

John 7:14-36; "Fallacies at the Feast" – August 30, 2026

I. Welcome and Review

A. Good morning! Ohayou gozaimasu! Welcome to Calvary Chapel Iwakuni. What a blessing it is to gather together as the church family to worship our Lord and Savior Jesus Christ. .

1. *Welcome any visitors and those streaming online.*

B. This morning, before we dismiss the kids, we want to take a few minutes to pray for our sister Micah Miguel (Maymay). Micah has been interning with us here at Calvary for the last year (8 months) and is going to be heading back to the Philippines.

1. We are grateful for the opportunity to have had her with us for this season and we look forward to future opportunities to serve side by side again as the Lord leads.

2. This is her last Sunday with us for now and we want to just pray for her and her travels back to the Philippines and all that the Lord has in store for her there.

3. (Ask Micah [Maymay] to rise to her feet and invite leaders to pray.)

C. As people make their way back to their seats, let's go ahead and dismiss our little ones to their Sunday School classrooms as well.

1. (Second Service: Bible English class as well)

D. As the kids head out, will the rest of you open up your Bibles and make your way to John chapter 7.

1. Last week we looked at the opening of chapter 7 highlighting the tension that was brewing there at the temple during the beginning of the Feast of Tabernacles in the city of Jerusalem.

2. Hundreds of thousands of people had filled the streets of Jerusalem to observe the mandatory feast days and everyone was thinking about Jesus, and all eyes were searching for Jesus.

3. There were some in the crowd who thought Jesus was a good Man, they believed He was the real deal. Others, on the contrary said "No, He's not a good man, He is a deceiver and He deceives the people."

4. The religious authorities had their eyes peeled looking for Jesus, hoping to find Him and arrest Him before He caused any more problems for them, but He was nowhere to be found.

5. Many were looking for Him, nearly everyone was talking about Him, but yet, the atmosphere was quite subdued because of fear of the religious authorities and what they may do to anyone who aligned with Jesus.

6. They were ready to seize upon Jesus and anyone who would align with Him, having already decided to excommunicate anyone who sided with Jesus. The cancel culture was in full swing, and anyone associated with Jesus was going to be blacklisted.

E. In our text this morning we're going to see what transpired about midway through the Feast of Tabernacles. It was at this time that Jesus revealed Himself and entered into the temple and taught the people.

1. And what transpired next was a mixture of a whole lot of false assumptions, erroneous conclusions, and Jesus refuting many of the fallacies the people had come to.

2. The title of our study for those of you who like to take notes is going to be "**Fallacies at the Feast**". And our text this morning is going to be John chapter 7 vs. 14-36.

3. As we make our way through our text, we'll note a number of fallacies that different groups of people came to and how Jesus responded to each of them. As we do so, we'll also look to make application to our own lives based upon the truths Jesus proclaims.

F. Hopefully you are there in John ch. 7 by now. If so, I'd like to invite all who are able to rise to their feet in honor of God and His Holy Word.

1. I'm going to read through the entirety of our text and then we'll pray and ask God to lead us during our time of study.

2. Our text is a bit long, so do your best to follow along in your Bible as I read from mine. John continues his details about what happened there at the Feast of Tabernacles with the following in vs. 14... (R & P)

II. John 7:14-15; The people thought Jesus was uneducated

A. Our text opens up telling us that we are a few days into the Feast now. In last week's message we looked at what transpired at the beginning of the Feast of Tabernacles. Here we are in our text today a few days later.

1. John says it was about the middle of the Feast. The Feast of Tabernacles was a week long feast that culminated with a holy convocation on the 8th day. So, the middle of the feast is probably somewhere around the 4th day of the feast.

B. And it was upon this day that Jesus decided to enter into the temple and begin to teach the people, concealing Himself no longer

1. Previous to this, Jesus had come to Jerusalem privately, discreetly, not wanting to draw more attention to Himself than what there already was.

