



Teacher Sent from God (John 7)

Notes: Week Seven

John 7 (HCSB)

The Unbelief of Jesus' Brothers

⁷ After this, Jesus traveled in Galilee, since He did not want to travel in Judea because the Jews were trying to kill Him. ² The Jewish Festival of Tabernacles^{[a][b]} was near, ³ so His brothers said to Him, "Leave here and go to Judea so Your disciples can see Your works that You are doing. ⁴ For no one does anything in secret while he's seeking public recognition. If You do these things, show Yourself to the world." ⁵ (For not even His brothers believed in Him.)

⁶ Jesus told them, "My time has not yet arrived, but your time is always at hand. ⁷ The world cannot hate you, but it does hate Me because I testify about it—that its deeds are evil. ⁸ Go up to the festival yourselves. I'm not going up to the festival yet,^[c] because My time has not yet fully come." ⁹ After He had said these things, He stayed in Galilee.

Jesus at the Festival of Tabernacles

¹⁰ After His brothers had gone up to the festival, then He also went up, not openly but secretly. ¹¹ The Jews were looking for Him at the festival and saying, "Where is He?" ¹² And there was a lot of discussion about Him among the crowds. Some were saying, "He's a good man." Others were saying, "No, on the contrary, He's deceiving the people." ¹³ Still, nobody was talking publicly about Him because they feared the Jews.

¹⁴ When the festival was already half over, Jesus went up into the temple complex and began to teach. ¹⁵ Then the Jews were amazed and said, "How does He know the Scriptures, since He hasn't been trained?"

¹⁶ Jesus answered them, "My teaching isn't Mine but is from the One who sent Me. ¹⁷ If anyone wants to do His will, he will understand whether the teaching is from God or if I am speaking on My own. ¹⁸ The one who speaks for himself seeks his own glory. But He who seeks the glory of the One who sent Him is true, and there is no unrighteousness in Him. ¹⁹ Didn't Moses give you the law? Yet none of you keeps the law! Why do you want to kill Me?"

²⁰ "You have a demon!" the crowd responded. "Who wants to kill You?"

²¹ "I did one work, and you are all amazed," Jesus answered. ²² "Consider this: Moses has given you circumcision—not that it comes from Moses but from the fathers—and you circumcise a man on the Sabbath. ²³ If a man receives circumcision on the Sabbath so that the law of Moses won't be broken, are you angry at Me because I made a man entirely well on the Sabbath? ²⁴ Stop judging according to outward appearances; rather judge according to righteous judgment."

The Identity of the Messiah

²⁵ Some of the people of Jerusalem were saying, “Isn’t this the man they want to kill? ²⁶ Yet, look! He’s speaking publicly and they’re saying nothing to Him. Can it be true that the authorities know He is the Messiah? ²⁷ But we know where this man is from. When the Messiah comes, nobody will know where He is from.”

²⁸ As He was teaching in the temple complex, Jesus cried out, “You know Me and you know where I am from. Yet I have not come on My own, but the One who sent Me is true. You don’t know Him; ²⁹ I know Him because I am from Him, and He sent Me.”

³⁰ Then they tried to seize Him. Yet no one laid a hand on Him because His hour^[d] had not yet come. ³¹ However, many from the crowd believed in Him and said, “When the Messiah comes, He won’t perform more signs than this man has done, will He?”

³² The Pharisees heard the crowd muttering these things about Him, so the chief priests and the Pharisees sent temple police to arrest Him.

³³ Then Jesus said, “I am only with you for a short time. Then I’m going to the One who sent Me. ³⁴ You will look for Me, but you will not find Me; and where I am, you cannot come.”

³⁵ Then the Jews said to one another, “Where does He intend to go so we won’t find Him? He doesn’t intend to go to the Dispersion^[e] among the Greeks and teach the Greeks, does He? ³⁶ What is this remark He made: ‘You will look for Me, and you will not find Me; and where I am, you cannot come’?”

The Promise of the Spirit

³⁷ On the last and most important day of the festival, Jesus stood up and cried out, “If anyone is thirsty, he should come to Me^[f] and drink! ³⁸ The one who believes in Me, as the Scripture has said,^[g] will have streams of living water flow from deep within him.” ³⁹ He said this about the Spirit. Those who believed in Jesus were going to receive the Spirit, for the Spirit^[h] had not yet been received^{[i][j]} because Jesus had not yet been glorified.

