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How Will You React To Jesus

JOHN 7:10-31

Introduction

1. How do different people react to Jesus?
2. Everyone, once they learn something about Him, reacts in some way.
3. The fact that you are present here tonight indicates that you have an interest in Him and want to serve Him.
4. However, not everyone responds in the same way.
5. Tonight, I would like for us to focus our attention on John 7, specifically verses 10-31.
6. You may remember from last week's lesson that when Jesus' brothers had pushed Him to go up to Jerusalem for the "Feast of Booths or Tabernacles" (John 7:2), He said, "I am not yet going up to this feast, for My time has not yet fully come" (v. 8, NKJV).
7. Jesus did eventually go up to the feast:
 - a. In verse 10, John indicates that He did so secretly.
 - b. In verse 14, he lets us know that at the midpoint of the feast, "Jesus went up into the temple, and began to teach."

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8. In our text tonight, John shares with us the reactions of three different groups of people:
 - a. "The Jews" (vv. 11, 15)
 - 1) The leaders of the nation (chief priests, Sadducees, Pharisees).

- 2) Jesus' enemies.
 - 3) They were seeking to rid themselves of Jesus.
 - b. "The crowds (people)" (vv. 12, 20)
 - 1) The pilgrims who had come to Jerusalem for the feast.
 - 2) They do not know a great deal about the plans of the authorities or the teachings of Jesus.
 - c. "The people of Jerusalem" (v. 25)
 - 1) The Jerusalemites.
 - 2) The Jerusalem mob.
9. Let's look at how these different groups responded to Jesus and then look at the different reactions people then, as well as today, demonstrate toward Him.

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I. The Interaction Between Jesus and the Jewish Leaders

A. THE JEWS' QUESTION

"How has this man become learned having never been educated?" (v. 15)

1. The religious leaders criticism of Jesus was that He was uneducated.
2. To their knowledge, He had been to no rabbinic school.
3. In that time, only the disciple of an accredited teacher was entitled to explain Scripture and talk about the law.
4. In their minds, this Galilean carpenter, a man with no training whatsoever, dared to quote and explain the Law of Moses to them.

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B. Jesus' Response (vv. 16-19)

1. Jesus' response can be broken into four different parts:
 - a. Two in which Jesus is referring to His teaching and His motives.

- b. Two in which Jesus is referring to His hearers receptiveness and their keeping of the Law.
2. “My teaching is not Mine, but His who sent Me” (v. 16).
- a. Jesus did not claim to be self-taught.
 - b. Had He done so, the religious leaders would have discredited Him immediately.
 - c. Instead, Jesus claimed to be God-taught, something He would do again and again (John 12:49; 14:10).

“For I did not speak on My own initiative, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.” (John 12:49)

“Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.” (John 14:10)

3. “If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself” (v. 17).
- a. Previously, His hearers had questioned His competence as a teacher.
 - b. Jesus now questioned their competence as hearers.
 - c. He affirms that “any man who truly wills to do the will of God will have the spiritual discernment necessary.”
 - d. Such an individual will know whether Jesus’ teaching is divine or “Made in Nazareth.”

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4. “He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him” (v. 18).
- a. The man whose message originates with himself seeks His own

advancement.

- b. However, that person who is concerned with the interests of the One who sent Him is different — He seeks the glory of God — He is real, honest, a person of integrity.
 - c. “There is no unrighteousness in Him” (v. 18b).
5. “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?” (v. 19).
- a. The Jews were proud of the fact that they were the recipients of the Law.
 - b. Jesus points out that *there is a difference between receiving the Law and keeping it.*
 - c. Moses gave them the law, but none of them keep it.

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II. The Interaction Between Jesus and the Crowd (vv. 20-24)

A. THE CROWD’S CHARGE AND QUESTION

“You have a demon! Who seeks to kill You?” (v. 20)

1. Those pilgrims who have recently come to Jerusalem for the feast have little knowledge of the animosity which the religious leaders hold toward Jesus.
2. They do not realize that the Jewish leaders, since Jesus’ last time in Jerusalem have been actively looking for an opportunity to kill Him (cf. John 5:18)

“For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God” (John 5:18).