2. But now it was time to come forward and address the people.

C. And as He did so, the people marveled.

1. They were amazed and struck with astonishment and admiration for the way in which He was able to teach.

a. And this wasn't the first time this happened when it came to Jesus. Throughout His earthly ministry the people often marveled at Jesus' teaching and how He spoke with such authority.

b. In Matthew 7 while giving His famous "Sermon on the Mount" the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes." (**Mt. 7:28-29**)

- c. In Mark's gospel we read of how the people responded to Jesus and His teaching in the local synagogue on a particular Sabbath. We're told that "many hearing Him were astonished, saying, 'Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!'" (Mk. 6:2)
2. Jesus' teaching was nothing like what the people were used to hearing.
 - a. The people were used to the rabbis quoting from other rabbis and they would say things such as "Rabbi Hillel says...", or "Rabbi Shammai says...", or "Rabbi Gamaliel teaches...", but Jesus taught differently.
 - b. He would say "You have heard that it was said to those of old...But I say to you..."
 - c. "You have heard that it was said to those of old, 'You shall not murder...But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment.'" (Mt. 5:21-22)
 - d. "You have heard that it was said to those of old, 'You shall not commit adultery'. But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. (Mt. 5:27-28)
3. When the teachers of their day taught, they taught from the authorities, quoting famous rabbis. But Jesus taught with authority commanding the people to repent with His own word.
- D. So the people marveled at Jesus, but yet, at the same time they were perplexed, puzzled. And this brings us to our first fallacy.
 1. The people were perplexed and puzzled because they didn't think people could teach with such authority without having sat under the teachings of the other rabbis.
 2. They had schools where popular rabbis would gather their pupils and teach them their ways. And their assumption was that it was impossible to be able to teach the way Jesus taught without having any sort of formal training from the rabbis.
 3. This just added to the amazement and wonder. How was it that He could teach so powerfully without having had any formal training?
- E. Their assumption was that Jesus didn't have anyone to train Him or that **He didn't receive His doctrine** from an authority figure. But that wasn't the case at all. Look at how Jesus responds to their fallacy in vs. 16-19.
- III. John 7:16-19; Jesus' teaching was from the Father
 - A. The people marveled at Jesus' teaching because they falsely assumed He had no formal training or that He wasn't taught by an authority, but Jesus responded, "My doctrine is not Mine, but His who sent Me."
 1. "My teaching is not my own. It was given to Me by the One who sent Me", referring to God the Father, **the highest authority** there is.

- B. And He says this is how you can know it is from the Father. If anyone wills to do His will, [that is the Father's will], he shall know concerning the doctrine whether it is from God or not. Whether I speak from God as My authority or if I speak as Myself as the authority.
 1. Notice it doesn't say, those who perfectly do His will, otherwise none of us could attest to whether or not something was from the Lord.
 2. But it is those who will to do His will. Those whose desire it is, to do His will, they will know. When your heart's desire is to do the will of the Father and to put His word into practice, you will know what is of the Lord or not. You will possess the spiritual radar to recognize whether something is from God or not.
 3. If someone isn't really interested in doing God's will and obeying His word, and putting it into practice, well, they will remain in the dark.
 4. But He who genuinely desires to honor the Lord, and not just know the Father's will, but actually do the Father's will, this is the one who will be able to recognize whether something is from the Lord or not.
 5. When your will is in alignment with the will of the Father, the truth of Jesus' message will be obvious and undeniable.
 6. That is why the religious authorities didn't receive Jesus' teaching. It was because their hearts were not in alignment with the Father. Their will was not to do the Father's will, but to have their own will be done. They wanted to keep their power and their authority, to do things their way. To try and hold onto their prestige; it was all about them. They weren't surrendered to the Lord at all
- C. And that leads to another way Jesus said you'd be able to know whether or not His teaching was from the Lord. Look at verse 18. Jesus said, "He who speaks from himself seeks his own glory; but He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him."
 1. The one who seeks his own glory, is the one who speaks from his own authority and is not from the Father. He is a fraud, a fake, a phony.
 - a. This is something that Jesus had against the religious authorities. Earlier in our study of the gospel of John He specifically called them out on how they seek their own glory questioning them, "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?" (Jn. 5:44)
 - b. The religious authorities loved the applause of man and desired to be honored amongst men. Jesus said, "All their works they do to be seen by men. they make their phylacteries broad and enlarge the borders of their garments. They love the best places at feast, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi'", according to Matthew 23. (Mt. 23:5-7)
 - c. John will write later in this gospel how "they loved the praise of men more than the praise of God." (Jn. 12:43)

