

**The Gospel According to John - Chapter 7**

<sup>1</sup> Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.<sup>1</sup>

<sup>2</sup> Ἦν δὲ ἐγγύς<sup>2</sup> ἢ ἐορτῆ<sup>3</sup> τῶν Ἰουδαίων ἢ σκηνοπηγία.<sup>4</sup> <sup>3</sup> εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μετάβηθι<sup>5</sup> ἐντεῦθεν καὶ ὑπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταὶ σου θεωρήσουσιν σοῦ τὰ ἔργα ἃ ποιεῖς· <sup>4</sup> οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ. <sup>5</sup> οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. <sup>6</sup> λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστὶν ἔτοιμος. <sup>7</sup> οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν. <sup>8</sup> ὑμεῖς ἀνάβητε εἰς τὴν ἐορτὴν· ἐγὼ οὐκ ἀναβαίνω<sup>6</sup> εἰς τὴν ἐορτὴν ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται. <sup>9</sup> ταῦτα δὲ εἰπὼν αὐτὸς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

<sup>10</sup> Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἐορτὴν, τότε καὶ αὐτὸς ἀνέβη οὐ φανερῶς ἀλλ' ὡς ἐν κρυπτῷ. <sup>11</sup> οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἐορτῇ καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; <sup>12</sup> καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι ἀγαθὸς ἐστίν, ἄλλοι δὲ ἔλεγον· οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. <sup>13</sup> οὐδεὶς μὲντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

<sup>14</sup> Ἦδη δὲ τῆς ἐορτῆς μεσοῦσης<sup>7</sup> ἀνέβη Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐδίδασκεν. <sup>15</sup> ἑθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες· πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς;<sup>8</sup> <sup>16</sup> ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἢ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· <sup>17</sup> ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. <sup>18</sup> ὁ ἀφ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθὴς ἐστὶν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

<sup>1</sup> Because we know Jesus' eventual plan was to be put to death for the sins of the world, statements like this prove puzzling. Consider reasons why Jesus might want to avoid death at this point.

<sup>2</sup> ἐγγύς (adv.) near, in location or time (BDAG)

<sup>3</sup> ἐορτή, ἡς, ἢ a festival (BDAG)

<sup>4</sup> σκηνοπηγία, ας, ἢ the festival of booths/tabernacles, roughly in October (BDAG)

<sup>5</sup> μεταβαίνω to go, pass on, pass over (BDAG)

<sup>6</sup> This is yet another statement of Jesus which raises questions. He says he is not going, but then he goes a little later. We might expect the verb tense to be revelatory, but the use of the present tense is not very helpful. Consider possible explanations for this statement and Jesus' later action.

<sup>7</sup> μεσῶ to be in the middle (BDAG) Notice the genitive absolute.

<sup>8</sup> μανθάνω to learn (normally by instructio) (BDAG)

<sup>19</sup> Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; <sup>20</sup> ἀπεκρίθη ὁ ὄχλος· δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;<sup>9</sup> <sup>21</sup> ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν ἔργον ἐποίησα καὶ πάντες θαυμάζετε· <sup>22</sup> διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν<sup>10</sup> — οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστὶν ἀλλ' ἐκ τῶν πατέρων — καὶ ἐν σαββάτῳ περιτέμνετε<sup>11</sup> ἄνθρωπον. <sup>23</sup> εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἐμοὶ χολᾶτε<sup>12</sup> ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; <sup>24</sup> μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε.<sup>13</sup>

<sup>25</sup> Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν·<sup>14</sup> οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;<sup>15</sup> <sup>26</sup> καὶ ἴδε παρρησία λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ χριστός;<sup>16</sup> <sup>27</sup> ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.<sup>17</sup> <sup>28</sup> ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων· κάμῃ οἶδατε καὶ οἶδατε πόθεν εἰμί· καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστὶν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἶδατε·<sup>18</sup> <sup>29</sup> ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν. <sup>30</sup> Ἐζήτουν οὖν αὐτόν πιάσαι,<sup>19</sup> καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα<sup>20</sup> αὐτοῦ.

<sup>31</sup> Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν καὶ ἔλεγον· ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν;<sup>21</sup> <sup>32</sup> ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος<sup>22</sup> περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ

<sup>9</sup> Perhaps the same crowd which was unwilling to speak openly about Jesus due to their fear of the authorities now wonders who has been trying to kill Jesus. To their knowledge he did not appear to be in danger. Yet he is aware of a high enough level of controversy that he now allows it to be known.

<sup>10</sup> περιτομή, ἤς, ἡ circumcision (BDAG)

<sup>11</sup> περιτέμνω to circumcise (BDAG)

<sup>12</sup> χολᾶω to be angry (w/ dat.) (BDAG)

<sup>13</sup> Consider the similarities between giving circumcision and healing a person.

