharisees heard the crowd murmuring these things concerning Him, and the Pharisees and the chief priests sent officers to take Him. ³³ Then Jesus said to them, “I shall be with you a little while longer, and *then* I go to Him who sent Me. ³⁴ You will seek Me and not find *Me*, and where I am you cannot come.”

³⁵ Then the Jews said among themselves, “Where does He intend to go that we shall not find Him? Does He intend to go to the Dispersion among the Greeks and teach the Greeks? ³⁶ What is this thing that He said, ‘You will seek Me and not find Me, and where I am you cannot come’?”

Christ Reveals the “Living Water”

³⁷ On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

Israel is Divided over Christ

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.” ⁴¹ Others said, “This is the Christ.” But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” ⁴³ So there was a division among the people because of Him. ⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

The Sanhedrin is Confused Over Christ

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?” ⁴⁶ The officers answered, “No man ever spoke like this Man!” ⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?” ⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.” ⁵³ And everyone went to his *own* house.¹

¹ [*The New King James Version*](#). (1982). (Jn 7:1–53). Nashville: Thomas Nelson.

Commentary:

C. JESUS REVELATION IN GALILEE (6:1–7:9)

This section prepares the way for another confrontation of Jesus with His opponents in Jerusalem. This ministry in relative obscurity in Galilee provides a delay in the coming conflict.

John 7:1. **After this** is a vague time reference. Since the events recorded in chapter 6 took place shortly before the Passover (6:4), that is, in April, and the Feast of Tabernacles (in October) was now near (7:2), about six months were spent by **Jesus** in His ministry **in Galilee**. Galilee was safer because His enemies were in **Judea ... waiting to take His life**.

John 7:2. The **Feast of Tabernacles** was one of the three great **Jewish** feasts. Josephus called it their holiest and greatest feast (*The Antiquities of the Jews* 8. 4. 1). This feast, also called the Feast of Ingathering, was a time of thanksgiving for harvest. It was a happy time; devout Jews lived outdoors in booths made of tree branches for seven days as a reminder of God's provision in the desert during their forefather's wanderings. The feast also signified that God dwells with His people.

John 7:3. **Jesus' brothers**, sons of Mary and Joseph after Jesus' birth, were at this time unbelievers (cf. Mark 3:21, 31–35; 6:3; John 7:5). They logically argued that the messianic question could not be settled in Galilee, as ² Jerusalem was the religious capital. The popular Feast of Tabernacles would be the right time for Jesus to present Himself as the Messiah. If He would display His powers in **Judea**, He might be able to recapture the lost crowds.

John 7:4–5. It did not seem rational to Jesus' brothers for Him not to show off His glory. If He really was what He claimed to be, they reasoned, He should publicly demonstrate it. They advised Him to display Himself in a powerful, brilliant way: **Show Yourself to the world**. But God's way was a public display on a cross of

² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 298–299). Wheaton, IL: Victor Books.

humiliation. John explained that **even His own brothers did not believe in Him**. This sad note sounds again (cf. 1:10–11; 12:37). Proximity to Jesus, either in a family or as a disciple, does not guarantee faith.

John 7:6–7. **Jesus** responded that His time differed from theirs. They could **come** and go without any significance; **for** them **any time is right**. But He always pleased the Father, so His time movements were those the Father desired. It was not yet time for the public manifestation (the Cross). Several times John noted that Jesus' **time** had **not yet come** (2:4; 7:6, 8, 30; 8:20).

Then in His intercessory prayer, just before the Cross, He began, **“Father, the time has come”** (17:1; cf. 12:23, 27; 13:1).³ The world was not dangerous to the brothers of Jesus because they were part of it (**the world cannot hate you**). But the world hated Jesus **because** He is not of it. He had come into it as Light and pointed out its sin and rebellion against the Father. The world has its religions, its programs, its plans, its values, but Christ witnessed **that it is all evil** (*ponēra*, “wicked”). Partly because of this, He lived carefully in order to fulfill the Father's will.