2. The real genuine teacher is all about glorifying the Father; not self. The true teacher from the Father will seek to glorify the Lord and His word will be true, and His actions will be in accordance with the Father; there will be no unrighteousness in Him.
 3. There won't be any sort of hypocrisy in His life where He teaches one thing but does another. His word will be in accord with His actions.
 4. Again, this is what Jesus had against the religious authorities. He often referred to them as hypocrites. They stood up in front of the people and taught one thing, but did the complete opposite.
 - a. Later Jesus will warn the people about the religious authorities telling them, "whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do." (**Mt. 23:3**)
 5. Jesus is responding to the masses here, to all those who had gathered from all over the place to come to Jerusalem for the Feast, but His words seem to be directed at a particular group throughout His teaching. He addresses the crowds, but it is clear that He is calling out the religious authorities.
- D. And that is why He makes the accusation in verse 19 about how Moses gave them the law, but they did not follow the law, they did not keep it.
1. And He let's the cat out of the bag, letting everyone know of their plots and intentions to kill Him. Moses specifically said "You shall not murder"; it's the sixth commandment. (**Ex. 20:13**) And yet here they are planning and scheming and trying to figure out a way to murder Jesus.
- E. Let's read verse 20 as the crowd responds to Jesus.
- IV. John 7:20; The people thought Jesus was delusional
- A. As we get into this text, we have to understand that Jesus is speaking to a rather large group of people.
1. Within this group of people there are some who are there at the Feast and have come from afar. They are Jewish, but they aren't locals.
 2. Then there are those who are Jewish and are from Jerusalem. They are the locals who are much more aware of things that are happening in Jerusalem than say those who are merely traveling into Jerusalem.
 3. Then there are the religious leaders and their men who are also mixed within the group and have been aggressively seeking after Jesus up until this point.
- B. While Jesus' words were no doubt directed to the religious authorities, the crowd things that He is speaking to them and they come to the conclusion that Jesus was delusional.
1. When they make the accusation "You have a demon" it wasn't necessarily them trying to say that Jesus was demon possessed and empowered by demonic forces.

- a. This is something the religious leaders tried to say about Jesus. When they couldn't discredit the miracles and signs He did, their only recourse was to try and say that His power came from the devil.
 2. But that isn't what is going on here. This phrase was a common idiom of that day, used to basically call someone crazy or delusional.
 3. They are out of their mind, they aren't thinking straight, they are showing signs and evidence of someone who would be demon possessed though they aren't necessarily saying that explicitly like the religious leaders had done previously.
 4. This is the second fallacy the group comes to. They think that **Jesus is delusional** because He claimed that they were trying to kill Him.
 5. Now, they themselves were not planning such a thing, nor did these outsiders know about the plots and schemes of the religious authorities there in Jerusalem.
 - a. But later on in our text, in verse 25, we see that the Jews who were actually from Jerusalem, they knew very well that Jesus' claim was real. They knew He wasn't crazy or delusional for stating this.
 - b. The guys down in verse 25 knew about the religious authorities' plots to kill Jesus, but not these guys here in verse 20. They think Jesus is crazy for saying they want to kill Him, because they had no desire to do that at all. In fact, I believe it is safe to say that many of them thought He was a good guy and advocated for Him earlier in the week saying "He is good", when others were saying He was bad.
- C. Let's look at how Jesus refutes this fallacy in vs. 21-24.
- V. John 7:21-24; Jesus showed the inconsistency in their judgment
- A. Verse 21 starts out, "Jesus answered and said to them. But it doesn't specifically say who the "them" is. Based upon the context, I think it is safe to conclude that while Jesus speaks out loud to the masses, He has His eyes directly upon the religious authorities as He says these words.
- B. In order to refute the claims that he was crazy, Jesus lays out very clearly what triggered **the religious authorities' disdain for Him** and what it was that led them to desire to kill Him.
1. He mentions one work that He did, without giving any sort of preface or qualifier, but by the context we can tell that He is referring to the work He did more than a year ago when He was in Jerusalem and came across a paralytic waiting to be healed at the pool of Bethesda.
 2. You may recall from our study of the gospel of John that we covered this in detail back in John chapter 5. Jesus was there in the city of Jerusalem for one of the Jewish feasts and while there He approached a man who was hoping to be healed of an infirmity he had for 38 years.
 - a. He approached the man and said to Him, "Do you want to be made well?" (**Jn. 5:6**)