The People Are Divided over Jesus

⁴⁰ When some from the crowd heard these words, they said, “This really is the Prophet!”^[k] ⁴¹ Others said, “This is the Messiah!” But some said, “Surely the Messiah doesn’t come from Galilee, does He? ⁴² Doesn’t the Scripture say that the Messiah comes from David’s offspring^[l] and from the town of Bethlehem, where David once lived?” ⁴³ So a division occurred among the crowd because of Him. ⁴⁴ Some of them wanted to seize Him, but no one laid hands on Him.

Debate over Jesus’ Claims

⁴⁵ Then the temple police came to the chief priests and Pharisees, who asked them, “Why haven’t you brought Him?”

⁴⁶ The police answered, “No man ever spoke like this!”^[m]

⁴⁷ Then the Pharisees responded to them: “Are you fooled too? ⁴⁸ Have any of the rulers or Pharisees believed in Him? ⁴⁹ But this crowd, which doesn’t know the law, is accursed!”

⁵⁰ Nicodemus—the one who came to Him previously, being one of them—said to them, ⁵¹ “Our law doesn’t judge a man before it hears from him and knows what he’s doing, does it?”

⁵² “You aren’t from Galilee too, are you?” they replied. “Investigate and you will see that no prophet arises from Galilee.”^[n]

[⁵³ So each one went to his house.

Footnotes:

- a. [John 7:2](#) Or *Booths*
- b. [John 7:2](#) One of 3 great Jewish religious festivals, along with Passover and Pentecost; [Ex 23:14](#); [Dt 16:16](#)
- c. [John 7:8](#) Other mss omit *yet*
- d. [John 7:30](#) The time of His sacrificial death and exaltation; [Jn 2:4](#); [8:20](#); [12:23,27](#); [13:1;17:1](#)
- e. [John 7:35](#) Jewish people scattered throughout Gentile lands who spoke Gk and were influenced by Gk culture
- f. [John 7:37](#) Other mss omit *to Me*
- g. [John 7:38](#) Jesus may have had several OT passages in mind; [Is 58:11](#); [Ezk 47:1-12](#); [Zch 14:8](#)
- h. [John 7:39](#) Other mss read *Holy Spirit*
- i. [John 7:39](#) Other mss read *had not yet been given*
- j. [John 7:39](#) Lit *the Spirit was not yet*; the word *received* is implied from the previous clause.
- k. [John 7:40](#) Probably the Prophet in [Dt 18:15](#)
- l. [John 7:42](#) Lit *seed*
- m. [John 7:46](#) Other mss read *like this man*
- n. [John 7:52](#) Jonah and probably other prophets did come from Galilee; [2Kg 14:25](#)

Holman Christian Standard Bible - Study Bible¹

John 7

7:1-8:59 On the heels of the unbelief of many disciples ([6:60-66](#)), chapter 7 opens with the unbelief of Jesus' brothers and closes with the unbelief of the Jewish leaders ([7:45-52](#)). Chapters 7 and 8 convey Jesus' teaching at the Feast of Tabernacles in Jerusalem. Jesus' teaching is given in two cycles ([7:10-24,37-39](#); [8:12-30](#)), climaxing in His invitation to all who are thirsty to come to Him and drink. Once the Spirit was given, believers conveyed "streams of living water" ([7:37-38](#)). The second cycle begins with Jesus' startling affirmation that He is the "light of the world."

7:1 **Galilee** (under the jurisdiction of Herod Antipas) was safer than **Judea** (under the Roman prefect) for Jesus since **the Jews were trying to kill Him**.

7:2 The **Jewish Festival of Tabernacles** was celebrated in September or October, two months before the Feast of Dedication (see note at [10:22](#)). It was also called the "Feast of Booths," because people temporarily lived in booths to remember God's faithfulness during Israel's wilderness wanderings ([Lv 23:42-43](#); cp. [Mt 17:4](#)). See note at [2:13](#).

7:3-4 Jesus' **brothers** were naturally born sons of Mary. Their names were James, Joseph, Judas, and Simon ([Mt 13:55](#) and [Mk 6:3](#)). Their poor advice stemmed from unbelief ([Jn 7:5](#)) and revealed a fundamental misunderstanding of Jesus' messianic identity ([Mt 4:5-7](#)).

7:6-10 On **My time has not yet arrived**, see note at [2:4](#). In [7:8](#), Jesus stated, **I'm not going up to the festival yet**. In [verse 10](#), we learn that **He also went up, not openly but secretly** (see note at [v. 1](#)). It surprises many readers to realize that Jesus used craft and subterfuge to combat opposition and false expectations.

