

FEAST OF TABERNACLES 2006 – DAY TWO

Fred R. Coulter, October 8, 2006

Greetings brethren, this is day two of the Feast of Tabernacles 2006, and [we] know that you had a good day yesterday for the first holy day. And this is a time for us to get together to understand God's Word; to go through it to learn each day to search the Scriptures, to learn the meaning of it so that we can understand what God has for us – His plan for us. And what I want you to understand as we go through this is the tremendous thing of how many people are keeping the Feast of Tabernacles in this day, which is far more than the children of Israel kept after they came out of the Babylonian captivity. So let's read this now. Let's go to Nehemiah the eighth chapter and let's see what Ezra was doing.

Now when they got back from the Babylonian captivity, the whole thrust of teaching the people of God changed considerably; because now it became instructing and teaching all the people from the Word of God, and of course as we know, Ezra and the Great Synagogue canonized the Old Testament, and he was a priest that God selected. Let's come before we do that, let's come over here to Ezra the seventh chapter, and let's see about Ezra the priest, and let's see what he did and let's understand that Ezra was the grandson of Hilkiah the priest who then discovered the law when they were cleansing the temples during the days of Josiah and had a revival for twelve years before the children of Israel and Judah went into captivity into Babylon. So it talks about Ezra and it says this of Ezra, Ezra 7:10: "For Ezra had prepared his heart to seek the law of the LORD, and to do *it* and to teach in Israel statutes and judgments." Because obviously God inspired him to understand that the only way that there is going to be a modicum of faithfulness with the children of Judah is to, number one, get the Scriptures canonized, get them set in a form, and get the scrolls of the Scriptures distributed to all the synagogues throughout all the Persian empire, and the Roman empire, and the Greek Empire all where the children of Israel were scattered so that they would be able to know and understand and be faithful because of the teachings. Because see, he fully understood, as did Daniel, that they were sent off into captivity because of their sins, because of rejecting God, because of not keeping the Sabbath, not keeping the holy days – not keeping the feasts of God.

So now let's come to Nehemiah the eighth chapter and let's see what Ezra was doing and Ezra was what the Jews now call the second Moses. Now you can read of that in the Passover book about the canonization of the Old Testament. Now let's begin here in verse one: "And all the people gathered themselves together as one man into the street that *was* before the water gate;" Now let's understand something – how absolutely small the number [was] of those Jews who came back, probably no more than eighteen to twenty thousand, because very few of the Jews wanted to come back to Jerusalem because they had everything so well and good in Babylon, they had everything that they needed right there. Why come back to Jerusalem and suffer, is the way that a lot of them would look at it, you see. So they were gathered there, "and they spoke unto Ezra the

scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the book” So he was a scribe and a priest. That means that he was dealing directly in the Word of God. “... Before the congregation both men and women and all could hear with understanding in the first day of the seventh month.” So then after instructing them, they read in the law, they gathered together – let’s come down here to Nehemiah 8:13: “And on the second day” that is on the day after Trumpets “were gathered together the chief of the fathers of all the people, and the priests and the Levites, unto Ezra the scribe, even to understand the words of the law.”

So here’s quite a thing – here is a special council to try and understand what they were to do now that they were back. “And they found written in the law which Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:” so this is the Feast of Tabernacles. Verse 15: “And that they should publish and proclaim in all their cities and in Jerusalem,” so now this is the second day of the seventh month – so then they had a period so if they would get this out, the people could prepare to come up on the fourteenth day of the month so they could start the Feast of Tabernacles on the fifteenth. “...In all their cities, and in Jerusalem, saying, Go forth unto the mount and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. So the people went forth and brought *them* and made themselves booths every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street by the water gate, and in the street of the gate of Ephraim” (Nehemiah 8:13). So they made all these temporary dwellings to prepare for all the people to come in.