John 7:8–9. **I am not yet going up to this Feast** is clearly the thought in light of verse 10. However, most Greek editions of the New Testament omit the word “yet,” because it is considered a difficult reading, but it is more likely in the original. If Jesus said, “I am not going up to the Feast,” was He lying since He *did* go to the Feast? (v. 10) No, He simply meant that He was not going up to the Feast “right then,” as they suggested. Jesus then for a time **stayed in Galilee**, doing the tasks of ministry which the Father had ordained.

“Going up” may have a geographical meaning (since Jerusalem is in the hills) as well as a theological meaning (going back to the Father).⁴

³ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 299). Wheaton, IL: Victor Books.

⁴ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 299). Wheaton, IL: Victor Books.

Commentary: The Feast of Tabernacles 7:10 - 8:59

a. The anticipation of the feast (7:10–13).

John 7:10. Because of plots to kill Him (vv. 1, 25) Jesus made a covert entry into the city. It was not yet the time for His messianic manifestation (the Cross).

John 7:11–13. While Jesus' enemies **were** searching **for Him**, people were debating this controversial Teacher. The opposition against Jesus was growing. A **widespread whispering** (lit., "grumbling"; cf. 6:41, 61), occurred. (Cf. the Israelites' grumbling in the wilderness.) The charge, **He deceives the people**, had ominous tones for the penalty for this, according to Talmudic law, was death by stoning. Since the whole crowd was Jewish, **fear of the Jews** meant fear of the religious leaders.

b. Jesus at the feast (7:14–36).

John 7:14–15. The first three days passed without anyone seeing **Jesus**. The crowds wondered if He would come and perhaps claim to be the Messiah. Then **halfway through the Feast** He began teaching in **the temple courts**. As the official religious leaders listened to Him along with the crowds they **were amazed** (cf. Mark 1:22). **His teaching was learned and spiritually penetrating**. Yet He had never been a disciple in any Rabbinic school. They wondered how this could be possible.

John 7:16–17. The religious authorities figured that either a person studied in a traditional school or else he was self-taught. But Jesus' reply pointed to a third alternative. **His teaching was from God who had commissioned Him** (cf. 12:49–50; 14:11, 24). **Jesus** was God-taught, and to know Jesus properly one must be God-taught (6:45). In order to evaluate Jesus' claim, one must desire **to do God's will**. Since Jesus is God's will for man, people must believe in Him (6:29). Faith is the prerequisite for understanding. Without faith it is impossible to please God (Heb. 11:6).

John 7:18. If Jesus were only self-taught (speaking **on His own**) or a genius, then His ministry would be self-exalting. But He did not seek **honor for Himself**. The true goal of man should be to glorify (**honor**) God and enjoy Him forever. Jesus is what man ought to be. His purpose is to represent His Father correctly (1:18). He **is a Man of truth** (i.e., reliable; cf. 6:28; 8:26) without any injustice.

John 7:19. The audience boasted in ⁵ Moses' **Law** (9:28). Jesus attacked their self-confident religion. They assumed they were Law-keepers. But their hearts (inner thoughts) were full of evil (Mark 7:6–7, 20–22; Matt. 5:21–22). He knew them (John 2:24–25), and that their hatred would lead to murder.

John 7:20. Instead of repenting because His light had rebuked their darkness (3:19–20), they insulted Him, saying He was **demon-possessed**. People had said the same of John the Baptist (Matt. 11:18). Jesus had told His half-brothers the world hated Him (John 7:7), because “everyone who does evil hates the light” (3:20). To call Jesus, who is sent from God, demon-possessed is to call light darkness (cf. 8:48, 52; 10:20). **They denied His accusation that they were trying to kill Him**. But earlier they were in fact trying to do that very thing (5:18). (Cf. Peter who denied he would deny Jesus; Mark 14:29.)