- b. The man gave some excuses about how he couldn't get into the healing waters in time. And that is when Jesus looked at Him and proclaimed, "Rise, take up your bed and walk." (**Jn. 5:8**)
 - c. The man was immediately healed and did just as Jesus instructed him to. He got up, picked up his mat and went on his way. But there was just one problem. It was the Sabbath.
 - d. And so when the religious authorities saw this man walking along with his bed mat in hand they blasted Him telling him it was unlawful for him to carry his mat on the Sabbath.
 - e. The man testified of how he was made well and how the man who healed him told him to get up and carry his mat. When the religious authorities enquired as to who it was who healed him and told him to take up his mat, the man confessed that he honestly didn't know who the man was.
 - f. Later on, Jesus met the man whom He had healed and told him who He was and directed him to depart and sin no more.
 - g. After discovering it was Jesus who healed him, the man went and testified to the authorities that it was Jesus who had healed him.
 - h. And we are told in verse 16 of John 5 that it was "for this reason the Jews persecuted Jesus, and sought to kill Him, because He had done these things on the Sabbath." (**Jn. 5:16**)
 - i. Jesus was then confronted about healing on the Sabbath by the religious authorities and His response was basically, "I'm just doing the works My father has been doing."
 - j. Verse 18 tells us "Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God." (**Jn. 5:18**)
3. So this is the incident Jesus is referring to here in our text. The one work, was His healing of the man upon the Sabbath.
- C. Jesus then highlights the inconsistency in their judgment by bringing up other works that were permitted to be done on the Sabbath. How they made allowances for other things to happen in order to honor the Lord and do what was right, so why not now, why not for Jesus?
1. The example He brings up is that of circumcision.
 2. Circumcision was something that was included in the Law of Moses, but it actually predates Moses and the Law. Circumcision was something that was given to Abraham and the forefathers as a sign of their covenant relationship with the Lord all the way back in Genesis 17.
 - a. The covenant agreement was that all male descendants of Abraham would be circumcised on the 8th day after their birth. (**Gen. 17:12a**)
 - b. This was meant to be a sign to them. A constant reminder of the covenant relationship they had with the Lord and of His promised that He had made to Abraham and His descendants.

3. But here is the thing, God commanded the children of Israel to circumcise their sons on the 8th day, but what happens if the 8th day happened to be the Sabbath where they were to do no work.
 4. Circumcision involved work. It involved multiple things that the children of Israel were forbidden from doing on the Sabbath.
 5. But the Jews rightly judged that it was ok to break the Sabbath in order to honor God's command to circumcise on the 8th day. They allowed one law to supersede the other, and rightfully so.
 6. Jesus is calling out the religious leaders and their double standard. Jesus presents His argument from the perspective of the lesser to the greater. If a rule applies to a minor or lesser case, it must apply even more so to a major or greater case.
 7. Jesus is basically arguing, how can it be ok to cause harm to the flesh, to cause a baby to cry out in pain, on the Sabbath, but not be ok to heal the flesh and cause someone to cry out in great joy on the Sabbath?
 8. How is it that you can do one on the Sabbath, but not the other? If it is ok to cause harm to the flesh on the Sabbath, shouldn't it be even more welcomed to bring healing to the flesh?
- D. The Jews are judging by appearances without looking at the heart of the Sabbath. Yes, Jesus performed a work on the Sabbath, but the Sabbath was made for man, not man for the Sabbath. (**Mk. 2:27**)
1. The Sabbath was given to man to bring rest and refreshment to man. How much better to bring someone to wholeness, to give him rest from an infirmity he carried with him for 38 years? What better day to do that on, then the Sabbath?
 2. They are so caught up in appearances, that they are missing the entire heart of the Sabbath. And that is the point Jesus is making here.
 3. These Jews are angry with Him for healing someone and making them completely well on the Sabbath. Their judgment makes no sense at all.
 4. And that is why Jesus tells them in verse 24 to stop judging based upon appearances and start judging based upon righteousness. It isn't about keeping up appearances, it is about doing the right thing. And these religious leaders were completely missing the mark here.
- E. Let's take a look at verses 25-27 where we will note yet another fallacy that comes from a new group from within the crowd. Verse 25...
- VI. John 7:25-27; The people thought they knew Jesus
- A. As I mentioned before, this group of people in verse 25 is a smaller subset of the larger group Jesus is addressing. These people are the locals. They are there at the temple for the Feast, but they live in Jerusalem and they have their ears to the ground, they are in the know about what was going on and how the religious authorities felt about Jesus.
 - B. These Jews from Jerusalem heard Jesus preaching out in the open and reasoned amongst themselves about how "isn't this the guy that the

