



Jesus at the Feast of Tabernacles

John 7:30 Sums Up This Time

“So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.”

Note:

The events of these last 6 months are best understood in relation to 3 trips to Jerusalem made by Jesus during this time.

We must harmonize all four gospels in order to properly understand the chronology of this period.

Harmonizing Process

- Matthew and Mark omit this period, and thus we follow these months only in Luke and John.
- Therefore, harmonization is a bit difficult for this period, because there are only a few places where those two Gospels both record the same event (which is key to the harmonizing effort).

“Coincidentally” Enough...

**Luke's Gospel records 3 instances
where Jesus departs for Jerusalem (9:51;
13:22; 17:11)**

And

**John's Gospel narrates the events of 3
separate visits to Jerusalem or its
environs (7:2ff; 10:22ff; 11:1ff).**

And So...

- The two narratives fit together nicely when this reality is recognized:
 - Luke narrates Jesus' travels beyond Jerusalem, as well as the times when He sets out to go to Jerusalem (or its immediate environs).
 - John, on the other hand, picks up the narrative when Jesus arrives in Jerusalem and relates His ministry in that place.

Trip #1

1. To Jerusalem for the Feast of Tabernacles

- **Early October**
- **Departure – Luke 9:51**
 - **“When the days were approaching for His ascension, He was determined to go to Jerusalem”**
- **Narrative of Events – John 7:2-10:21**



John 7:2-9

Jesus' Unbelieving Brothers

John 7:10

10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

Luke 9:51-56

51 When the days were approaching for His ascension, He was determined to go to Jerusalem; **52** and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to make arrangements for Him. **53** But they did not receive Him, because He was traveling toward Jerusalem. **54** When His disciples James and John saw this, they said, “Lord, do You want us to command fire to come down from heaven and consume them?” **55** But He turned and rebuked them, [and said, “You do not know what kind of spirit you are of; **56** for the Son of Man did not come to destroy men’s lives, but to save them.”] And they went on to another village.

*The
Mediterranean
Sea*

GALILEE

NAZARETH

SAMARIA

JERUSALEM
BETHLEHEM

JERICO



John 7:11-13

11 So the Jews were seeking Him at the feast and were saying, “Where is He?”

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.”

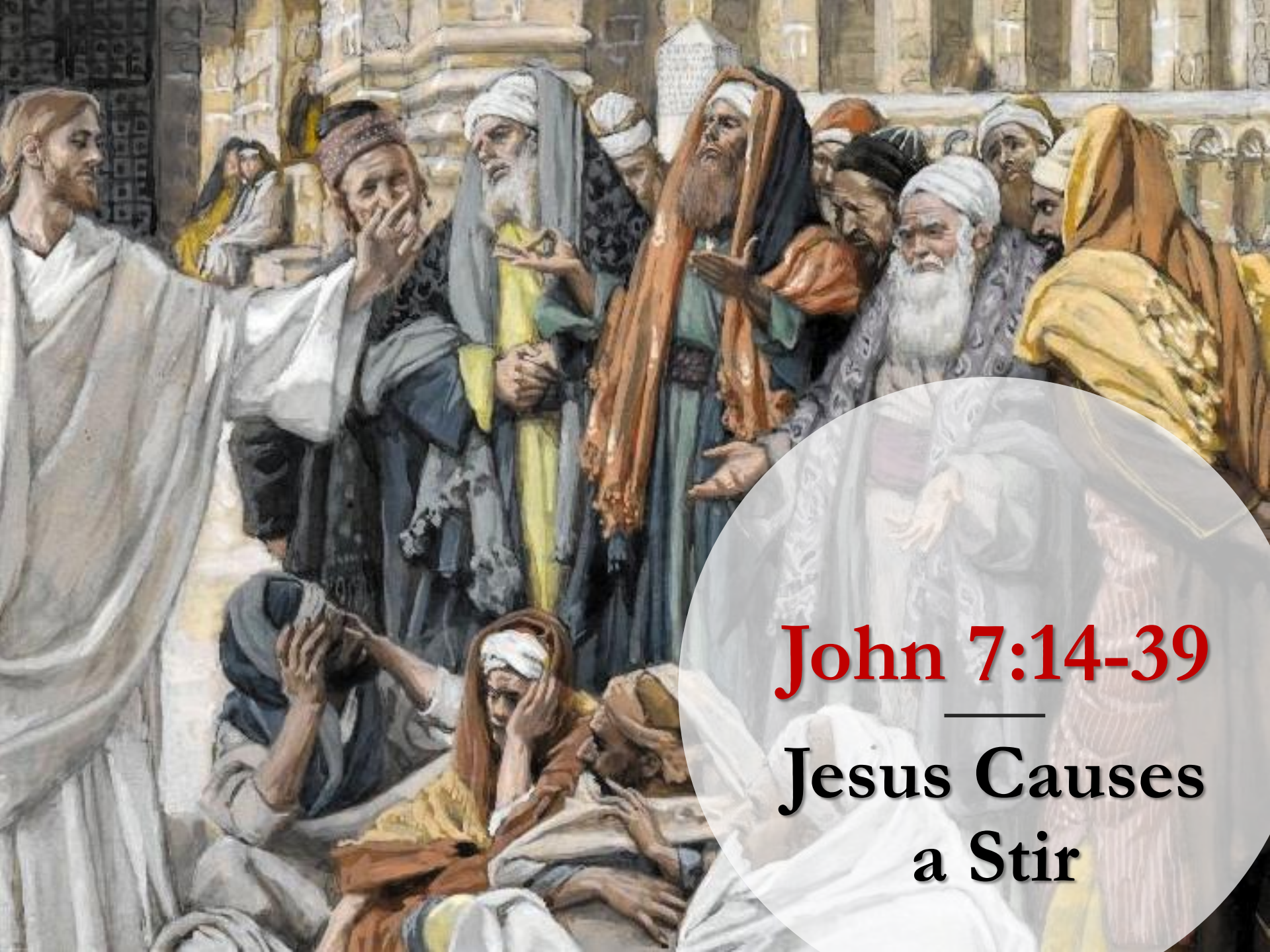
13 Yet no one was speaking openly of Him for fear of the Jews.

