

A Study of the Christ Text

	Matthew	Mark	Luke	John
Feast of Booths is at hand				7:2
Brothers advise Jesus to go to Judea				7:3-8
Jesus stays in Galilee				7:9
Jesus determines to go to Jerusalem			9:51	7:10
Messengers sent to Samaria			9:52-53	
James and John rebuked for attitudes			9:54-56	
Unfit followers	8:19-22		9:57-62	
People afraid to speak openly of Jesus				7:11-13
Jesus in the temple mid-feast				7:14-15
Jesus says some seek to kill him				7:16-19
Defense for healing on the Sabbath				7:20-24
Jesus cries out in the temple				7:25-30
Multitudes amazed at signs				7:31
Pharisees seek to seize Jesus				7:32-36
Last day of the feast of Booths				7:37
Rivers of living water				7:37-39
Division among the people				7:40-44
Pharisees question officers				7:45-47
Judgment of Nicodemus				7:48-53
Jesus goes to Mount of Olives				8:1
Morning teachings at temple				8:2
Adulterous woman brought to Jesus				8:3-11
Light of the World				8:12-20
Jesus was sent by the Father				8:21-30
Temple debate about Father Abraham				8:31-59
Jesus leaves the temple				8:59

Overriding Principles

- Religion is not about putting on a show, neither is it interested in accommodating the misguided demands of detractors.
- Jesus appointment with death was critical to the success of His ministry.
- Commitment is serious business!
- Jesus' life speaks for itself; the evidence is conclusive.
- Self-righteous motivations are never received favorably by Jesus.

- There is only one way to receive salvation.
- Jesus is the Great I Am!

Key Verses

- Jesus therefore said to them, "My time is not yet at hand; but your time is always opportune" (Jn. 7:6).
- And it came about, when the days were approaching for His ascension, that He resolutely set His face to go to Jerusalem (Lk. 9:51).
- But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God" (Lk. 9:62).
- But many of the multitudes believed in Him; and they were saying, "When the Christ shall come, He will not perform more signs than those which this man has, will He?" (Jn. 7:31).
- But when they persisted in asking Him, He straightened up and said to them, "He who is without sin among you, let him be the first to throw a stone at her" (Jn. 8:7).
- "I said therefore to you, that you shall all die in your sins; for unless you believe that I am He, you shall die in your sins" (Jn. 8:24).
- Jesus said to them, "truly, truly, I say to you, before Abraham came into being, I Am" (Jn. 8:58).

Points of History, Culture, Words, and Grammar

Jesus' Brothers Taunt Him (Jn. 7:2-9)

- The Feast of Booths would have been October 29, A.D. 29, five days after the Day of Atonement, "Yom Kippur." Jesus is about six months from His death.
- Jesus' brothers did not believe in Him until after the Resurrection (cf. Mk. 3:21).
- The challenge to Jesus is to make a public spectacle of Himself, this He would not do. Although Jesus did go to the feast, He did not go in the manner His brothers requested. His words in John 7:8 are to be taken in that context (cf. Jn. 7:10).
- Jesus' brothers had nothing to fear from the world, they were of its spirit. Jesus, on the other hand, needed to exercise caution.

Jesus goes to Jerusalem through Samaria (Lk. 9:51-56; Jn. 7:10)

- Samaria was the territory just north of Jerusalem that was populated by a mixed race—Jews and Gentiles.
- The territory of Samaria took its name from the once capital city of the Northern Kingdom of Israel. After the Assyrian captivity of Israel in 722/21 BC, the Assyrians moved in other races to mix with the Jews that were left behind. This also led to a mixed religion until the time of Nehemiah when a rebel Jew became the Samaritan High Priest at a temple built on Mt. Gerizim. (Josephus gave the rebel's name as "Manasseh." He was reputed to have been offered the position by Sanballat, his father-in-law; Neh. 13:28). That temple was destroyed in 128 BC by John Hyrcanus, a key figure in the Maccabean Revolt. In Jesus' day, the worship on Mt. Gerizim probably had no formal temple (cf. I Kgs. 16:21-24; II Kgs. 18:9; 17:24-33; Ezra 4:1-16; Neh. 4:7-8; 6:1-9; 13:23-28).
- Elijah had destroyed soldiers from the Northern Kingdom of Israel (II Kgs. 1:10-12). Apparently James and John felt the Samaritan's slight of Jesus warranted a similar display of wrath. Jesus saw it otherwise. Jesus came to save, not to destroy.
- Jesus went to the feast in secret, no fanfare. In the middle of it He would speak, but even this was a fleeting, and much different display than His brothers had demanded.