religious authorities are seeking to kill? Why are they not seizing Him, why are they letting Him preach out here in the open?

- C. They wonder, "Have the rulers come to a different conclusion regarding this guy? Have they changed their mind and now think that He is truly the Christ?, Certainly not." Is there mindset.
1. We know this because of the grammar that is used here in the Greek. Their questioning anticipates a negative response. "Certainly they haven't changed their mind about this guy have they?"
- D. And the reason they think this way is because they themselves don't even believe that He is the Messiah, the Christ, the Anointed One. They've made their own assessment and based upon their figuring there is no way this guy can be the Messiah.
1. And they base their erroneous conclusion on two things.
 - a. Number one, they base it upon their supposed knowledge of who Jesus is and where He comes from.
 - b. And two, they base it upon the traditions of man over the clear teaching of Scripture.
 2. Let me explain. These Jews think they know who Jesus is. They look at Him and see nothing more than the son of a carpenter. *"He is Jesus of Nazareth. We know Him, we know His mother and father. We know His brothers and sisters. This guy can't be the Messiah."*
 - a. Their **familiarity with Jesus** and some of His history leads them to believe that Jesus isn't anyone special and He can't be the Messiah.
 3. Now, when it comes to tradition and their false conclusion we know that during this timeframe there was a popular belief based upon rabbinical tradition that when the Messiah would appear, that He would appear out of nowhere.
 - a. That He would enter the scene as this knight in shining armor who comes to save the day and deliver the children of Israel from bondage and be this amazing military leader.
 - b. Like a super hero that shows up when things are at their worst and saves the day. "Look! Up in the sky! It's a bird, it's a plane, no, it's the Messiah" type of idea.
 - c. People believe that this tradition stemmed from Scriptures like Malachi 3:1 which reads in part, "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple," (**Mal. 3:1a**)
 - i. The keyed in on that last part about suddenly coming to the temple and concluded He would show up out of nowhere. But the beginning of that verse states someone would come ahead of him and prepare the way for Him, that He wouldn't come as some superhero out of nowhere.

d. Then there was Isaiah 53 where verse 8 opens, "He was taken from prison and from judgment, and who will declare His generation?" (**Isa. 53:8a**)

- i. This line about there not being anyone to declare His generation was interpreted to mean that nobody would know about Him.
 - ii. But that isn't what that verse is talking about at all. If you keep reading the verse it says, "For He was cut off from the land of the living; For the transgressions of My people He was stricken." (**Isa. 53:8b**)
 - iii. The idea of no one declaring His generation is clearly tied to the fact that He would be cut off from the land of the living, not that He would be unknown.
4. And so, there was this rabbinical tradition out there that taught the Messiah would be someone that nobody knew and that He would show up out of nowhere unannounced to save the day.
 5. And while that sounds fanciful and exciting, it doesn't align with Scripture. When the wise men came looking for Jesus they asked King Herod where the Christ was to be born, where He would come from and all the religious leaders at the time knew exactly where He would come from. They said, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'" (**Mt. 2:5-6**) (quoted from Micah 5:2)
 6. The tradition that said He would come out of nowhere and be unknown didn't align with what the Scriptures taught. The Bible made it clear that He would come out of Bethlehem, that He would be the descendent of David, that He would have a forerunner to help prepare the way, getting everyone ready for His arrival.
 7. Instead of listening to God's Word that clearly said where the Messiah would come from, and how someone would come to prepare the way for Him, instead they grabbed hold of a tradition that was loosely based in Scripture and taken completely out of context.
 8. Because of their tradition they rejected their Messiah because He didn't show up out of nowhere like a hero come to save the day. They knew Him, they were familiar with Him and so He couldn't be their Messiah.
- E. Let's see how Jesus responds in verses 28 & 29.
- VII. John 7:28-29; They couldn't know Him because they didn't know the Father
- A. When our text says "Jesus cried out" it is quite descriptive. It was a bold and loud guttural declaration.
1. If He had lost anyone's attention, or if anyone had started dozing off, they immediately were brought to attention by Jesus' cry here.