Now the roofs were flat so they built these on top of their flat roofs so what would happen, they would be able to go up there and dwell in these booths and then people who came from out of town could also come and live in the house and go up and dwell in a booth – so it was really quite a thing that they did. Verse 17: “And all the congregation of them that were again come out of the captivity made booths, and sat under the booths:” Now notice this next sentence because this is very important. “For since the days of Joshua the son of Nun unto that day had not the children of Israel done so.” Now that’s amazing to understand isn’t it? We can say, with the exception of when Solomon dedicated the temple. “And there was great gladness.” (Nehemiah 8:17).

Now let’s notice how the feast was conducted, and so unto this day this is exactly what we do – we follow what Ezra said, and we follow what the apostles said. Notice “Also day by day, from the first day unto the last day, he read in the book of the law of God.” And so the Word of God has to be preached and taught. “And they kept the feast seven days; and on the eighth day *was* a solemn assembly according to the manner.” (Nehemiah 8:18). So this was quite a thing that took place.

But notice, for it had not happened since the days of Joshua. Now we’re looking at a period of about eight hundred years, so when you go back and read the book of Judges, how after Joshua and the elders died, how the children of Israel went after the false gods – the gods of the nations around them, and worshipped Ashtoreth and Balaam. You know

what happened: they didn't keep the feasts, they didn't honor God, and even when they returned, lots of times they only partially returned, and their hearts were never right with God. So that's quite a thing to understand.

Now let's come to the days of Jesus. Let's come here to John the seventh chapter and we're going to spend a lot of time in John 7, 8, and 9 today. And let's understand that Jesus was doing exactly the same thing that Ezra was doing – He was teaching, teaching the people during the feast. Now I did this about 11 years ago, and going through John 7, 8, and 9 during the Feast of Tabernacles was also suggested by Amos Robinson in the Cincinnati area. And so his suggestion fit in just right, and was something that we need to do, and just like Ezra read through the law all during the seven days of the feast which is what we do with the Word of God – we read in the law, we read in the Psalms, we read in the Prophets, we read in the Gospels, we read in the General Epistles, the Epistles, and on into the book of Revelation, don't we? Yes.

Now stop and think about it... how many people keep the Feast of Tabernacles today, regardless of who they are and where they are in keeping the Feast of Tabernacles, there are probably so many groups around that do keep the feasts. Now if they follow what God wants, and if they follow the Word of God, and teach the Word of God; God will bless them. God will teach them. They will understand the Word of God, and this is what God wants, you see, and every year when we keep the Feast of Tabernacles, God wants us to be strengthened in His Spirit, strengthened in understanding. He wants us to have the ability to love Him more, to serve Him more, to believe His Word even more, to believe in Christ even more, and have the kind of faith that God wants us to have so that we can attain to eternal life.

Now let's begin right here in John 7. And we're going to go through much of this verse-by-verse, and we're going to learn an awful lot, and there are some tremendous lessons for us. Now remember, remember when we are coming together before God during the Feast of Tabernacles, this is a special time where God then is dwelling with us, and He delights in the things that we do, especially if we follow His Word, follow the teachings of Christ, preach love, preach truth, preach grace, preach forgiveness, and also preach the things that give us understanding, and faith, and hope, and love, and conviction for the things that are right. And stop and think about this now: of all the people in the world – which is now close to eight and one-half billion people – how many keep the feasts of God...very, very few.

Now, John 7:1: "After these things, Jesus was sojourning in Galilee, for He did not desire to travel to Judea because the Jews were seeking to kill Him." Now we'll cover this a little bit later because they talk quite a bit about it here in this chapter about seeking to kill Him. "Now the Jews' feast of tabernacles was near" (John 7:1-2).

Now what we need to also understand, as we've covered before, the feasts of God – God clearly says in Leviticus 23 – that these are His feasts, they don't belong to the Jews, they did not invent them, they did not designate these days. God gave them to all of Israel. So

when it's saying the Jews' feast of tabernacles here, it's not saying that it's owned by the Jews, and only the Jews should keep them. What John is doing, John is giving a significant bit of understanding in that phrase, which is this: the Jews were not keeping the feasts of God as they should, and they were not keeping them in the way that they ought to, and especially when you consider that they were out there trying to find Jesus to kill Him.

