

PANORAMA OF THE LIFE OF CHRIST

Increasing Opposition



Opposition Increases

XIV. Increasing opposition

A. Family antagonism – John 7:1-9

1. John 7:1 – John summarized Christ's Galilean ministry with this verse.
2. John 7:2 – John organized his gospel around the Jewish feasts (John 2, 5, 6, and 7). For a quick overview of the Jewish feasts see the Appendix

Gospel of John Organized Around Jewish Feasts

1. Jesus is first presented to Jerusalem at Passover. John 2:13
2. Son of God discourse comes after healing the man at an unnamed feast at the pool of Bethesda. John 5:1
3. The Bread of Life discourse at the second Passover. John 6:35
4. Jesus rejected by national leaders at the Feast of Tabernacles. John 7:2

Gospel of John and Jewish Feasts

5. An attempt is made to stone him at the Feast of Dedication. John 10:31-39
6. Jesus' death and resurrection took place at Passover. John 11:55, 13:1, 18:28

APPENDIX

XXIII.APPENDIX

A. A QUICK OVERVIEW OF THE JEWISH FEASTS

1. Israel's religious calendar was divided into two sets of feasts, spring and fall.
 - a. God designed these feasts to teach certain aspects of His plan for human history, specifically as related to the Nation Israel.

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- b. The feasts were shadow images of the Messiah's work in His advents.
- c. The spring feasts were Passover, Unleavened Bread, First fruits, and Pentecost.
 - 1) They foreshadowed certain events of Messiah's life at His First Advent, His saving work.
 - 2) These foreshadows were literally fulfilled during Christ's life on the exact days of the feasts.

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d. The fall feasts were Trumpets, Day of Atonement and Tabernacles.

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2. Passover was the first feast and the first of three required annual pilgrimages for all Jewish males to the temple in Jerusalem. Exodus 23:17, Leviticus 23:4-8, Deuteronomy 16:16
 - a. Passover, which memorialized the redemption of Israel from slavery in Egypt, was observed on the fourteenth day of Nisan.

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- b. Passover foreshadowed the fulfillment of the redemption solution when the *Lamb of God* was sacrificed on the cross.
- c. Jesus Christ was crucified the morning before Passover as a substitute for the sins of the world. At the same time that Jews slaughtered their lambs for Passover, Jesus Christ hung on the cross.

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3. The Feast of Unleavened Bread began the day after Passover.
 - a. No Jew worked during this week. Sacrifices were made on the first and last days. Numbers 28:16-25, Deuteronomy 16:1-8
 - b. This feast pictured the sinless nature and perfection of the humanity of Jesus Christ.
 - c. The prohibition of work meant they had to trust God to provide.

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4. The Feast of First fruits occurred on the third day of that week.
 - a. At the time of the first harvest, the first sheaf of barley was brought in, cut, and waved before Yahweh, signifying divine blessing. Leviticus 23:9-14
 - b. This feast portrayed the resurrection of Christ. 1 Corinthians 15:20
 - c. The feast occurred on the day after the Passover Sabbath, the first day of the week.

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5. Fifty days after Passover came the Feast of Weeks, also known as Pentecost.

Exodus 34:22; Leviticus 23:15-22

a. This pilgrimage feast celebrated the wheat harvest, the arrival of God's provision.

b. Pentecost represented the fulfillment of God's promise of the Spirit to Israel.