B. And His declaration is overwhelmingly interpreted as being holy irony. And some translations even translate this as a question more so than a statement. "You both know Me, and you know where I came from?"

1. As if to say, "*So, you think you know me and where I came from, huh? You think I'm just Jesus of Nazareth, the son of a Carpenter. You don't know a thing. I'm not here on my own accord. I've been sent by One you don't even know.*" That seems to be the tone that is suggested here in these verses.

C. To these Jews from Jerusalem, Jesus was nothing more than a poor son of a carpenter from the region of Galilee and the city of Nazareth. But that wasn't who He was at all.

1. He was born in Bethlehem and He is the Son of God Almighty. God the Father sent Him to them, but they didn't even know the Father.

D. Jesus said "you don't know Him, but I know Him. The "I" is emphatic here. In the Greek Jesus spoke the personal pronoun "I" even though He didn't have to because it was evident by the verb conjugation. But He did so for emphasis.

1. You don't know Him, but I, I do know Him. I know Him because I have come from Him and He has sent Me.

2. Jesus is clearly stating His divine origin here. That before He came to this earth, He was with the Father, and that the Father sent Him from heaven down to earth to come to them.

E. This was a very bold and undeniable claim to divinity. And that is why the religious authorities respond the way they do in verse 30. Take a look.

VIII. John 7:30; The people thought they could stop Jesus

A. Upon hearing Jesus make this loud and bold declaration of His divine origin from God the Father, the religious authorities immediately sought to take Him; to seize Him and arrest Him, but to no avail.

1. Here we see another fallacy of the religious authorities. The religious authorities thought they were the authority on scene and that they could stop Jesus whenever they wanted to.

2. But such was not the case. Though they tried to take Him, no one laid a single hand upon Him because His hour had not yet come.

a. When the bible speaks of His hour it nearly always refers to the time of His sacrificial death upon the cross of Calvary.

b. There was His time, which was more general, then there was His hour. His hour was specifically referencing His arrest, trial, scourging, and subsequent crucifixion.

c. Because it was not time for Jesus to go to the cross, no one laid a hand upon Him. No matter how hard they tried to seize Him and take Him, no matter how badly they wanted to silence Him and remove Him; they couldn't because God was ultimately in control

and He would see to it that everything happened according to His divine timeline and plan.

d. The religious leaders thought they were the authority upon scene, but a greater authority was at work and no human opposition would be able to overcome the Lord and His plans for His Son.

B. Now, not everyone was coming to false conclusions, there were many according to verse 31 who believed. Take a look.

IX. John 7:31; Many believed

A. Despite the religious authorities best attempts to silence Jesus and His teaching, there were some in the crowd who were beginning to put all the pieces together and come to the correct conclusion regarding Jesus.

1. While some looked at their checklist of things the Messiah would do and decided, "No, this can't be the guy. This can't be our Messiah.", others had a different conclusion.

2. They reasoned among themselves, if it was even possible for someone else to come and do more than all the things that Jesus had done.

a. Will someone show up and do more miracles than Him? Will someone show up and teach with more authority and insight than Him? Would someone show up and be filled with more love and compassion than Him? Would someone show up and change more lives than Jesus had done?

b. As they considered all the evidence they were being led to only one possible solution. This has to be the guy. Look at all the things He has done, how could anyone do more than what He has already done.

c. The amazing thing to consider is that Jesus would go on to do even more. He would suffer like none other, willingly lay down His life for the sake of all humanity, He would atone for the sins of this world, die upon the cross, then raise Himself back to life. He would triumph over sin and death and establish a new covenant with those who would simply come to Him by grace through faith; saving countless individuals throughout history.