Now hold your place and come back here to John the second chapter and as we go back there let's understand something concerning the Gospel of John; it tells us many things about the way that God wants us to know, and to learn, and be taught of Christ. And John gives us some significant understanding in the phrases like: "the Jews' feast of tabernacles." Now that's what he said here concerning the Passover. Let's come down here to John 2:13. Because we know the Jews were not keeping the Passover the way that they should, and so this is a signal that we are not to keep the feasts the way that the Jews do – very important for us to understand today, because you see, we've been assaulted from the right and from the left. The extreme right, are those Judaizers who are coming into the church trying to get people to follow sacred names. And just think on this, in sacred names for just a minute: you read about the calling of the apostle Paul, when he was knocked to the ground, Christ spoke to him in Hebrew didn't He? Yes, He did. Now in writing the New Testament Paul did not put in there the sacred names neither did the apostles because the truth is this: the sacred names today are family names – The Father, and The Son, and we are brethren. Now think on that with sacred names. Then they try and come in [with] you have to have prayer shawls, you have to have tassels, you have to have praise-dancing, and all of this. These are all remnants of Judaism brought in because they do not worship God in spirit and in truth, and they do not have the Spirit of God, so they have to work up all these emotional things and all of these little doodads for people to do.

So back to John 2:13: "Now the Passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those who were selling oxen and sheep and doves, and the money exchangers sitting *there*;" And He drove them all out. Why? Because they were making the house of God, a house of merchandise, and more than that, they were cheating on the exchanging. So you see, when John says "the Jews' Passover," or "the Jews' feast of tabernacles," he's telling us that the Jews were not keeping it correctly. And of course, if you don't have the right attitude, and if you have the wrong practices, you are not keeping it correctly.

Now let's come back to John the seventh chapter, and here is where a lot of people like to say, "Well, you know, Jesus didn't go up to the feast." But let's analyze this a little bit. Verse 3: "For this reason, His brothers said to Him..." Now that's His brothers, James, and Simon and Juda and one of the other brothers [Joses], He had four brothers altogether. "Said to Him, Leave this place and go into Judea, so that Your disciples may see the works that You are doing; Because no one does anything in secret, but seeks to be *seen* in public. If You do these things, reveal Yourself to the world" (John 7:3-4). So they kind of had an attitude somewhat like the scribes and Pharisees, didn't they?

Because even with Jesus as their half-brother, they still didn't understand that He was the Messiah, that He was the Son of God. Because it says here, verse 5: "For neither did His brothers believe in Him." That is, at that time – later when He was resurrected, they did believe because He showed Himself to James. Verse 6: "Therefore, Jesus said to them, My time is not yet come, but your time is always ready. The world cannot hate you; but it hates Me because I testify concerning it, that its works are evil" (John 7:5-7).

And that's exactly what is the comparison that we have today, the works of the world are evil, and they won't hear, they won't listen, they won't understand, but [verse 8:] "You go up to this feast." So if He was doing away with the feast for the New Covenant He would have said, "Well now look, you don't need to go up to this feast now. You don't need to keep this because in a short while, I'm going to do away with it." He didn't say that did He? Verse 8: "You go up to this feast." So there's a command by Christ to go to the feast, and after all, He was the Lord God of Israel who did, what, who gave the Commandments to Moses to give to the children of Israel.

He said, continuing in verse 8: "I'm not going up to this feast now for My time has not yet been fulfilled. And after saying these things to them, He remained in Galilee. But after his brothers had gone up, then Jesus went up to the feast not openly, but as it were in secret" (John 7:8-10). He didn't want to be seen, but He still kept the Feast of Tabernacles. He still obeyed the Word of God which at that time was to go keep the feast in Jerusalem.

Today, we keep the feast wherever God shows that we can keep the feast in a way that we need to keep the feast, and He puts His Presence there because in the New Testament, Jesus said, "wherever two or three are gathered together, there I am in the midst of you" [Matthew 18:20 paraphrased], so wherever we keep the feast, that's where we keep the feast, and Christ has designated that.