7:12 The charge that Jesus was **deceiving the people** may hark back to [Dt 13:1-11](#) (cp. [Mt 27:63](#); [Lk 23:2](#)). Later Jewish literature called Jesus a deceiver.

7:13 The phrase **they feared the Jews** (cp. [9:22](#); [19:38](#); [20:19](#)) refers to Jerusalem authorities represented by the Sanhedrin (see note at [3:1](#)).

7:14 On the **temple complex**, see note at [2:14](#).

7:15 **The Jews** may include Judean crowds and Jewish authorities. Jesus lacked formal rabbinic training (as did His disciples; [Ac 4:13](#)), but His teaching and authority came from God ([Jn 7:16](#); [8:28](#); cp. [Mt 5:21-26](#); [7:28-29](#)).

7:16 Unlike other rabbis, Jesus claimed direct knowledge from God ([8:28](#)).

7:18-19 Jesus as authoritative source contrasted Himself with vain, false prophets ([Dt 18:9-22](#)). The Jews were proud of the fact that **Moses** had given them **the law** (cp. [9:28](#); [Rm 2:17](#); [9:4](#)).

¹ Jeremy Royal Howard, ed., *HCSB Study Bible*, (Nashville, TN: Holman Bible Publishers, 2010), WORDsearch CROSS e-book, Under: "John 7".

7:20 This is one of several instances where Jesus was charged with **demon** possession ([8:48](#); [10:20](#); [Mt 12:24](#)); the same charge was leveled against John the Baptist ([Mt 11:18](#)). Other charges against Jesus included breaking the Sabbath ([Jn 5:16,18](#); [9:16](#)), blasphemy ([5:18](#); [8:58-59](#); [10:31,33,39](#); [19:7](#)), deceiving the people ([7:12,47](#)), being a Samaritan (i.e., apostate, [8:48](#)), madness ([10:20](#)), and criminal activity ([18:30](#)).

7:21 The **one work** Jesus referred to was probably the healing in [5:1-15](#).

7:22 Circumcision was given by **the fathers** (i.e., Abraham; [Gen 17:9-14](#)) and **Moses** ([Ex 12:44,48-49](#); [Lv 12:3](#)). Jesus' argument was "from the lesser to the greater." The Jews were to **circumcise** their males on the eighth day even if that day fell on the **Sabbath** (the "lesser" issue). If "perfecting" one part of a human body on the Sabbath was legitimate, how much more the healing of an entire person?

7:24 Jesus' statement about judging may allude to [Lv 19:15](#) (cp. [Dt 16:18-19](#); [Isa 11:3-4](#); [Zech 7:9](#)).

7:25-44 The next three scenes ([vv. 25-31,32-36,37-44](#)) center on the question, "Is Jesus the Christ?" Representative queries (in some cases involving misunderstanding) from the crowd serve as foils for dealing with this issue ([vv. 27,31,42](#)), in turn focusing on the supposedly unknown origins of Messiah, His performance of signs, and Bethlehem as Messiah's birthplace.

7:26 The authorities probably refers to the Sanhedrin ([v. 48](#); [12:42](#); see notes at [3:1](#) and [7:13](#)).

7:27 Some rabbis taught that **Messiah** would be wholly unknown until He set out to procure salvation for Israel. Others felt His birthplace was foreknown ([v. 42](#); cp. [Mt 2:1-6](#)).

7:28 On the **temple complex**, see note at [2:14](#).

7:30 On Jesus' ability to elude His enemies, see note at [2:4](#).

7:31 Since **Messiah** would be a prophet like Moses ([Dt 18:15,18](#)) and Moses performed many miraculous signs at the exodus ([Ex 7-11](#)), Messiah was expected to perform miracles as well (see notes at [Jn 6:30](#) and [6:31](#)). It would have been natural for people to wonder, after witnessing Jesus' miracles, if He was the Messiah.

7:32 The chief priests and the Pharisees, representing the Sanhedrin, deployed the **temple police** to arrest Jesus. The police were drawn from the Levites and were charged with maintaining order in the temple precincts. The **arrest** of Jesus implied that He was a criminal (but see note at [vv. 45-52](#)). The leaders hoped this would discourage people from following Him.

7:33 Six months after Jesus issued this prediction, He was crucified.

7:35 People misunderstood Jesus' statement in [verse 34](#). Ever since the exile, many Jews had not returned to Palestine but continued to live in the Dispersion (Gk *diaspora*). **Greeks** is synonymous with "Gentiles."