Isaiah 44:3; Ezekiel 39:29

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- c. The Holy Spirit was supposed to come to create a unified nation, but since the Jews rejected Messiah, the Spirit came in a new way to build a new body (the Body of Christ).
- d. Pentecost as it relates to Israel has not yet been fulfilled. Joel 2:28-32

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6. The Feast of Trumpets announces the Second Advent. Leviticus 23:23-25, Numbers 29:1
 - a. This feast took place in the fall of the year and pictured the re-gathering of the Nation Israel to the Land. Deuteronomy 30:5-10
 - b. The re-gathering of the Nation in belief will not occur until the end of the Great Tribulation. Matthew 24:29-31

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7. The Day of Atonement (YOM KIPPUR)

Leviticus 23:26-32

- a. This feast was the Jews' national recognition of Jesus as Messiah who would die as a substitute for their sins.
- b. Still to be fulfilled, national atonement is connected to the purpose for Daniel's 70 weeks. Daniel 9:24

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8. The Feast of Tabernacles, Feast of Booths, or Ingathering
 - a. The harvesting was complete so the people rejoiced. Exodus 23:16, 34:22, Leviticus 23:33-44, Deuteronomy 16:13
 - b. The first and last days of this seven day feast were marked by sacrifices and commemorated the commencement of the Millennial reign.

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- c. Every Jew was to build the same style tent or tabernacle out of the Lord's provision.
- d. This feast pictured the Jews safety during the Millennial Kingdom because of Messiah's protection.

Opposition Increases

3. John 7:3-5 – Jesus' brothers mocked Him because they did not believe in Him.
4. John 7:6 – Jesus pointed out that He operated on a different time schedule than His brothers. He would manifest Himself on God the Father's schedule, not theirs.
5. John 7:7 – Jesus' presence caused conflict and hostility in the world because He exposed its evil and urgent need for salvation.

Opposition Increases

6. John 7:8-9 – Jesus knew He would go to the feast but not on their arrogant agenda.

Confrontation at the Feast

B. Confrontation at the Feast of Tabernacles – John 7:10-39

1. John 7:10-11 – Jesus went to the feast in secret so that the religious leaders could not find Him until the right time.
2. John 7:12 – Because the Feast of Tabernacles anticipated the Messianic Kingdom, national anticipation of the Messiah was heightened. Malachi 3:1

Confrontation at the Feast

3. John 7:13 – Because their religious leaders had publicly denounced Jesus, the Jewish people were divided and afraid to talk about Him.
4. John 7:14-15 – About the third or fourth day of the feast, Jesus began teaching publicly in such a profound way that He amazed the religious leaders.

Confrontation at the Feast

5. John 7:16 – Jesus' teaching came from a source superior to the religious leaders. His teachings were from above, from God.
6. John 7:17-19 – Jesus challenged their unbelief by pointing out the inconsistency of their accepting the Law that He wrote and fulfilled and rejecting Him.

Confrontation at the Feast

7. John 7:20 – Murder violated the Law so they denied their desire to kill Him. As in Matthew 12, their accusation was that Jesus was demon possessed.
8. John 7:21 – This verse began a chain of thought about the Law that continued through verse 24.

Confrontation at the Feast

9. John 7:22 – Circumcision was the sign of the Abrahamic Covenant and took precedence over the Sabbath Law even though it meant working on the Sabbath.
10. John 7:23 – To validate His work of healing on the Sabbath, Jesus pointed out that their own legitimate work of circumcision was often done on the Sabbath. John 5:9

Confrontation at the Feast

11. John 7:24 – Jesus exposed their hypocrisy and inability to judge rightly.
12. John 7:25-27 – The crowd wanted a verdict from their religious leaders: If Jesus was a deceiver, then publicly reject Him, but if He was Messiah, accept Him!
13. John 7:28-29 – Raising His voice, Jesus declared that the Jewish crowd and religious leaders did not know Him or the Father who sent Him.

Confrontation at the Feast

14. John 7:30 – No one could capture Jesus until the time was right.

15. John 7:31 – Because Jesus presented the Truth clearly, many understood and believed in Him and were immediately saved.

16. John 7:32 – The Pharisees tried to stop the crowd's acceptance of Jesus.

Confrontation at the Feast

17. John 7:33-34 – Jesus responded to their attempt to take Him with a puzzling statement about His future ascension into Heaven. John 13:33, 16:7

18. John 7:35-36 – The religious leaders quoted Him accurately but did not understand His statement because they focused on the physical and rejected the spiritual.