So he went up in secret. Now verse 11 – let's see what was happening. The Jews really knew a lot, many of them understood that He was the Messiah, and there was also a great debate. Was He the one that God had sent? Was He the Messiah? Was He not? Who was He? Was He a Rabbi? Who taught Him? All kinds of things – so just like today people can have all kinds of opinions, people can think of all kinds of things, and because they have opinions, they think their opinions are right and good and true. But you see, the whole thrust of John 7, 8 and 9, as we are going to see, is the truth of the Word of God, the truth of the Spirit of God, the truth of the words of Jesus Christ.

So they were seeking him, verse 11, "Where is He? Now there was much debating about Him among the people. Some said, He is a good man. But others said, No, but He is deceiving the people" (verse 12). Now we have everything in these conversations that is thrown against all the churches of God to keep the feasts of God, because the Protestants and Catholics say, "Oh, you're deceiving the people into keeping the feasts. Don't you know these things were done away with?" Well, if they were done away with why didn't Christ make it abundantly clear here? No, they have never been done away with.

Verse 13: “However, no one spoke publicly about Him for fear the Jews. But then, about the middle of the feast, Jesus went up into the temple and was teaching.” Just like Ezra He taught day-by-day through the feast, and this is what He did all through the feast. Now what we’re reading here is a summary from the middle of the feast to the beginning of the Last Great Day down in verse 7. So this is a summary of what went on for about three and a half or four days. Let’s see what it says here [verse 15] “And the Jews were amazed, saying, How does this man know letters, having never been schooled?” And we know for sure that if any of the rabbis had taught him any of these things, which they didn’t, because we know He was taught directly by God the Father, and you can read that in an appendix in the New Testament and also in the Passover book. So they wanted to know where He learned these things. “Jesus answered them and said, My doctrine is not Mine, but His Who sent Me” (John 7:3-16). And this is important for us to understand: **Jesus did not teach his own words; let’s understand that they are from God the Father.**

Now let’s look at that, let’s come over here to John the fifth chapter, and let’s see what He told the scribes and Pharisees at that time. John 5 and let’s pick it up here in verse 31 and this is also what he told them during one of the feasts after he healed one of the men – the man on the Sabbath there, verse 31, John 5. Now let’s understand what He’s telling them. Let’s understand how Jesus laid it on the line to them and it provoked them, but it was a witness to them, and there are a lot of things that we can learn from it. Now verse 31: “If I bare witness of Myself, My testimony is not true.” Same way with anyone else, if you’re a teacher and you’re not teaching the Word of God, then you’re testifying of yourself – same thing with any of the brethren.

Now we come over here, just drop over here to verse 19, let’s see what He answered them after they accused Him of making Himself equal with God. “Therefore, Jesus answered and said to them, Truly, truly I say to you, the Son has no power to do anything of Himself, but only what he sees the Father do.” And of course then He saw Him on a daily basis without a doubt. “For whatever He does, these things the Son also does in the same manner. For the Father loves the Son, and shows Him everything that He Himself is doing. And He will show Him greater works than these, so that you may be filled with wonder.” (John 5:19-20).

Now let’s come over here to verse 32 that’s what’s important to understand when we read the New Testament and we read the sayings of Jesus Christ, and we read the God breathed Scriptures that the apostles wrote, what we’re doing we are reading the words of God the Father. Now keep that in mind, and that will help you understand how great that the New Testament and the Word of God really is, and this is why the New Testament interprets the Old Testament. Now let’s go on, He’s talking of John the Baptist, let’s see what He says to them. “There is another who bears witness of Me, and I know that the testimony that he witnesses concerning Me is true. You have sent to John, and he has borne witness to the truth. Now I do not receive witness from man, but I say these things so that you may be saved” (John 5:19, 31-34). So He wanted them to be

saved. The reason He told them these things was so that they could repent, and that's why any correction that comes out of the Word of God is so that we can repent, that we can change, that we can be saved. Verse 35: "He was a bright and burning lamp and you were willing for a time to rejoice in his light. I have a greater witness than John's; for the works that the Father gave Me to complete, the *very* works that I am doing, themselves bear witness of Me, that the Father has sent Me." Notice how all of this is revealing the Father, and everything that Jesus did was because what the Father showed Him, Taught Him, explained to Him, gave Him the words to speak and so forth. "And the Father Himself Who sent Me, has borne witness of Me. You have neither heard His voice nor seen His form at any time" (John 5:32-37). So this means that when Moses saw God in the Old Testament, he saw the one Who became Jesus Christ. You all know that so we won't go into it in any great detail here.

