
[JOHN 7:1](#) After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

[JOHN 7:2](#) Now the feast of the Jews, the Feast of Booths, was near.

[JOHN 7:3](#) Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

[JOHN 7:4](#) "For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world."

[JOHN 7:5](#) For not even His brothers were believing in Him.

- In chapter 6, Jesus fed thousands of people with bread, then crossed a body of water miraculously, and then explained that the crowd was following Him for the wrong reasons
 - In all these elements, John wanted us to recognize how Jesus was the fulfillment of the Exodus account
 - In fact, John said specifically that these events took place as the Passover drew near
 - The Passover was the feast that began with the Exodus, of course
 - So, John included mention of the Passover as a way of pointing us back to the Exodus story
 - After the events of chapter 6, Jesus remained in the Galilee teaching for some time
 - John says Jesus didn't venture down to Jerusalem because His enemies, the Jews, were seeking to kill Him
 - John calls those living in Judea "the Jews" to distinguish them from those living in the Galileans
 - But in reality, both regions were mostly occupied by Jews
 - Therefore, the Jews of Judea is a reference to the various religious leaders of the nation who opposed Jesus
- Then in v.2, John gives us another timestamp reference, telling us that the events of chapter 7 occur as the Feast of Booths was near
 - The Feast of Booths or Tabernacles commemorates the Jews arrival in the Promised land
 - On the Jewish calendar, it occurred six months after the feast of Passover
 - So we know that six months have elapsed between John 6 and John 7
 - More importantly, these two feasts were among three feasts that all Jewish men were required to observe in Jerusalem each year
 - Besides Passover and Tabernacles, the third feast was the Feast of Pentecost
 - So in the six months between John 6 & John 7, Jesus' notoriety within the Galilee has grown exponentially
 - After a very a very dramatic and public miracle like feeding thousands, Jesus is elevated to "rock star" status among those in the Galilee
 - But as we see here at the beginning of chap 7, it's also produced enemies for Jesus in

Jerusalem

- Which explains why Jesus wants to remain in Galilee for now – He’s not interested in a confrontation until the time is right
- God’s timing is all that’s standing between those who cheer Jesus on being overrun by those who wish to put Him to His end
- And this is a central theme in this chapter and others that follow
- In fact, the opening line of the chapter also serves as its topic sentence
 - There were some in Israel who would accept what Jesus said about Himself, and there were some who would not
 - And only those who had heard from God could and would accept
 - While those who have not heard from God, will not accept
 - And this division existed even in Jesus’ own household
 - In v.5, John says not even Jesus’ own brothers were believing in Him
 - Jesus’ brothers refers to Jesus’ half-brothers, including Jude and James, who wrote the New Testament letters
 - Obviously, these two and probably others came to believe in Jesus after His resurrection
 - But at this point, Jesus is just an older brother desperate for attention and with some pretty impressive tricks up His sleeve
- So in v.3 Jesus’ brothers offer Him some friendly, helpful advice
 - They tell Jesus to leave the Galilee, where Jesus has been spending all His time thus far, and go to Jerusalem
 - They insinuate that a real prophet is seen and heard in Jerusalem
 - And so if Jesus wants to be received by the greatest crowds, He will have to be prepared to play on the largest stage
 - Like the song says, “If I can make it there, I can make it anywhere...”
 - Their advice is neither friendly nor helpful
 - First, we already know they were not believing in Jesus’ claims to be the Messiah, as John told us
 - So as unbelievers, we can be sure they don’t have Jesus’ best interests at heart
 - On the contrary, we know their desires and values and instincts are set against God
 - Secondly, we can see they’re baiting Jesus, hoping He’ll take their advice so they can expose Him as the fraud they think Him to be
 - They accuse Jesus of hiding away in Galilee
 - They’re suggesting that Jesus has become popular only because He’s playing the part of a big fish in a small pond
 - He’s throwing fastballs at bush league batters
 - But what happens if you have to make your case under the bright lights in the big city?