7:37 While [verse 14](#) referred to the festival being "already half over," this was now the last and greatest day of the Feast of Tabernacles. Jesus' invitation harks back to OT prophetic passages such as [Isa 55:1](#) (see [Isa 12:3](#)).

7:38-39 Streams of living water flowing from **deep within** Jesus' followers fulfill the end-time blessings predicted in the OT. John noted in [verse 39](#) that these streams are emblematic of the **Spirit**, who would be given after Jesus' exaltation with the Father ([20:22](#)).

7:40-41 The Prophet is the figure referred to in [Dt 18:15-18](#) (see note at [Jn 1:19-21](#); cp. [6:14](#)). This "Prophet" and the **Messiah** were thought to be different persons by some first-century Jews, but Jesus turned out to be both.

7:42 Bethlehem, south of Jerusalem in the heart of Judea, was foretold as Messiah's birthplace in [Mic 5:2](#) (cp. [Mt 2:5-6](#); see note at [Jn 7:27](#)). As David's city ([1Sam 16:1,4](#); [20:6](#)), Bethlehem had important messianic implications. In this verse the irony is apparent. Some people, knowing that Jesus hailed from Galilee, objected that **Messiah** was to be born in Bethlehem, not realizing that Bethlehem was in fact Jesus' birthplace.

7:44 On the right time for Jesus' death and resurrection, see note at [2:4](#).

7:45-52 The Sanhedrin's meeting highlighted the increasing threat that Jesus' popularity represented for the Jewish leadership. But Nicodemus's plea for fairness shows that the Sanhedrin was not yet united in opposition against Jesus.

7:45 On the attempt to arrest Jesus, see note at [verse 32](#).

7:46 The temple **police** heard many people teach in the temple courts, but they recognized Jesus' teaching as unique ([Mt 7:28-29](#); see note at [Jn 7:15](#)).

7:48 Rulers probably refers to members of the Sanhedrin (see note at [3:1](#)).

7:49 The disparaging reference to **this crowd, which doesn't know the law** reveals the arrogant contempt many rabbis had for the unschooled masses.

7:50 Jesus' previous encounter with Nicodemus is described in [3:1-15](#).

7:51 Old Testament law charged judges to investigate accusations fairly ([Dt 1:16](#)) and thoroughly ([Jn 17:4](#); [19:18](#)). Nicodemus's plea for fairness was later duplicated by the rabbi Gamaliel ([Ac 5:34-39](#)).

7:52 Contrary to the Pharisees' implication, prophets occasionally did arise from **Galilee**. These included Jonah ([2Ki 14:25](#)), possibly Elijah ([1Ki 17:1](#)), and Nahum ([Nah 1:1](#)).

7:53-8:11 The story of Jesus and the adulteress may be authentic, but it is doubtful that the account is part of John's original Gospel. Reasons include: (1) the account is absent from all the oldest copies of John; (2) where it does occur in later manuscripts, it is found at various places (after [Jn 7:36,44,52](#); at the end of John's Gospel; or after [Lk 21:38](#)); (3) virtually every verse from [8:1-11](#) (except for [8:5](#)) features words not elsewhere found in John's Gospel, and standard vocabulary used in John is conspicuously absent; (4) the account appears to interrupt the narrative flow from [7:52](#) to [8:12](#), breaking the literary unit [7:1-8:59](#); and (5) the account was virtually unknown by early church fathers before the fourth century.

The Apologetics Study Bible²

John 7

7:5 If Jesus was truly the Messiah who Christians claim He was, surely His own family members would have believed in Him? Not necessarily, especially if He had seemed like an ordinary boy when growing up. In fact, it's unlikely John would have reported this kind of skepticism if it weren't accurate. In the case of James, it may have taken a personal resurrection appearance to bring him to faith ([1 Co 15:7](#)).

7:8 The manuscripts vary as to whether John wrote the word "yet" before "going up to this Feast." But the events imply that Jesus did not go immediately but rather waited until halfway through it before making His appearance ([v. 14](#)). As in His response to Mary at Cana ([2:3-4](#)), Jesus followed the Father's timing, not the commands of His own family.

7:15 If Jesus hadn't "been trained," does this mean He was illiterate or didn't have the detailed familiarity with Hebrew Scripture that the Gospels claim He did? No, He would have attended an elementary school of some sort in the synagogue, learned to read and write, and memorized much of the OT, like other Jewish boys between the ages of 5 and 12. But He had no formal, subsequent training with a rabbi that would qualify Him to act as an official rabbi.