John 7:21–23. The **one miracle** (lit., “work”) Jesus referred to was His healing of the paralytic at the pool of Bethesda, which He had performed in Jerusalem at His last visit (5:1–18). This started a fierce controversy. Circumcision is a religious rite that predated **Moses**. **Abraham circumcised as a sign of the covenant (Gen. 17:9–14)**. But **Moses gave** Israel **circumcision** in the sense of establishing it as part of the Levitical system. Under the Mosaic Law, “On the eighth day the boy is to be circumcised” (Lev. 12:3). If that day fell on a Sabbath, circumcising a boy would seemingly violate the Sabbath Law of rest. Yet the Jews circumcised **on the**

⁵ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 299–300). Wheaton, IL: Victor Books.

Sabbath. Therefore, Jesus argued, if care for one part of the body was ⁶ permitted, then certainly the **healing** of a **whole** body (that of the paralytic) should be allowed **on the Sabbath**. Hence, they had no reason to be **angry** with Him.

John 7:24. Their problem was that they understood the Scriptures only superficially. They majored in minors and missed the intents of many passages (cf. Matt. 23:23; John 5:39–40). They were **judging by mere appearances**. Their superficial understanding was caused by their hostility against God's Representative. In their darkness they erred. Jesus called them to **make a right judgment**; ultimately this was a call for them to repent.

John 7:25–26. Some of the local people were amazed at His bold public teaching. They knew of a plot **to kill** Him. Yet the leaders were **not** doing what **they** said they would do. Why? Had **the authorities** changed their minds? People were confused over the lack of leadership in the nation. **They felt that if He was a deceiver, He should be locked up, or if He was the Messiah, they should accept Him.**

John 7:27. The crowds assumed that Jesus (**this Man**) was only a Galilean carpenter from the city of Nazareth. They also believed that the Messiah (**the Christ**) would be unknown until His public appearing. A reader of the Gospels recognizes the irony. **Jesus is more than a Galilean; He is the Logos who was virgin-born in Bethlehem.** Yet He was relatively unknown until His manifestation (the Cross and the Resurrection).

John 7:28–29. **Cried out** introduced a solemn announcement (cf. 1:15; 7:37; 12:44). He responded to their supposed knowledge of Him (7:27) with irony. He is **from** the Father. God **is true** (“reliable”; cf. v. 18; 8:26) and had **sent** Jesus. Whereas His enemies did **not know** Jesus or God (1:18; cf. Matt. 11:27), Jesus knows the Father **because** of His origin (John 1:1, 14, 18) and divine mission.

⁶ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 300). Wheaton, IL: Victor Books.

John 7:30. Jesus' rebuke of the Jerusalemites stirred them to attempt **to seize** (*piazō*, "arrest"; cf. vv. 32, 44; 8:20; 10:39) **Him. But** the Father had ordered a time and place for His manifestation (His death), and until then all things would work in concert toward that goal. They could not lay a hand on Him because the Father's hand was over Him.

John 7:31. The exposure of Jesus and His teaching moved **many in the crowd** to believe on **Him**. They logically thought that His **miraculous signs** marked Him out as unusual. Certainly, the Messiah could not do any more miracles **than this Man**. But the crowd's faith in Jesus as Messiah was tentative and was not linked to belief in His atoning death.

John 7:32. Since many in **the crowd** were turning to Jesus, they would set aside the Pharisees' traditional teachings (cf. Mark 7:1–23). **The Pharisees**, as the guardians of Jewish traditions (see comments on the Pharisees, John 1:24–25), realized something needed to be done about Jesus soon. **The chief priests** were leading priests, not just high priests. **Arrest** is the same Greek word (*piazō*) as "seize" in 7:30, 44; 8:20; 10:39.

John 7:33. While the plan to arrest Him proceeded, **Jesus continued to teach**. The nation had **only a short time** to decide about Him. **This time was determined not by the authorities but by God**. When He had completed God's plan for His earthly life, He ⁷ would return to the Father.