- Notice they presume Jesus was seeking to be known publicly in v.4
 - They're daring Jesus to submit Himself to harsh criticism of the religious leaders in Jerusalem during the most popular feast of the year
 - They're taunting Jesus to risk everything, and they're expecting He will fail
- The brothers' advice is bad advice, of course, and it's wrong because it rests on two wrong assumptions
 - First, the brothers have assumed that Jesus wasn't a contender for the role of Messiah unless He gained the backing and support of the people
 - His small healing and teaching engagement centered in the Galilee wasn't going to meet that test
 - Jesus needed to present Himself to the leaders in Jerusalem and to the masses at the feast
 - If they accepted Jesus, then He might win the title He was seeking
 - But this assumption is completely wrong, and if they had paid close attention to their Old Testament scriptures, they would have known this
 - The Old Testament prophets like Isaiah, David and Moses foretold that the Messiah would be rejected by His own people
 - Instead, He would be embraced by a people who are not God's people, meaning the Gentiles
 - Furthermore, the Old Testament foretold that the Messiah would die a shameful death, hanging on a tree at the hands of those He came to save
 - Clearly, God's plan for His Son, the Messiah, didn't depend on winning public approval
- Which leads to their second assumption, that truth is determined by public opinion or acceptance of an idea
 - The brothers expected that a Messiah could only rise to power with popular support
 - Like a politician seeking public office, the title of Messiah was something that an adoring public bestowed upon a worthy candidate
 - And therefore the true Messiah – by definition – would be the one who could persuade the masses of his worth
 - But if Jesus couldn't even convince His own family, what chance did He have, His brothers assumed
 - But once again, their thinking couldn't be further from the truth
 - The truth of any matter doesn't turn on public opinion
 - Jesus was Messiah because the Father appointed Him to that role
 - The truth of that appointment didn't rest on how many people accepted it to be true
 - It was true if one person believed it or even if no one believed in it
 - But the sinful world has always measured truth like a popularity contest
 - Whatever position is accepted by the majority must be the truth
 - Because we naturally assume that the more people who agree with a given position, especially if it's our own position, then the more worthy it is of our trust

- This is relativistic thinking and it's never the way we find truth
 - For example, prior to the 15th century, most people were convinced that the Earth was a flat square with edges
 - If someone traveled too far in any one direction, he would fall off the face of the Earth into Hell
 - This was a popular public opinion
 - And it was also false
 - Similarly, most people used to believe that sex prior to marriage was immoral
 - But then popular thinking began to change
 - So for many people the truth "changed"
 - But the morality of fornication, or adultery or homosexuality isn't determined by public opinion
 - It is determined by the Law Giver Who revealed Himself in scripture so that we might know the truth
 - But now fornication has become morally acceptable to the world simply because it's widely practiced
 - Not because God changed His view of sin or because we discovered new revelation
 - Merely because public opinion shifted
- Obviously, we know that Christ's mission was not a public relations campaign orchestrated to win men's approval
 - Nor do we wish to establish the truth of the Gospel in the minds of men by building popular acceptance of its claims
 - Our Gospel isn't more true because millions believe it
 - And it isn't less true with the whole world mocks it
 - Scripture tells us that in the end, every knee shall bow and every tongue shall confess Christ ([Isa 45:23](#))
 - In fact, turning back to Chap 7, look what Jesus says in response to His unbelieving brothers

[JOHN 7:6](#) So Jesus said to them, "My time is not yet here, but your time is always opportune.

[JOHN 7:7](#) "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

[JOHN 7:8](#) "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

[JOHN 7:9](#) Having said these things to them, He stayed in Galilee.

[JOHN 7:10](#) But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

- First, Jesus says something we've heard before: My time has not yet come
 - You probably remember back in chapter 2 when Jesus told Mary something very similar