7:27 If no one was supposed to know where the Messiah came from, how could Jesus—born in Bethlehem and raised in Nazareth—qualify? Actually, the Jewish belief that the Messiah would emerge "out of nowhere" was a tradition with no OT support. That said, it is true that the skeptics didn't know where Jesus truly came from—i.e., from God ([v. 28](#)).

7:34-36 How do we answer the authorities' question about Jesus' claim to be going away where no one could find Him? By understanding Him to have been referring to His death, resurrection, and ascension. They would look for Him later, but physically they would not be able to find Him. His Holy Spirit would be with His followers (see [8:21-22](#)).

7:39 The Holy Spirit had been given frequently, but only temporarily, to various people throughout the OT. But He would permanently indwell God's people only after Jesus' death and exaltation ([14:17](#); cp. [Ac 2](#)).

7:41-42, 52 These verses do not contradict [Mt 2:1](#) and [Lk 2:4](#) on Jesus' being born in Bethlehem. Rather, they point out (ironically) how Jesus was rejected because people mistakenly think He was born in Nazareth, where He grew up. Some prophets did in fact come from Galilee (Hosea, Jonah, Nahum), but not "the Prophet"—i.e., the Messiah, as the textual variant clarifies.

7:53-8:11 This event is not found in the oldest and best manuscripts, It is, however, widely believed to be a true story about Jesus that was preserved in the oral tradition and eventually added by well-meaning scribes.

² Ted Cabal, ed., *The Apologetics Study Bible: Understanding Why You Believe*, (Nashville, TN: Holman Bible Publishers, 2007), WORDsearch CROSS e-book, 1585-1587.

NLT Life Application Study Bible³

John 7

7:2 The Festival of Shelters is described in [Leviticus 23:33ff](#). This event occurred in October, about six months after the Passover celebration mentioned in [John 6:2-5](#). The festival commemorated the days when the Israelites wandered in the wilderness and lived in shelters ([Leviticus 23:43](#)).

7:3-5 Jesus' brothers had a difficult time believing in him. Some of these brothers would eventually become leaders in the church (James, for example), but for several years they were embarrassed by Jesus. After Jesus died and rose again, they finally believed. We today have every reason to believe because we have the full record of Jesus' miracles, death, and resurrection. We also have the evidence of what the Good News has done in people's lives through the centuries. Don't miss this opportunity to believe in God's Son.

7:7 Because the world hated Jesus, we who follow him can expect that many people will hate us as well. If circumstances are going too well, ask if you are following Christ as you should. We can be grateful when life goes well, but we must make sure it is not at the cost of following Jesus half-heartedly or not at all.

7:10 Jesus came with the greatest gift ever offered, so why did he often act secretly? The religious leaders hated him, and many would refuse his gift of salvation, no matter what he said or did. The more Jesus taught and worked publicly, the more these leaders would cause trouble for him and his followers. So it was necessary for Jesus to teach and work as quietly as possible. Many people today have the privilege of teaching, preaching, and worshiping publicly with little persecution. These believers should be grateful and make the most of their opportunities to proclaim the Good News.

7:13 The Jewish religious leaders had a great deal of power over the common people. Apparently these leaders couldn't do much to Jesus at this time, but they threatened anyone who might publicly support him, most likely with excommunication. Excommunication from the synagogue was one of the reprisals for believing in Jesus ([9:22](#)). To a Jew, this was a severe punishment.

7:13 Everyone was talking about Jesus! But when it came time to speak up for him in public, no one said a word. All were afraid. Fear can stifle our witness. Although many people talk about Christ in church, when it comes to making a public statement about their faith, they are often embarrassed. Jesus says that he will acknowledge us before God if we acknowledge him before others ([Matthew 10:32](#)). Be courageous! Speak up for Christ!

7:16-18 Those who attempt to know God's will and do it will know intuitively that Jesus was telling the truth about himself. Have you ever listened to religious speakers and wondered if they were telling the truth? Test them: (1) Their words should agree with, not contradict, the Bible; (2) their words should point to God and his will, not to themselves.

³, *Life Application Study Bible*, (Wheaton, IL: Tyndale, 1988), WORDsearch CROSS e-book, 1766-1768.

7:19 The Pharisees spent their days trying to achieve holiness by keeping the meticulous rules that they had added to God's laws. Jesus' accusation that they didn't keep Moses' laws stung them deeply. In spite of their pompous pride in themselves and their rules, they did not even fulfill a legalistic religion, for they were living far below what the law of Moses required. Murder was certainly against the law. Jesus' followers should do *more* than the moral law requires, not by adding to its requirements, but by going beyond and beneath the mere dos and don'ts of the law to the spirit of the law.