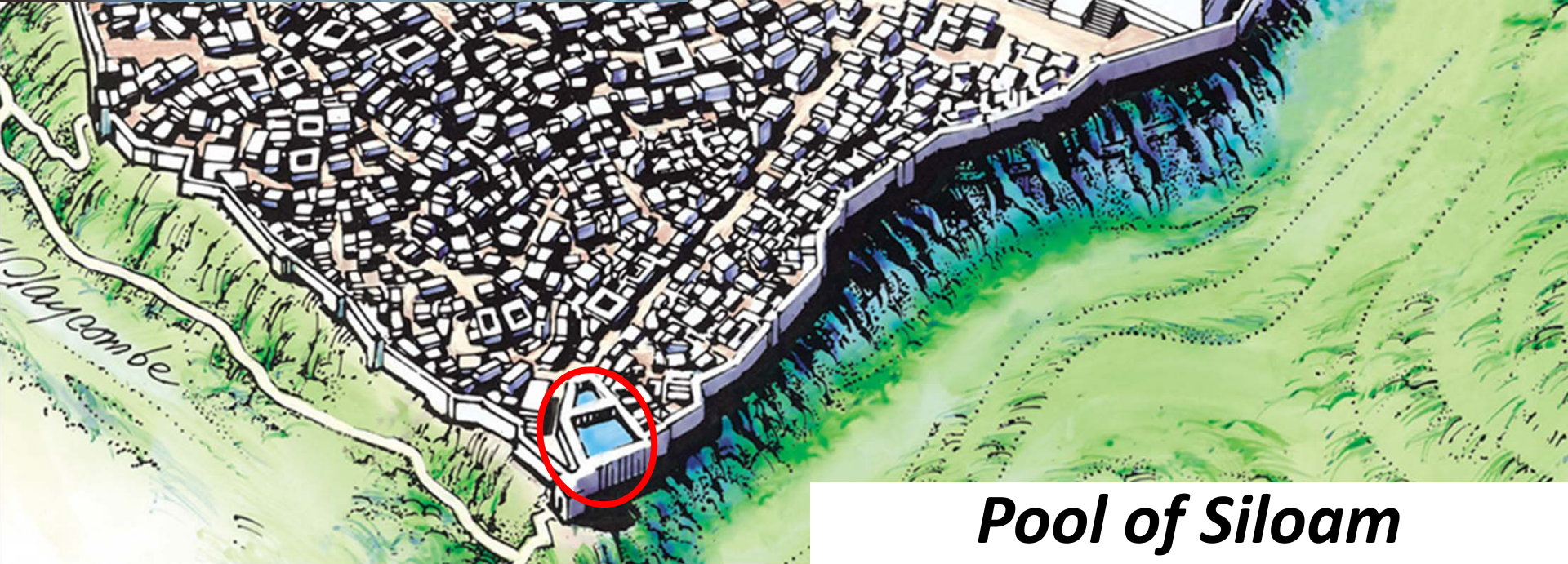
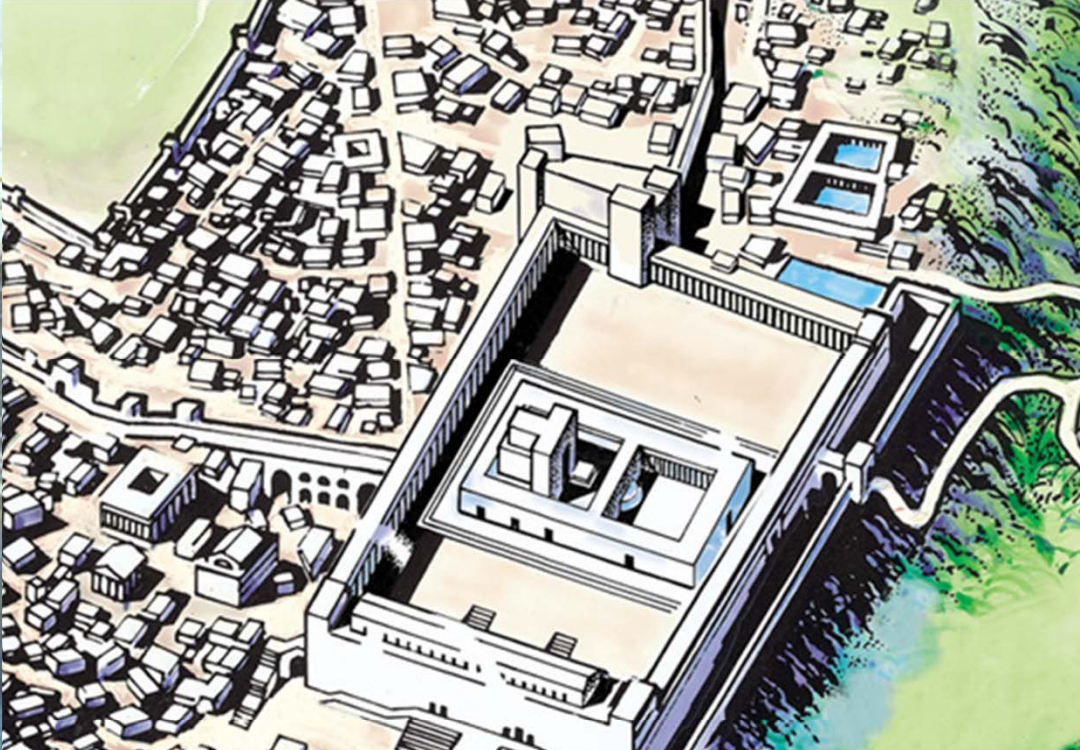
Confrontation at the Feast