- And in fact, the circumstances were very similar as well
- Mary had been pushing Jesus to enter into the limelight in a manner and at a time that wasn't consistent with the Father's plans
- So Jesus rebuked His mother for trying to dictate God's timetable
- Once again, Jesus issues a rebuke here to His brothers for making the very same mistake
 - When it's time for Jesus to enter into the public eye in Jerusalem in the midst of a feast, He will do so
 - It won't be this year and it won't be this feast, but it will happen
- Then Jesus adds that His brothers' time is always opportune
 - Jesus means that His brothers were not constrained in their decision making by considerations for what the will of God might be
 - On the contrary, as unbelievers these men acted as they pleased at all times
 - In that sense, it was always the right time for them to do whatever they pleased
 - But Jesus was strictly bound to the will of the Father, which is the definition of sinlessness
 - Secondly, Jesus' brothers could venture into Jerusalem at any time without fear of persecution, because they were of the world
 - Jesus is speaking of spiritual identities
 - Everyone person's spiritual identity is aligned either with God or with the world
 - Since His brothers were unbelieving, we know they were spiritually aligned with the world
 - All those who are aligned with the world belong to Satan, and he knows who are his, and he doesn't waste energy trying to tear down his own world except where he finds some advantage in it
 - As Jesus said, a house divided against itself cannot stand
 - So Satan and the world only oppose God and those who are spiritually aligned with God
 - The world opposes Christ, the Bible, Christianity, and Christians
 - It does so because these things are spiritual enemies of darkness because the truth is light that exposes the evil deeds of the world
- So while it's safe for these brothers to be in Jerusalem, it is not for Jesus, which becomes increasingly evident in this chapter
 - Though Jesus rejects the brothers' advice, nevertheless He still goes to Jerusalem in His own way in v.10
 - Why does Jesus say He will not go up to Jerusalem for this feast and yet He does go?
 - Did He lie to His brothers?
 - No. Jesus rejecting the idea of attend in the manner they suggested, that is by drawing attention to Himself
 - To this, Jesus said you are free to do this but I am not
 - Therefore, Jesus separated Himself from His brothers by telling them to go up without Him

- While His own time to go up has not yet arrived
- Later, after His brothers depart, Jesus goes up to Jerusalem in secret
- He goes first to be obedient to the command to observe the feast
- Secondly, Jesus will engage in another dialog with a crowd, this time in the temple
- To help us get a sense of the environment Jesus was walking into, John gives us three verses of background leading us into the next section

[JOHN 7:11](#) So the Jews were seeking Him at the feast and were saying, "Where is He?"

[JOHN 7:12](#) There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray."

[JOHN 7:13](#) Yet no one was speaking openly of Him for fear of the Jews.

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- First, we see that Jesus concerns were well-founded
 - Even though Jesus has not yet made an appearance, the Jewish leaders expected Him to travel down to Jerusalem for the feast as every Jewish male was required
 - So they were seeking Him
 - That seeking was not a friendly sort of inquiry
 - They were seeking to accuse Him of something and have Him condemned
 - Secondly, the crowds are grumbling about Jesus
 - He has become the talk of Israel
 - This backwater Rabbi from the Galilee has the entire city talking about Him in His absence during the largest celebration in the Jewish year
- The talk runs along two lines, as we might expect
 - John says there were those who were saying Jesus was a "good man"
 - These people were generally supportive and defended Jesus' ministry it would appear
 - And then of course, there were those who claimed Jesus led the people astray
 - In other words, they accuse Jesus of making false claims about Himself and the scriptures
 - Of course, we're not surprised to learn that Jesus has opponents in the city, but perhaps we're pleasantly surprised to hear He has His supporters
 - But let's be careful before we make any assumptions
 - There are those saying He is a good man, but notice what they aren't saying
 - They aren't saying He is the Messiah
 - As we've said before, there is a big difference between saying Jesus is a good person or good teacher or even a prophet – and saying He is God

- Jesus wasn't just claiming to be a good person
- Or a good teacher
- Or even a prophet
- Jesus was claiming He was literally God
- Yet we don't see anyone making that public declaration in this crowd
- In fact, that's the third point John makes in v.13: no one was willing to speak opening of Jesus in any case
 - Why would people be so unwilling to share opening their opinions of Jesus?
 - Clearly, they must be afraid of the religious leaders
 - Which tells us that the leaders so opposed Jesus that no one dared run the risk of crossing these men
 - But it also tells us that even those who supported Jesus weren't willing to take a public stand
 - It's into this environment Jesus travels incognito and starts to teach in the temple

[JOHN 7:14](#) But when it was now the midst of the feast Jesus went up into the temple, and began to teach.

[JOHN 7:15](#) The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

[JOHN 7:16](#) So Jesus answered them and said, "My teaching is not Mine, but His who sent Me.

