



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds.

As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. **Let's embark on an inspiring journey with John as we walk alongside Jesus.**

Background Matters

Jesus' return to Jerusalem and the resumption of hostility (7:10–10:42).

THE FEAST OF TABERNACLES (7:10–8:59).

The anticipation of the feast (7:10–13).

Three Annual Feasts

¹⁴ “Three times you shall keep a feast to Me in the year: ¹⁵ You shall keep the Feast of Unleavened Bread (you shall eat unleavened bread seven days, as I commanded you, at the time appointed in the month of Abib, for in it you came out of Egypt; none shall appear before Me empty); ¹⁶ and the Feast of Harvest, the firstfruits of your labors which you have sown in the field; and the Feast of Ingathering at the end of the year, when you have gathered in *the fruit of your labors* from the field.



¹⁷ “Three times in the year all your males shall appear before the Lord God.

¹⁸ “You shall not offer the blood of My sacrifice with leavened bread; nor shall the fat of My sacrifice remain until morning. ¹⁹ The first of the firstfruits of your land you shall bring into the house of the LORD your God. You shall not boil a young goat in its mother’s milk.¹

The **Feast of Tabernacles** was one of the three great **Jewish** feasts. Josephus called it their holiest and greatest feast (*The Antiquities of the Jews* 8. 4. 1).

This feast, also called the Feast of Ingathering, was a time of thanksgiving for harvest. It was a happy time; devout Jews lived outdoors in booths made of tree branches for seven days as a reminder of God’s provision in the desert during their forefather’s wanderings. The feast also signified that God dwells with His people.

7:3. **Jesus’ brothers**, sons of Mary and Joseph after Jesus’ birth, were at this time unbelievers (cf. Mark 3:21, 31–35; 6:3; John 7:5). They logically argued that the messianic question could not be settled in Galilee, as Jerusalem was the religious capital. The popular Feast of Tabernacles would be the right time for Jesus to present Himself as the Messiah. If He would display His powers in **Judea**, He might be able to recapture the lost crowds.

7:4–5. It did not seem rational to Jesus’ brothers for Him not to show off His glory. If He really was what He claimed to be, they reasoned, He should publicly demonstrate it. They advised Him to display Himself in a powerful, brilliant way: **Show Yourself to the world**. But God’s way was a public display on a cross of humiliation. John explained that **even His own brothers did not believe in Him**. This sad note sounds again (cf. 1:10–11; 12:37). Proximity to Jesus, either in a family or as a disciple, does not guarantee faith.

7:6–7. **Jesus** responded that His time differed from theirs. They could **come** and go without any significance; **for** them **any time is right**. But He always pleased the Father, so His time movements were those the Father desired. It was not yet time for the public manifestation (the Cross). Several times John noted that Jesus’ **time** had **not yet come** (2:4; 7:6, 8, 30; 8:20).

Then in His intercessory prayer, just before the Cross, He began, “Father, the time has come” (17:1; cf. 12:23, 27; 13:1).

The world was not dangerous to the brothers of Jesus because they were part of it (**the world cannot hate you**). But the world hated Jesus **because** He is not of it. He had come into it as Light and pointed out its sin and rebellion against the Father. The world has its religions, its programs, its plans, its values, but Christ witnessed **that** it is all **evil** (*ponēra*, “wicked”). Partly because of this, He lived carefully in order to fulfill the Father’s will.

7:8–9. **I am not yet going up to this Feast** is clearly the thought in light of verse 10. However, most Greek editions of the New Testament omit the word “yet,” because it is considered a difficult reading, but it is more likely in the original. If Jesus said, “I am not going up to the Feast,” was He lying since He *did* go to the Feast? (v. 10) No, He simply meant that He was not going up to the Feast “right then,”

¹ [*The New King James Version*](#) (Nashville: Thomas Nelson, 1982), Ex 23:14–19.



as they suggested. Jesus then for a time **stayed in Galilee**, doing the tasks of ministry which the Father had ordained.

“Going up” may have a geographical meaning (since Jerusalem is in the hills) as well as a theological meaning (going back to the Father).

7:10. Because of plots to kill Him (vv. 1, 25) Jesus made a covert entry into the city. It was not yet the time for His messianic manifestation (the Cross).

7:11–13. While Jesus’ enemies **were** searching **for Him**, people were debating this controversial Teacher. The opposition against Jesus was growing. A **widespread whispering** (lit., “grumbling”; cf. 6:41, 61), occurred. (Cf. the Israelites’ grumbling in the wilderness.) The charge, **He deceives the people**, had ominous tones for the penalty for this, according to Talmudic law, was death by stoning. Since the whole crowd was Jewish, **fear of the Jews** meant fear of the religious leaders.¹

This week in "Walking With the Savior"

"And you shall observe the feast of weeks, the first fruits of the wheat harvest, and the feast of ingathering at the year's end." (Exodus 34:22, KJV)

In John chapter seven, the Jews gather to celebrate God's provisions during the harvest of ingathering, known as the Feast of Tabernacles, as commanded in Scripture. Over time, this event evolved from a genuine act of worship into a social gathering that often lacked God's presence and a heartfelt devotion.

The original intent of this feast was to honor the Lord for His presence and provisions. However, when the Lord Jesus arrived, hostility quickly arose against Him. This brings us to the topic: "A Full Hand, Empty Heart."

Let's explore this week how to welcome the Lord, regardless of whether our hands are empty or filled with His provisions.

Study Guide 21

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

¹ Edwin A. Blum, “John.” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 299.



"A Full Hand, Empty Heart"

Jesus Goes to the Feast of Tabernacles

John 7:1–13

Topics:

Believe, Compromise, Doubt, Evil, Faith, Family, Fear, Friendship, God's Will, Jesus Christ, Mission, Timing, Truth, Unbelievers, World

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. Who are some of today's most controversial personalities?

Explore It, Tuesdays, keep the rhythm of personal study moving.

2. Why did Jesus stay away from Judea? (7:1)

3. What feast was near? (7:2)

4. *What did Jesus' brothers tell Him to do? (7:3–4)

5. Why did Jesus' brothers tell Him to do this? (7:5)

6. How did Jesus respond to His brothers' words? (7:6–8)



7. *Why did Jesus say the world hated Him? (7:7)

8. What did Jesus do when His brothers had left? (7:9)

Push on Wednesday, keep the rhythm of personal study moving.

9. What were the Jews doing at the feast? (7:11)

10. *What were people at the feast saying about Jesus? (7:12)

11. Why didn't the people speak publicly about Jesus? (7:13)

12. What sort of things are people today saying about Jesus?

13. How would you feel if either a family member or friend doubted you or your abilities?

14. *How have you been punished or put down for speaking the truth?

15. How would you feel if you knew that someone hated you?



Get It Thursdays, keep the rhythm of personal study moving.

16. What would you do if you knew that someone hated you?

17. *In what different ways do people react to unwelcome truth?

18. When have you been afraid to openly share your beliefs about Jesus?

19. In what way is the world today evil?

Drive it Home, Fridays, keep the rhythm of personal study moving.

20. How will you encourage either a family member or friend today?

21. *In what area of your life do you need to ask God to help you boldly speak the truth?

A Journey Through The Gospel of John **2026**

Download your study guide at: Unlockingthetruth.us