19. John 7:37 – Jesus' invitation to drink was an invitation to believe in Him.

- a. Leviticus 23:26 – The last day of the feast was treated as a Sabbath; therefore, no one could work. We are reminded that no one can work for salvation.

Confrontation at the Feast

- b. Exodus 17:1-7 – Each day of the feast, Jews ceremoniously carried water from the Pool of Siloam and poured it on the altar of burnt offering as reminders of God's water provision in the Exodus.



Pool of Siloam

Confrontation at the Feast

20. John 7:38 – As they got the water, Jesus made a proclamation, using drinking to picture believing.

21. John 7:39 – John's commentary indicated that Jesus spoke regarding the Holy Spirit, who would be in all believers after Jesus' ascension and session. John 15:26-27

22. Thoughts regarding the coming of the Holy Spirit

Confrontation at the Feast

- a. God did not give the Holy Spirit before Christ's ascension. Acts 1:8, 2:1-4
- b. Man dwelt in Eden and freely communed with God there. A river flowed out of Eden. Genesis 2:10
- c. God and man will commune in the millennial temple, which will have a river flowing from its center that will rejuvenate everything it touches. Ezekiel 47:1-9

Confrontation at the Feast

- d. The future temple of the New Heavens and New Earth with water flowing from it will reflect the original creation in Genesis 2. Revelation 22:1-3, Revelation 21:22 tells us that the Father and the Lord Jesus Christ are the temple.
- d. Today, the body of Christ corporately is a temple, one made without hands. 1 Corinthians 3:16-17, Ephesians 2:20-22

Confrontation at the Feast

- f. The bodies of individual believers are temples for God's Spirit to abide in. 1 Corinthians 6:19-20. Living sacrifices are made there. Romans 12:1-2
- g. Jesus said that anyone who believes in Him has the Holy Spirit as a well of water springing up for eternal life. John 3:5, 4:14, 7:38. Living water should flow out of the believer through the work of the Holy Spirit. Titus 3:5

Confrontation at the Feast

- h. Anyone can drink the water *without cost*(to us) because Jesus Christ paid it all. Anyone can believe and be saved. 1 Corinthians 1:18-31, Revelation 22:17

Reactions from Religious Leaders

C. Reactions and discussion among the religious leaders – John 7:40-53

1. John 7:40-43 – The Jewish people had differing opinions about Jesus' identity.
2. John 7:44-46 – The temple officers refused to arrest Jesus because they recognized something special in His teaching.