3. The answer to their question is an emphatic "NO". None would ever come and do more than what Jesus did. He was indeed their Messiah.

B. And many that day believed upon Him as their Messiah. And this triggered the religious leaders even more. Take a look at the final verses of our text as we wrap up our time together this morning.

X. John 7:32-36; the people thought they could get to Jesus anytime

A. John finally identifies the religious authorities here as the Pharisees and chief priests; people who were part of the Jewish Sanhedrin.

B. When they heard the crowd murmuring about Jesus and how He could very well be their Messiah, they immediately sent officers to go and take

Him, still thinking that they were the authority on scene and that they could stop Jesus whenever they wanted to.

1. Lord willing, next week, as we continue in the text we'll see how their feeble attempts to silence Jesus failed miserably with the officers returning empty handed. Again, more on that next week.

C. Jesus, in response to the religious authorities sending officers to seize Him said to them, "I shall be with you a little while longer, and then I go to Him who sent Me. You will seek Me and not find Me, and where I am you cannot come."

1. The religious leaders had no idea what He meant by this. They believed that they could get to Jesus whenever they wanted to. And that was yet another fallacy they had bought into.
2. They reasoned amongst themselves thinking that maybe He was going to depart from them and go to the Dispersion; to the Jews who lived abroad amongst the Greeks; amongst non-Jews, Gentiles.
3. But that isn't what Jesus was saying at all. Jesus was speaking of His future ascension to the Father. Their time with Jesus was drawing to an end. Soon Jesus would go to the cross, and subsequently rise three days later and then ascend to the Father 40 days after that.
4. Their time was running out. This was the day of their visitation. They had longed for the day their Messiah would come, and He was standing right in front of them, teaching them, trying to break through to them. But they would not have Him as their Messiah.
5. Later, when Jesus enters into the city of Jerusalem during His triumphal entry, He will do so weeping. Luke 19 reads, "Now as He drew near, He saw the city and wept over it, saying, 'If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.'" (Lk. 19:41-44)

D. Jesus was pleading with them here in our text. There's going to come a day when you will look for Me, where you will long for Me, and you won't find me because I will be with the Father. And where I go, you will not be able to come.

1. Jesus knew that the generation that was before Him would eventually be destroyed. They would be surrounded by the Roman authorities and the city will fall, the temple will be destroyed, and lives will be ruined.
2. The people will be looking for and longing for their Messiah, but He will not be there. He will not be there because He had already come and presented Himself to them, and they rejected Him. They didn't want

anything to do with Him, they despised Him, and falsely accused Him, and sent Him to the cross to die for crimes He never committed.

3. Because of their lack of faith in Jesus as their Messiah, they will not be able to come to Him and be with Him. This was their moment. This was their time, this was their day of visitation, from their Messiah. And they were missing it.
4. The religious leaders thought they would always have access to Jesus, but they were mistaken. Their time was running out. Their Messiah would only be with them for another 6 months or so, their opportunity to correctly identify Him was slipping away.

E. Next week, Lord willing, we will continue the account in John chapter 7 and see what happened at the end of the Feast of Tabernacles. Of course, you can always read ahead and allow the Lord to speak to you and prepare your heart for our time in the word next week.

XI. Conclusion

- A. As we consider the many fallacies at the feast and how Jesus refuted each one of them, I can't help but think of how these same fallacies are believed upon and accepted today.
1. Some people will dismiss Jesus because He lacks the credentials they value and seek after.
 2. Some reject Him because He confronts them with their sin.
 3. Others think they know all about Him, but they don't know what it means to have a personal relationship with Him.
 4. Some believe they can silence Him or ignore Him and some assume they have all the time in the world to respond to Him.
- B. But these are all fallacies that people have bought into.
1. Jesus longs for personal relationship with each of us and offers that to us freely. If we would come to Him by faith and trust in His completed work upon the cross. Our time is not infinite. There will come a day and time when our opportunity to respond to Jesus is no more.
 2. My prayer is that we would all have responded to Jesus' open invitation and that we would be those who look to continue to deepen and grow our relationship with Him. Amen? Amen. Let's pray.