[JOHN 7:17](#) "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.

[JOHN 7:18](#) "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.

- In the larger courtyard of the temple, Jesus began to teach and as He does so, he attracts a crowd
 - Word gets out quickly that Jesus has come up for the Feast and is in the temple
 - Once again, His teaching astonishes the crowd
 - They wonder how someone who was not trained as a Pharisee could be so learned in spiritual matters
 - As if to suggest that knowledge of God can only be obtained through manmade institutions of higher learning
 - Jesus answered them saying He is simply delivering them what the Father has given Him to say
 - In other words, Jesus is speaking the word of God directly to them
 - And so they are feeling the impact of knowing the truth delivered straight from the source
 - When you hear the truth, directly from God through His word, you will know it
 - It will stand out in a way that is unexplainable and undeniable

- Like the men on the road to Emmaus who heard Jesus teach them and then remarked

[LUKE 24:32](#) They said to one another, “Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?”

- Jesus adds in v.17 that those who are willing to do the will of the Father possess the discernment to recognize whether Jesus’ teaching is truly from God
 - Those who have been giving the heart to know and obey God’s will shall also possess the ability to recognize His words
 - Jesus expresses this same thought in simpler terms elsewhere in the Gospels when He says “those who have ears to hear, let him hear”
 - If we wish to know the truth and avoid the false teaching the enemy brings, we only need to be willing to obey the Lord
 - And if our heart is directed toward obedience, we will then recognize and follow the truth of God’s word
 - But if our hearts are deceived by sin and unwilling to repent and follow the Lord, then we are in danger of missing the truth when it is revealed to us
 - Notice what Jesus says next

[JOHN 7:19](#) “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?”

- Jesus says to the crowd that Moses had delivered the Law to Israel, and certain the nation revered Moses as their prophet
 - And yet the nation did not keep the very Law they revered
 - No man could keep it fully
 - So here was the essential problem of Israel: they weren’t willing to do the will of God
 - They weren’t willing to do God’s will because their very nature precluded it
 - Sinful flesh cannot obey God

[ROM. 8:6](#) For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,

[ROM. 8:7](#) because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,

[ROM. 8:8](#) and those who are in the flesh cannot please God.

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- Since by nature sinful flesh cannot keep the Law, then it was also lacking in an ability to discern His

teaching

- Yet while the nation was unrighteous for failing to keep the word of God, Jesus' critics were accusing Him of leading people astray
- So Jesus points out that all He has done is repeat the words of God, which any God-fearing person could recognize and accept
 - Yet His very critics were the obviously unrighteous ones, but yet they sought to kill Him
 - He's pointing out the hypocrisy of their leaders
- And of course, at this point things get a little testy

[JOHN 7:20](#) The crowd answered, "You have a demon! Who seeks to kill You?"

[JOHN 7:21](#) Jesus answered them, "I did one deed, and you all marvel.

[JOHN 7:22](#) "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.

[JOHN 7:23](#) "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 7:24](#) "Do not judge according to appearance, but judge with righteous judgment."

- First, the crowd thinks Jesus is suffering from a persecution complex, because they doubt His assertion that someone was seeking to kill Him
 - They think Jesus must be demon possessed
 - As a side note, notice that no one in scripture ever accuses another person of being crazy
 - Instead, they accuse someone of having a demon
 - In other words, acts of insanity in the Bible are explained by demonic activity
 - Jesus ignores their attempts at pretense and stays on the offensive
 - He reminds them of the miracle that started His opposition in the city of Jerusalem: the healing of the paralytic in John 5
 - That was the last miracle Jesus performed in Jerusalem, and it was the one that got Jesus into hot water with the Pharisees
 - They objected to Jesus healing on the Sabbath
 - And on that basis, they sought to kill Jesus
- Jesus says that for healing a man on the Sabbath, someone wants to kill Him and yet these same men make similar judgments in their own favor all the time
 - For example, they circumcise infants on the eighth day even when it falls on the Sabbath
 - A part of a child's body was "fixed" even when it conflicted with another Law
 - This was permissible on the Sabbath because obedience to God's commands is never work in