John 7:34. **You will look for Me** is a prophecy that the Jewish nation will long for her Messiah. She is doing this now, not knowing that Jesus is her Messiah. Later she will weep for Him (Zech. 12:10–13; Rev. 1:7). The time of spiritual opportunity is now. A time will come when it is too late. He went bodily to heaven where

⁷ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 300–301). Wheaton, IL: Victor Books.

unbelievers **cannot come** (cf. John 8:21). So people today do not have the unique opportunity people had when Jesus was speaking to them face to face.

John 7:35. Once more the words of Jesus were an enigma to **the Jews** (cf. vv. 15, 31, 41–42). **Where** could He possibly **go that** they could not **find Him**? Because they were of the earth, they could think only earthly thoughts (cf. Isa. 55:8). During some of that period the Jewish people lived in Palestine whereas others migrated throughout the Roman Empire and beyond, as far east as Babylonia. They were **scattered among the Greeks**. “Greeks” means not just people of Greece or Greek-speaking peoples but generally non-Jews or heathen (cf. “Greek” and “Jew” in Col. 3:11). The question then was, Will Jesus go **teach the** heathen? Without the Jews realizing it, this question was prophetic of the spread of the gospel after Jesus’ Ascension.

John 7:36. The crowd, after pondering what Jesus meant, simply repeated their questions. They did not understand His words.

c. The last day of the Feast (7:37–52).

John 7:37. **The Feast** of Tabernacles was celebrated with certain festival rituals. One was a solemn procession each day from the temple to the ⁸ Gihon Spring. A priest filled a gold pitcher with water while the choir sang Isaiah 12:3. Then they returned to the altar and poured out the water. **This ritual reminded them of the water from the rock during the wilderness wanderings** (Num. 20:8–11; Ps. 78:15–16). It also spoke prophetically of the coming days of Messiah (cf. Zech. 14:8, 16–19). The Feast’s seventh and **last** day was its **greatest** (cf. Lev. 23:36). **Jesus stood**, in contrast with the Rabbis’ usual position of being seated while teaching. **Said in a loud voice** (cf. John 1:15; 7:28; 12:44) was a way of introducing a solemn announcement. His offer, Come to Me and **drink**, was an offer of salvation (cf. 4:14; 6:53–56).

⁸ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 301). Wheaton, IL: Victor Books.

John 7:38. **Streams of living water will flow from within one who believes in Jesus.** That is, he will have a continual source of satisfaction, which will provide life continually (cf. 4:14). When Jesus added, **As the Scripture has said**, He did not identify the Old Testament passage(s) He had in mind. But He may have thought of Psalm 78:15–16 and Zechariah 14:8 (cf. Ezek. 47:1–11; Rev. 22:1–2).

John 7:39. John explained that the “living water” (v. 38) was the coming gift of **the Holy Spirit**. The Spirit within a believer satisfies his need of God, and provides him with regeneration, guidance, and empowerment. In the earliest Greek manuscripts, the words, **Up to that time the Spirit had not been given**, are simply, “for there was not yet Spirit.” This cannot be taken in an absolute sense since the Spirit had actively worked among people in the Old Testament era.

Jesus referred to the special baptizing, sealing, and indwelling work of ⁹ the Spirit in the Church Age, which would start on the day of Pentecost (Acts 1:5, 8). Jesus said He would “send the Spirit” to His followers (John 15:26; 16:7). **“The Spirit had not [yet] been given” to indwell believers permanently** (cf. Ps. 51:11). That happened after **Jesus** was **glorified**, that is after His death, resurrection, and Ascension. “Glorified,” “glory,” and “glorify” are used frequently in John’s Gospel (John 7:39; 11:4; 12:16, 23, 28; 13:31–32; 14:13; 15:8; 16:14; 17:1, 4–5, 10).

John 7:40–41. The crowd continued to debate Jesus’ identity. **Some** saw Him as **the Prophet** mentioned by Moses (Deut. 18:15, 18). He would speak God’s words to people but not in the awesome display of Mount Sinai from which Moses spoke. Jesus is indeed that predicted Prophet (Acts 3:22), but many rejected Him as such. Some said Jesus **is the Christ**, that is, the Messiah, but **others** rejected that idea because He came **from Galilee** (cf. John 7:52).