Total Commitment Expected

- The lesson is direct, simple, and piercing—Jesus must come first. He and His cause represent the things of truest value. Other pursuits, however noble or important they might otherwise be, are merely temporal.
- Neither comfort nor family are to come between a person and their loyalty to Jesus (cf. Matt. 10:34-39).

Responses to Jesus are Divided (Jn. 7:11-31)

- There is no middle ground to take in deciding about Jesus. He is either God's Son, or He is a lying imposter.
- Remember, John uses the word "Jews" to indicate the religious establishment (cf. v. 11). Suppression of speech often evidences an inability to deal with what is might be said.
- Education comes in many forms; not always through the conventions of the establishment.

- A willing attitude is a must.
- The Jews, like people today, did not always come to proper conclusions about Bible teachings, such as matters relating to the Messiah's birth (cf. v. 27, 41-42).
- The evidence of Jesus' life allowed for only one conclusion.

The Jews Fail to Arrest Jesus (Jn. 7:32-52)

- Messianic talk about Jesus disturbed the authorities greatly. They tried to put a stop to the troubling rabbi.
- Again, Jesus' words about His departing are misunderstood. They didn't have a clue about the one thing they most needed to understand.
- The "living water" flowing from without believers speaks powerfully of the work of the Holy Spirit in the Christian. Christians are to be sources of life to a dying world. They are to refresh those who have come to despair.
- More Messianic talk is generated; the division of opinion over Jesus widens.
- The guards sent to arrest Jesus come back empty handed. Their reason speaks volumes about the uniqueness of the Christ, "Never did a man speak the way this man speaks."
- Nicodemus, who had been evasive and dismissive with Jesus in John three, has had time to reflect further on Jesus. He has come to realize that his first appraisal of Jesus was correct (cf. Jn. 3:2b).
- When logic and truth do not go where people want to go they delight in "shooting the messenger."

A Woman taken in Adultery (Jn. 7:53-8:11)

- While this account is located in various places in manuscripts of John, and occasionally even in manuscripts of Luke, the early insistence that it have a place in the Gospels attests to its worthiness to be included.
- Old Covenant law prescribed stoning for one taken in adultery (Lev. 20:10; Deut. 22:22).
- Mercy, however, was part of God's Old Testament revelation.
- Here, duplicity is clearly part of the "set up"—where was the man?
- Jewish law required that tainted witnesses receive the punishment they sought for others (Ex. 20:16; 23:1; Deut. 19:16-21).
- Perhaps Jesus wrote these verses in the dirt.
- At any rate, Jesus' remarks addressed to "those without sin," surely would have struck home to those schooled in Old Testament law.

- No witnesses were left (cf. Deut. 17:6-7), Jesus dismissed the case.
- He did not, however, dismiss the seriousness of sin. The woman was clearly repentant, but she must also understand the need to get out of the sinning business.

Jesus Declares that He is the Light of the World (Jn. 8:12-20)

- Jesus and the Father were the witnesses to Jesus being the light of the world.
- The Pharisees could not accept that Jesus was God's Son.
- Jesus was also of His Father in that He did the things of His Father. The Pharisees, who also claimed God as Father, actually followed another father—Satan (cf. Jn. 8:44).

Jesus Insists on Belief in Him (Jn. 8:21-30)

- Yet again, Jesus words about going back to the Father are misunderstood—still no clue!
- Belief in Jesus as the Christ is absolutely necessary, there is no other way (Acts 4:12).
- The crucifixion would bring home the point, to anyone who would accept it (cf. Acts 2:36-38). This is God's drawing power in the Gospel—a Savior who died that we might live. Not gimmicks, but a cross (cf. Gal. 5:24; 6:14; I Cor. 2:2).
- Only the truth can truly convict.

Jesus and Abraham (Jn. 8:31-59)

- Jewish believers had to stay with the project if they were to truly be free. They were offended at this. In their offence, they revealed their hearts and their loyalties—they served the Devil.
- Jesus is as direct in these verses as He is anywhere in Scripture.
- The misplaced, distorted, trust in their bloodline had caused them to miss the central point about Abraham—he followed God in faith.
- They followed pride and tradition.
- Jesus shocked the Jews by telling them that Abraham had rejoiced to see Jesus' day.
- And even more shocking, Jesus took on the very "I Am-ness" of God Himself (cf. Ex. 3:13-14; 6:1-3).
- Such an opportunity, an stoning seemed to the Jews to be the appropriate response!

Application to the Church

- Jesus identity must not be compromised.
- Commitment is essential.
- Justice is to be tempered with mercy.
- Mercy is not without its demands.
- We must be careful not to make Christianity a thing that is of us and our traditions and not of God. To do such is to be children of Satan.

Who is Jesus?

- He is the Messiah.
- He is the light.
- He is the one who must be followed.
- He died that we might live.
- He would be served from conviction, not human manipulation.