3. In their minds, Jesus was overreacting, He was being paranoid — a demon had driven Him to this conclusion.

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B. JESUS' RESPONSE (vv. 21-24)

"I did one deed, and you all marvel" (v. 21).

1. Jesus pointed to the one miracle which He did the last time He was in Jerusalem which prompted all this attention (v. 21).
 - a. His healing of the invalid by the pool of Bethesda (John 5:1-9).
 - b. On that occasion, this miracle raised the discussion about His attitude toward the Sabbath.
2. Jesus now returns to that discussion and how they too violate the Sabbath.

"For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man. "If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath?" (John 7:22-23)

- a. His argument is this:
 - 1) It was the law that a child should be circumcised on the eighth day after his birth (Leviticus 12:3).

"On the eighth day the flesh of his foreskin shall be circumcised"
(Leviticus 12:3).
 - 2) Obviously, there would be those times when a child's circumcision would fall on the Sabbath day.
 - 3) While the Jews would avoid anything which even remotely looked like work on the Sabbath day, lest they profane it, they had no hesitation in carrying out the ritual requirement of circumcision on that day.
 - 4) Thus, in fulfilling one part of the Law, they violated another part of the Law.
- b. Jesus point was that "a practice which overrode the Sabbath in order to provide for the ceremonial needs of a man justified the overriding of the Sabbath in order to provide for the bodily healing of a man.

- c. These teachers had failed to understand the original purpose of the Sabbath institution and thus misinterpreted its significance.
- d. He told them to “stop judging superficially,” “according to outward appearances” (v. 24), but to judge according to what is right.

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III. Jesus’ Interaction With The People of Jerusalem (vv. 25-29)

A. THE REASONING OF THE PEOPLE (VV. 25-27)

1. The Jerusalemites well knew the hostility of the religious leaders toward Jesus — “So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?” (John 7:25).
2. They were astonished by two things:
 - a. First, at His courage to defy the authorities — “Look, He is speaking publicly” (v. 26).
 - b. Second, that the authorities allowed Him to teach — “they are saying nothing to Him” (v. 26b).
3. This prompted them to ask the question, “Have the authorities really concluded that he is the Christ?” (v. 26c).
4. No sooner had they posed the question than they dismissed it, “we know where this man is from; but whenever the Christ may come, no one knows where He is from” (v. 27).
 - a. He grew up in Nazareth. He now lives in Capernaum.
 - b. He has been an itinerant preacher for some time.
 - c. Some interpreted Malachi 3:1, which spoke of the Messiah’s sudden appearance as indication that no one would know where He came from.

Slide 9**B. JESUS' RESPONSE (vv. 28-29)**

1. Jesus made two statements in His response.

“You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know. I know Him, because I am from Him, and He sent Me” (*John 7:28-29*).

- a. First, He acknowledged that it was true that they knew where He came from, but, it was also true that He came direct from God.
 - b. Second, He told them that they did not know God, but he did.
2. To tell God's chosen people that they did not know God was a bitter insult.
 3. For Jesus to say that He knew God as did no one else, and that He stood in a unique relationship with Him, was more than they could accept.
 4. In their minds, Jesus was no longer just a Sabbath-breaker. Now He was guilty of the ultimate sin of *blasphemy*.

Conclusion

1. The last two verses of our text, verses 30-31, present us with two final responses to Jesus:
 - a. His enemies sought to arrest Him — “they were seeking to seize Him” (v. 30).
 - 1) However, “no man laid his hand on Him” (v. 30). How Jesus escaped from them is unclear.
 - 2) The reason for His escape is given — “His hour had not yet come” (v. 30b) — the hour when He would be seized and crucified according to the Father's will had not arrived.
 - b. “Many of the crowd believed in Him” (v. 31a).
 - 1) They could not believe that Christ upon His coming would do more miracles than Jesus.

- 2) “He will not perform more signs than those which this man has, will He?”
2. You and I still have the same choice before us today:
 - a. Either, Jesus is a complete fraud,
 - 1) If this is true, then you and I must avoid Him at all costs.
 - b. Or, everything He said about Himself is true.
 - 1) In which case He is the Son of God.
 - 2) You and I have no other to whom we may turn for our salvation.
3. Which will you decide?