

## Questions (John 7:10–24)

By Pastor Jeff Alexander (10/17/2021)

### Introduction

1. No new miracle from which Jesus gives a discourse is found in John 7.
2. The main thrust of the chapter is to demonstrate Jesus' *motive* as selfless promotion of His Heavenly Father.
3. The chapter also reveals wrong motives of many in their sinful pursuit of self-preservation. One cannot be neutral about Jesus Christ. One either loves and obeys Him or hates Him.
  - a. Jesus' brothers failed to understand Him. They urged Him to go to Jerusalem during the feast to self-promote through miraculous signs because of His failing popularity (6:66). They were either jealous of Him, or genuinely but wrongly interested.
  - b. The populace sought Jesus, torn between their fascination of His signs and the obvious resistance of the Jewish leaders to His claims.
  - c. The Jewish leaders sought Jesus at the feast, not because they wanted to follow Him, but because they wanted to kill Him (5:18). The Jewish leaders are clearly jealous of Him.
4. This section deals with five issues with respect to Jesus.
  - a. His *character*—good man or charlatan (vv. 10–13)
  - b. His *doctrine*—officially approved or self-taught (vv. 14–18)
  - c. His *works*—lawful or lawless (vv. 19–24)
  - d. His *origin*—God or Galilee (vv. 25–31)
  - e. His *warning*—seeking Christ but not finding Him (vv. 32–36)

### I. Where is He (vv. 10–13)?

1. The delayed and secret journey to Jerusalem explained (v. 10)
2. The Jews' inquiry about Jesus (vv. 11–13)
  - a. An earnest search by them (v. 11) Why? To arrest Him (see vv. 32, 44)
  - b. An unfriendly motive—they wanted to kill Him (v. 1; 5:18)
3. The curious populace (vv. 12, 13)
  - a. A hot topic among the people (“*there was much muttering about Him,*” v. 12)
  - b. Divided opinion—a good man or a deceiver?
  - c. A *nervous* conversation for fear of the Jews (v. 13)

### II. Who is He (vv. 14–18)?

1. A mid-feast opportunity asserted: Jesus goes to Jerusalem to teach in the temple (v. 14).
2. The Jews' response to His teaching (v. 15)
  - a. An unwilling amazement: Jesus taught with authority and conviction (Matthew 7:28, 29; Acts 4:13).

- b. An unfriendly assessment: Since the Jews could not identify the source of His authority as a teacher, they charged Him with being a self-taught religious enthusiast.
3. Being no inventive upstart, Jesus defended His teaching as not self-originating (vv. 16–19). His teaching on this occasion was probably *expository*, showing His unrivalled understanding of Scripture truth, which in the Sermon on the Mount had astonished the people.
- a. He taught the Father’s doctrine, not the rabbis’. In verse 17, Jesus lays down a very important principle if one desires to know the truth: One’s heart-condition is essential to enabling one to know the truth.
  - b. Knowing the truth involves a proper *disposition* (v. 17), a submissive willingness to do God’s will (John 6:40). This is the mark of a believer (John 2:17; Ephesians 6:6; Hebrews 10:36; Romans 12:2; Matthew 7:21; 12:50).
  - c. This submissive willingness is based on (1) a *knowledge* of His will, (2) *love* for His person, and (3) *obedience* to His commands. “*If you love me—you will keep my commandments*” (John 14:15). One must also have a proper goal in his obedience—(4) *the glory of God* (v. 18). Jesus was using a not-so-subtle effort to expose the hypocrisy of the Jewish leaders.

### III. What is He (vv. 19–24)?

- 1. Jesus exposed the Jews’ *real condition*—showing the absurdity of their reasoning. “*You know the Law, but you don’t keep the law because you have murder in your hearts*” They were seeking to murder Jesus (v. 1).
  - a. The law is summarized in one word, *love*, but they did not love Him.
  - b. The ignorant crowd also turned hostile because they could not see the motive of the elders. The crowd favored Jesus for a while. When they could not understand what He was doing, they began to question Him. They feared the Jewish leaders who were openly hostile to Jesus, threatening to expel His followers from the synagogue (9:22, 23). In this condition, they became easily swayed to oppose Jesus, and they would soon call for His crucifixion (12:37–43).
- 2. Jesus exposed the Jews’ *flawed logic* (vv. 21–24). On the Sabbath they can destroy, but He cannot heal.
  - a. Moses commanded circumcision on the 8th day, which sometimes fell on a Sabbath. Circumcision was a form of destruction for the flesh (Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:29; Colossians 2:11).
  - b. Jesus healed an invalid on the Sabbath (5:1–9) and they were upset by it (5:16).
  - c. The passage concludes with some *sound advice*: judge by principle, not appearance (v. 24).

### Application

- 1. Beware that your response to Jesus is not colored by what ought to be in your perception.
- 2. Be sure that your desire is to do His will out of a heart of love, knowledge, and obedience.
- 3. Be prepared to have people react to you as they did to Jesus. *Truth* is so foreign to the natural heart that a supernatural work must first be done.