<sup>14</sup> partitive genitive

<sup>15</sup> At this point the idea that someone is trying to kill Jesus has caught on to at least this part of the crowd. Notice it is "some" of the people from Jerusalem.

<sup>16</sup> Silence about someone with whom you disagree may be misinterpreted.

<sup>17</sup> These people are asking a theological and biblical interpretation question much like the Samaritan woman did in chapter four.

<sup>18</sup> What are the implications of the people knowing where Jesus was born and raised but not knowing the one who sent him? Which constitutes knowing where he is from?

<sup>19</sup> πιάζω to grasp, seize, arrest (BDAG)

<sup>20</sup> Here John may be distinguishing between Jesus' earlier use of *καίρος* for a right time or opportunity and *ὥρα*, a more chronological sense of the time.

<sup>21</sup> Are those in the crowd who believe basing their belief on the way Jesus is speaking? The concept of *σημεῖα* would indicate they are considering his actions. Do those include his words in this setting?

<sup>22</sup> Usually this word is used in a relatively negative sense. Here? Can we find a significance of the word choice?

Φαρισαῖοι ὑπηρέτας<sup>23</sup> ἵνα πιάσωσιν αὐτόν. <sup>33</sup> Εἶπεν οὖν ὁ Ἰησοῦς· ἔτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με. <sup>34</sup> ζητήσετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε<sup>24</sup> ἐλθεῖν. <sup>35</sup> εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἑλληνας; <sup>36</sup> τίς ἐστὶν ὁ λόγος οὗτος ὃν εἶπεν· ζητήσετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

<sup>37</sup> Ἐν δὲ τῇ ἑσχάτῃ<sup>25</sup> ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν<sup>26</sup> λέγων· ἐάν τις διψᾷ<sup>27</sup> ἐρχέσθω πρὸς με καὶ πινέτω. <sup>38</sup> ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ<sup>28</sup> ἐκ τῆς κοιλίας<sup>29</sup> αὐτοῦ ῥεύσουσιν<sup>30</sup> ὕδατος ζῶντος. <sup>39</sup> τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἔδοξάσθη.<sup>31</sup>

<sup>40</sup> Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης. <sup>41</sup> ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ χριστός, οἱ δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;<sup>32</sup> <sup>42</sup> οὐχ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυὶδ ἔρχεται ὁ χριστός; <sup>43</sup> σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν. <sup>44</sup> τινὲς δὲ ἠθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας.

<sup>45</sup> Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· διὰ τί οὐκ ἠγάγετε αὐτόν; <sup>46</sup> ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. <sup>47</sup> ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε;<sup>33</sup> <sup>48</sup> μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν<sup>34</sup> ἢ ἐκ τῶν

<sup>23</sup> ὑπηρέτης, ου, ὁ helpers, attendants, sometimes used in secular literature as bodyguards (BDAG)

<sup>24</sup> This is an interesting statement to make to those who believe Jesus, since we would expect they will, after their death, go to be with Jesus in the presence of the Father. It is possibly helpful to consider that at the start of verse 35 the Ἰουδαῖοι wonder among themselves.

<sup>25</sup> ἑσχάτος, η, ον last, sometimes least in importance (BDAG). The possible implication of least in importance could explain the use of μεγάλη to explain it. This is last in time, but not in importance.

<sup>26</sup> κράζω to cry out, shout (BDAG)

<sup>27</sup> διψάω to thirst (BDAG)

<sup>28</sup> ποταμός, οὔ, ὁ a river (BDAG)

<sup>29</sup> κοιλία, ας, ἡ the belly, womb, seat of feelings (BDAG)

<sup>30</sup> ῥέω to flow, overflow (BDAG)

<sup>31</sup> Though the Holy Spirit can be recognized throughout history, there is a particular way in which John recognizes the Holy Spirit comes upon people after Jesus' glorification.

<sup>32</sup> Again we notice the people are asking biblican and theological questions to try to clarify their understanding of who Jesus must be. It is important that they find an explanation based on something other than their feelings.

<sup>33</sup> πλανάω to lead astray, be misled (BDAG)

<sup>34</sup> Notice this claim is not altogether factual.

Φαρισαίων; <sup>49</sup> ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. <sup>50</sup>  
 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν τὸ πρότερον, εἷς ὢν ἐξ αὐτῶν·  
<sup>51</sup> μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ  
 γνῶ τί ποιεῖ;<sup>35</sup> <sup>52</sup> ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ;  
 ἐραύνησον<sup>36</sup> καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.

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<sup>35</sup> Nicodemus' defense of Jesus is based not on what Jesus has said but on the fact that Jesus has not had the opportunity to testify on his own behalf. The other leaders choose to respond by insulting Nicodemus rather than by dignifying his appeal to Mosaic Law.

<sup>36</sup> ἐραυνάω search, research, investigate (BDAG)