Notice:

That by this time Jesus is very much the center of thought among the Jews, both the leadership and the common man.

Remember...

Since the cleansing of the Temple early in Jesus' ministry (John 2), he has not caused a stir in Jerusalem, the home turf of the Sadducees.



John 7:14-39

**Jesus Causes
a Stir**

Notice 7:32

**“The Pharisees heard the crowd
muttering these things about Him,
and the chief priests and the
Pharisees sent officers to seize
Him.”**

Why Didn't They Arrest Him?

Let's Read On...



John 7:40-52

Friends and
Foes Alike
Amazed



John 7:53-8:11

**The Woman
Caught in
Adultery**

An Compelling Confrontation

- The strategy of Jesus' enemies was very clever here, but Jesus' counter-strategy was masterful.
- Notice that the account begins with another indication of the remarkable fascination of the city for Jesus, and the continued anger of the Jewish leadership as a result of that.

The Question Everyone Asks:

**What Did He Write On
The Ground?**



Did You Know?

There is much discussion as to whether this pericope is authentic.

- It is not in the earliest manuscripts (with one exception), and in those manuscripts where we do find it, it is not found in one place:

- Some have it at the end of John;
- Some put it after our John 7:36;
- One puts it after 7:44;
- Some have it in Luke, after Luke 21:38.

This Makes Some Anxious

- But I would argue:

This has virtually
nothing to do with
the inerrancy of
Scripture.

3 Questions to Consider

1. Is it authentic or not?

2. Who is the author?

**3. Why is it not in the early
gospel texts that we
possess?**

Possible Explanations

1. The account is too lenient on sin, and so, later editors removed the story from some gospel narratives.
2. This story was originally part of Luke's comprehensive notes, as there is evidence of Lukan quality to the narrative, and it was included later.
3. In relation to #2, Luke had limited space on a scroll, and the story was left on the cutting room floor, as it were.

From D.A. Carson:

- Despite the best efforts...to prove that this narrative was originally part of John's Gospel, the evidence is against [it]...and modern English versions are right to rule it off from the rest of the text or to relegate it to a footnote.
- These verses are present in most of the medieval Greek miniscule manuscripts, but they are absent from virtually all early Greek manuscripts that have come down to us, representing great diversity of textual traditions.
- All the early church Fathers omit this narrative: in commenting on John, they pass immediately from John 7:52 to John 8:12.
- No Eastern Father cites the passage before the tenth century.

Furthermore...

- A number of (later) manuscripts that include the narrative mark it off with asterisks or obeli, indicating hesitation as to its authenticity, while those that do include it display a rather high frequency of textual variants.
- The diversity of placement confirms the inauthenticity of the verses.
- Finally, it would be very difficult to justify the view that the material is authentically Johannine: there are numerous expressions and constructions that are found nowhere in John, but which are characteristic of the Synoptic Gospels, Luke in particular.

At The Same Time...

- There is little reason for doubting that the event here described occurred, even if in its written form it did not in the beginning belong to the canonical books.
- Similar stories are found in other sources. One of the best known, reported by Papias (and recorded by the historian Eusebius), is the account of a woman, accused in the Lord's presence of many sins (unlike the woman here who is accused of but one).
- The narrative before us also has a number of parallels with stories in the Synoptic Gospels.



Next Week

Jesus
Continues to
Minister at the
Feast of
Tabernacles