7:20 Most of the people were probably not aware of the plot to kill Jesus (**5:18**). There was a small group looking for the right opportunity to kill him, but most were still trying to decide what they believed about him.

7:21-23 According to Moses' law, circumcision was to be performed eight days after a baby's birth (**Genesis 17:9-14**; **Leviticus 12:3**). This rite was carried out on all Jewish males to demonstrate their identity as part of God's covenant people. If the eighth day after birth was a Sabbath, the circumcision would still be performed (even though it was considered work). While the religious leaders allowed certain exceptions to Sabbath laws, they allowed none to Jesus, who was simply showing mercy to those who needed healing.

7:26 This chapter shows the many reactions people had toward Jesus. They called him a good man (**7:12**), a fraud (**7:12**), demon possessed (**7:20**), the Messiah (**7:26**), and the Prophet, whose coming had been predicted by Moses (**7:40**). We must make up our own minds about who Jesus is, knowing that whatever we decide will have eternal consequences.

7:27 There was a popular tradition that the Messiah would simply appear. But those who believed this tradition were ignoring the Scriptures that clearly predicted the Messiah's birthplace (**Micah 5:2**).

7:38 Jesus' words, "come and drink," alluded to the theme of many Bible passages that talk about the Messiah's life-giving blessings (**Isaiah 12:2, 3**; **44:3, 4**; **58:11**). In promising to give the Holy Spirit to all who believed, Jesus was claiming to be the Messiah, for that was something only the Messiah could do.

7:38 Jesus used the term *living water* in **4:10** to indicate eternal life. Here he uses the term to refer to the Holy Spirit. The two go together: Wherever the Holy Spirit is accepted, he brings eternal life. Jesus teaches more about the Holy Spirit in **chapters 14-16**. The Holy Spirit empowered Jesus' followers at Pentecost (**Acts 2**) and has since been available to all who believe in Jesus as Savior.

7:40-44 The crowd was asking questions about Jesus. Some believed, others were hostile, and others disqualified Jesus as the Messiah because he was from Nazareth, not Bethlehem (**Micah 5:2**). But he *was* born in Bethlehem (**Luke 2:1-7**), although he grew up in Nazareth. He may have had a pronounced Galilean accent. If they had looked more carefully, they would not have jumped to the wrong conclusions. When you search for God's truth, make sure you look carefully and thoughtfully at the Bible with an open heart and mind. Don't jump to conclusions before knowing more of what the Bible says.

7:44-46 Although the Romans ruled Palestine, they gave the Jewish religious leaders authority over minor civil and religious affairs. The religious leaders supervised their own Temple guards and gave the officers power to arrest anyone causing a disturbance or breaking any of their ceremonial laws. Because these leaders had developed hundreds of trivial laws, it was almost impossible for anyone, even the leaders themselves, not to break, neglect, or ignore at least a few of them some of the time. But these Temple guards couldn't find one reason to arrest Jesus. And as they listened to Jesus to try to find evidence, they couldn't help hearing the wonderful words he said.

[7:46-49](#) The Jewish leaders saw themselves as an elite group that alone had the truth, and they resisted the truth about Christ because it wasn't *theirs* to begin with. It is easy to think that we have the truth and that those who disagree with us do not have any truth at all. But God's truth is available to everyone. Don't copy the Pharisees' self-centered and narrow attitude.

[7:50-52](#) This passage offers additional insight into Nicodemus, the Pharisee who visited Jesus at night ([chapter 3](#)). Apparently Nicodemus had become a secret believer. Since most of the Pharisees hated Jesus and wanted to kill him, Nicodemus risked his reputation and high position even though he only spoke up indirectly for Jesus. His statement was bold, and the Pharisees immediately became suspicious. After Jesus' death, Nicodemus brought spices for his body ([19:39](#)). That is the last time he is mentioned in Scripture.

[7:51](#) Nicodemus confronted the Pharisees with their failure to keep their own laws. The Pharisees were losing ground—the Temple guards came back impressed by Jesus ([7:46](#)), and one of the Pharisees' own, Nicodemus, was defending him. With their hypocritical motives being exposed and their prestige slowly eroding, they began to move to protect themselves. Pride would interfere with their ability to reason, and soon they would become obsessed with getting rid of Jesus just to save face. What was good and right no longer mattered.