Reactions from Religious Leaders

3. John 7:47 – The religious leaders were quick to pass judgment on these men.
4. John 7:48 – The assumption was that no learned person like a Pharisee would dare believe in this Galilean Jesus.
5. John 7:49 – According to the religious leaders, only the ignorant and untaught would accept Jesus' message.

Reactions from Religious Leaders

6. John 7:50-51 – Realizing that the religious leaders had already passed judgment on Jesus, Nicodemus spoke up, asserting that they must give Jesus a fair trial according to the Law. Exodus 23:1, Deuteronomy 1:16–17, 19:15–21

Reactions from Religious Leaders

7. John 7:52-53 – The religious leaders refused to admit that Nicodemus was right in asking for a fair trial. Instead, they ridiculed him, a common tactic of the religious.
 - a. Jonah, a prophet and Jesus' sign to them, was from Galilee. 2 Kings 14:25
 - b. The religious leaders conveniently forgot Jonah. Matthew 12:38-41

Woman Taken in Adultery

D. The woman taken in adultery – John 8:1-12

1. John 8:1 – In contrast to the members of the Sanhedrin, Jesus probably went to the Mount of Olives to pray to the Father.
2. John 8:2 – Coming from the Mt. of Olives, Jesus would have entered the temple compound at the east gate and gone directly into the court of women.

Woman Taken in Adultery

3. John 8:3 – The religious leaders rudely interrupted the Lord's teaching with a case they should have taken before the elders. They were trying to trap Him to find evidence that would convince the people to go against Him so they could kill Him.
4. John 8:4 – How could a woman be caught in the act of adultery without a man?

Woman Taken in Adultery

5. John 8:5 – Jesus had repeatedly condemned their oral law, so now they tried to catch Him opposing the written Law of Moses.
6. John 8:6 – The religious leaders tried to put Jesus in a moral tight spot.
 - a. John 8:6a – If Jesus told them to stone the adulterous woman, He would seem to lack compassion and might cause Himself trouble with the Roman authorities. John 18:31

Woman Taken in Adultery

- b. John 8:6b – If He told them not to stone her, He would violate the Mosaic Law.
- c. John 8:6c – Jesus knew their evil intentions and simply ignored them by writing on the ground.

Woman Taken in Adultery

7. John 8:7 – Contrary to their expectations, Jesus acknowledged her **guilt** and ordered those who were without sin to carry out the punishment.
 - a. They needed more than **one** witness to carry out the execution.
Deuteronomy 17:6
 - b. The witnesses who testified against her had to cast the **first** stones.
Deuteronomy 17:7

Woman Taken in Adultery

8. John 8:8 – Having left them with a legal knot to untie, Jesus again ignored them.
9. John 8:9 - Interestingly, the morning sun was rising, and those who hated the light began scurrying away. John 3:19-21
10. John 8:10 – The issue was legal condemnation based on the Law of Moses. Since no witnesses came forward (no one threw a stone), she was not condemned.

Woman Taken in Adultery

11. John 8:11 – Jesus commanded her to go and stop committing adultery.

12. John 8:12 – As the woman walked out the east gate into the rising sun, Jesus made an *I am* statement. *I am the Light of the world.*

- a. Light illustrates **God's** essence. 1 John 1:5
- b. As the ultimate revealer of the Godhead, Jesus is the Light. John 8:12
- c. The Gospel is light, revealing the message of the Light's work. 2 Corinthians 4:3-4