John 7:42. According to Samuel and Isaiah (2 Sam. 7:16; Isa. 11:1) the Messiah was to be born into a Davidic **family**. Micah predicted that He would be born in **Bethlehem ... David’s** hometown (Micah 5:2). Jesus *is* from a Davidic family (Matt.

⁹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 301–302). Wheaton, IL: Victor Books.

1:1–17; Luke 3:23–38; Rom. 1:3) and *was* born in Bethlehem (Matt. 2:1–6), but the crowd ignorantly overlooked those facts.

John 7:43–44. The crowd’s **divided** opinion about **Jesus** enabled Him to continue His ministry without immediate arrest (**seize**, *piazō*, is the same word for “arrest” in v. 32, and is also used in v. 30; 8:20; 10:39). Many of the people held a favorable opinion of Jesus even though they did not ¹⁰ personally commit themselves to Him (cf. 7:12, 31, 40–41). His enemies had to be careful lest a riot would result. So, for a time, **no one** touched **Him**. Twice later the Jews were again divided over Jesus (9:16; 10:19–21).

John 7:45–46. **The temple guards**, who were sent to arrest Jesus (v. 32) returned without Him. Responding to the question **Why?** the guards answered, **No one ever spoke the way this Man does**. Literally this is, “Never spoke thus a man,” which implies that the guards sensed that He was most unusual or perhaps more than a man. The Gospels often reveal Jesus as a most impressive Teacher and Speaker (e.g., Matt. 7:29; 22:46). Though Jesus was opposed, many of those who heard Him were moved by Him (cf. John 7:15; 12:19).

John 7:47–48. The Pharisees’ question to the guards, **Has any of the rulers or of the Pharisees believed in Him?** reveals their pride. They thought they were too educated (v. 15) to be taken in by a deceiver. Ironically a number of the rulers *did* believe (12:42; 19:38–39). **The Pharisees were jealous of Jesus’ great popularity** (“The whole world has gone after Him” [12:19]).

John 7:49. **The Pharisees explained Jesus’ popularity among the populace by suggesting that the people were too ignorant to recognize Jesus as a deceiver**. The crowd (**this mob**), according to the Pharisees, did not know **the Law**. They did not study it, so they could not obey it. And since they did not obey it, they were under

¹⁰ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 302). Wheaton, IL: Victor Books.

God's **curse** (Deut. 28:15). The irony of the situation was that the Pharisees, not the mob, were under God's wrath because they rejected ¹¹ God's revelation in Jesus (John 3:36).

John 7:50–51. The Mosaic Law (Deut. 1:16–17) and Rabbinic law stipulated that a person accused of a crime should get a fair **hearing**. Nicodemus appeared as a fair-minded man who did not want the Sanhedrin to make a false or hasty judgment. He had personally spoken with **Jesus** and knew He was from God (John 3:1–3; cf. 12:42; 19:38–39).

John 7:52. Even though Nicodemus was a respected teacher in the nation (3:10), he was insulted by the other members of the Sanhedrin. Their prejudice and hatred against Jesus were already strong enough to overthrow reason. The Sanhedrin accused Nicodemus of being as ignorant as the Galileans. **A prophet does not come out of Galilee**, they argued. So the messianic Prophet cannot be a Galilean (cf. 7:41).

Note on 7:53–8:11

John 7:53–8:11. Almost all textual scholars agree that these verses were not part of the original manuscript of the Gospel of John. The NIV states in brackets that “The earliest and most reliable manuscripts do not have John 7:53–8:11.” The style and vocabulary of this passage differ from the rest of the Gospel, and the passage interrupts the sequence from 7:52–8:12. It is probably a part of true oral tradition which was added to later Greek manuscripts by copyists. For more discussion on the subject and an exposition of the passage, see the *Appendix* before the *John Bibliography*.¹²

¹¹ Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 302). Wheaton, IL: Victor Books.

¹² Blum, E. A. (1985). [John](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 302–303). Wheaton, IL: Victor Books.