the sense of violating the Sabbath

- Yet they objected to Jesus “fixing” the entire body of a man on the Sabbath
- Once again, there was no law against God healing someone on the Sabbath
- Jesus is highlighting the leaders’ hypocrisy, which is judging by appearances rather than by true righteousness
 - The main point of the chapter is starting to come to light at this stage of the chapter
 - Jesus identity is the primary question throughout John’s Gospel, and in this chapter John is exposing the strong difference of opinion that existed in Israel over Jesus
 - And how the religious leadership acted as a wedge driving the two sides apart
- John wants to drive home the reality of this division among the people
 - As we look at the rest of the discourse, pay attention to the way John highlights the crowd’s uncertainty
 - And they’re reliance on their leaders for instruction concerning Jesus

[JOHN 7:25](#) So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?”

[JOHN 7:26](#) “Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?”

[JOHN 7:27](#) “However, we know where this man is from; but whenever the Christ may come, no one knows where He is from.”

[JOHN 7:28](#) Then Jesus cried out in the temple, teaching and saying, “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.

[JOHN 7:29](#) “I know Him, because I am from Him, and He sent Me.”

[JOHN 7:30](#) So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

[JOHN 7:31](#) But many of the crowd believed in Him; and they were saying, “When the Christ comes, He will not perform more signs than those which this man has, will He?”

[JOHN 7:32](#) The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

[JOHN 7:33](#) Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me.

[JOHN 7:34](#) “You will seek Me, and will not find Me; and where I am, you cannot come.”

[JOHN 7:35](#) The Jews then said to one another, “Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?”

[JOHN 7:36](#) “What is this statement that He said, ‘You will seek Me, and

will not find Me; and where I am, you cannot come’?”

- The crowds saw all the signs that would lead them to suspect Jesus was the Messiah
 - And they're own words betray them in that respect
 - They ask is this not the one “they” are seeking to kill, referring to the Jewish leaders?
 - In other words, isn't this that famous rabbi whose been causing all that trouble?
 - And as they hear Him speak, they marvel that Jesus is willing to speak in the open publicly, since His life was in danger
 - And then in v.26 the people ask do the leaders not really know that this man is the Christ?
 - In other words, they are saying, “We know our leaders want this guy to be seized and put in prison and yet here he is teaching...is this because they have come to agree He is the Messiah?”
- Their statement tells us two very important things about what's going on in the people's minds at this point
 - First, they are aware that the questions about Jesus center on the question of Messiahship
 - The whole controversy over Jesus was “Is this guy the Messiah or what?”
 - The religious leaders wanted to seize Jesus for leading the people astray on this specific question
 - Leading the people astray was an offensive in Israel punishable by stoning
 - Yet Jesus taught and performed miracles in a convincing manner, so that the question of whether He was the Messiah was not clear cut
 - And now the mere fact that Jesus was teaching opening without fear of the authorities caused this crowd to wonder if perhaps the leaders had a change of heart
 - Maybe they had accepted Jesus' claims to being Messiah
 - That leads us to the second thing we learn from their statement: the people of Israel relied heavily on their leaders to establish their opinions on any spiritual matter
 - The crowd waited to hear from their leaders before deciding if Jesus' claims to be Messiah were true or not
 - The spiritual leaders had the ability to direct the fate of the nation in that regard
 - If the nation was told to follow Jesus, they would and the nation would receive their King
 - If not, then the entire generation of Israel would perish, like lemmings walking off a cliff
- To help them justify their doubts, in v.27 they fall back on a myth in Israel that the true Messiah's earthly origins would be a mystery
 - But this was easily disproven from scripture, which declared specifically that the Messiah would be born in Bethlehem
 - Which leads Jesus in v.28 to remind them of as much
 - He says you know me, meaning you know I'm Joseph's son
 - Which means they also knew He was born in Bethlehem as Scripture required

- And that Jesus was of the right tribe and family
- In other words, Jesus was counting the myth while at the same time emphasizing He was qualified to meet these tests
- But then Jesus goes further and says the One Who sent Jesus is One the crowd does not know
 - In other words, they don't know the Father
 - This is an unbelieving crowd, which explains their lack of spiritual insight
- Then Jesus said He was from God, sent by God, which of course brought back the anger of the crowd, which perceived Jesus as speaking blaspheme
 - There was an interest in arresting Him, but miraculously no one is able or willing to do it
 - John explains because Jesus' time to be crucified had not yet come, Jesus was safe
 - Probably, some moved to seize Jesus
 - But in v.31 we hear that many in the crowd believed in Jesus, and that support probably prevented anyone from acting against Him
 - By this point, the leaders have heard as well, so they move to arrest Jesus in the temple
 - Knowing the leaders were moving against Him, Jesus warns the crowd that their window of opportunity will not last long
 - In fact, for Israel the opportunity to seek the Messiah is limited
 - They were only going to have Him for a short time longer
 - After that, they might seek for the Messiah, but they won't find Him
 - Why was Jesus so definite in that statement? Because Israel's unique relationship with God placed them in an equally unique position
 - The Messiah was promised to Israel
 - And they had the prophets sent by God so that the nation would have no excuse for overlooking Christ when He arrived as promised
 - If the nation recognized and embraced their Messiah, then He was prepared to set up an earthly Kingdom for them
 - And Israel would be exalted as the chief nation on earth in this kingdom
 - But if they rejected their Messiah, then that generation to see Christ would be judged harshly
 - Moreover, Israel as a whole would see great sufferings for many generations afterward
 - Only in the last days of this age would a distant generation of Israel have opportunity once again to know and receive their Messiah a second time
 - And in this second opportunity they would correct the mistake of the earlier generation, embrace Christ, and receive the Kingdom
- Here we find the connection to the feast of Booths as well
 - The Old Testament teaches that the Feast of Tabernacles is the feast that will begin the Kingdom of Christ after His second coming
 - That feast pictures the arrival of the Kingdom for Israel

- But it can only arrive after the nation as a whole embraces Christ as Messiah
- All Israel must accept Jesus Christ is their Messiah, or else the Kingdom remains on hold for Israel
- Moses made this promise to Israel in the Law:

[DEUT. 30:1](#) “So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you,

[DEUT. 30:2](#) and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons,

[DEUT. 30:3](#) then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you.

[DEUT. 30:4](#) “If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back.

[DEUT. 30:5](#) “The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.

[DEUT. 30:6](#) “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.

[DEUT. 30:7](#) “The LORD your God will inflict all these curses on your enemies and on those who hate you, who persecuted you.

[DEUT. 30:8](#) “And you shall again obey the LORD, and observe all His commandments which I command you today.

[DEUT. 30:9](#) “Then the LORD your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the LORD will again rejoice over you for good, just as He rejoiced over your fathers;

[DEUT. 30:10](#) if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul.

- Notice that the promises of receiving this kingdom depend on all in Israel acting in this same way
 - The promise is contingent on 100% of Israel acting in keeping with God’s commandments
 - And Moses also tells the people that they may reach this level of obedience by a national confession of repentance and faith...
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[LEV. 26:40](#) 'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me —

[LEV. 26:41](#) I also was acting with hostility against them, to bring them into the land of their enemies — or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity,

[LEV. 26:42](#) then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.

- Here again, notice that God's willingness to honor His promise of blessing hinges on all Israel acting in unison to confess and believe
 - If only part of Israel is accepting of the Messiah, then these terms are not met
 - And the nation will not receive the blessings of the kingdom
- So in this chapter, John brings us into the feast of Booths, a feast intended to commemorate Israel's entry into the Promised Land and ultimately to foretell their arrival in the Kingdom
 - And yet that arrival is dependent on a universal acceptance by Israel that of Jesus is Messiah
 - Clearly, Israel is not of one mind concerning Jesus in this chapter
 - And therefore, Israel is no closer to receive the Kingdom in this day
 - And that's the main thrust of chapter 7: to show the division among the people
 - Which then explains why Jesus' first coming could not fulfill the Feast of Booths...why it must wait for the Second Coming
- Meanwhile, the Jews wonder where is Jesus going to go and why can't we find Him there?
 - Clearly, they don't understand what Jesus is talking about
 - And that's been the problem from the start
 - Next time we'll finish the chapter by looking at the climatic tie between the events of chapter 7 and the events of the Feast of Tabernacles