Now notice verse 38, very important thing: "And get you do not have His word dwelling in you," so if you resist Christ, if you resist the words of the New Testament, if you reject the words of the Old Testament, you do not have His Word dwelling in you. And after all, what is the whole key of the whole goal of the New Testament through the power of the Holy Spirit – to have written in our hearts and in our minds, the laws and commandments of God. Is that not true? Well they didn't have that. "You do not have His word dwelling in you, for you do not believe Him Whom He sent. You search the Scriptures, for in them you think that you have eternal life; but they are the ones that testify of Me. But you are unwilling to come to Me, that you may have life" (verses 39-40). Quite a testimony isn't it?

Verse 41: "I do not receive glory from men;" that's a very important thing to understand. Now anyone who is teaching and preaching never let anyone stroke you as to how good you are, and what you do, and how fantastic that this is or the other thing is. Give yourself some spiritual watershed and just let it flow off to the side, because what will happen then if you get caught up in your vanity, and get caught up in yourself, then there's going to be some correction coming. Now whether you are a teacher or whether you are not, you see, if Christ has saved you, and has done all of these things, and brought us the words God the Father, then it all comes from God and so we have nothing that we didn't receive. We always need to keep that in mind. So that's why Jesus did not receive glory from men.

Verse 42: "But I have known you, that you do not have the love of God in yourselves." So they're missing two things, one, they didn't have the Word of God in them; two, they didn't have the love of God in them. Now it tells us what? **Without the Word of God dwelling in you, and without the love of God, there is no salvation.** Think on that for minute. That's exactly what He is saying here. Now notice to compound this and add to it He says, I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will received him" (verses 42-43). Because you see, you complement each other, you tell each other how good you are, and you stroke each other, and build each other up, and when you do that you exclude God, you exclude Christ, you exclude the Word of God.

Now if you want to see this performed, go on the Trinity channel and watch all these preachers that just fawn over each other, and tell each other how good they are and what a great work in God they are doing. Listen if they don't preach the Word of God, preach the Word of Christ, there's no truth dwelling in them, it's just that simple.

Verse 44: "How are you able to believe," now here's another thing that's important to understand in the book of John, "How are you able to believe, you who receive glory from one another, and do not seek the glory that *comes* from the only God?" Now think on that. That's very important because this helps define what Jesus said back in Matthew 22 and Mark 12 and so forth, that you are to love God with all your heart, with all your mind, and all your soul and with all your being, and that means to believe. See, if you don't have the Word of God, and the love of God dwelling in you, you can't believe.

Now notice what He says – very important – He says, [verse 45] "Do not think that I will accuse you to the Father. There is *one* who accuses you, *even* Moses, in whom you have hope." Now let's look at this: "There is one who accuses you," now that's a present tense participle which means: the words of Moses being the words of God, are constantly active and defining things according to the way of God. So in a sense, Moses' warnings in the Old Testament are living and are accusing against them. The laws that God gave, they are there and Moses was the one who wrote them, and every time you read it says, "The LORD spoke unto Moses saying, Speak unto the children of Israel saying" so that's quite a thing we need to understand here.

Now verse 46 is very important because this tells us about the Old Testament in relationship to Jesus Christ. "But if you believed Moses, you would have believed Me; for he wrote about Me. And if you do not believe his writings, how shall you believe Me?" (John 5:44-47). Now that's something isn't it?

Now let's add another verse to this. Let's come to Luke 24 and let's see that the Old Testament and New Testament go hand-in-hand, but we also need to understand here, as we find in Luke 24, that Jesus gives the correct interpretation of the Law and the Prophets and the Psalms, and then the New Testament then, under the inspiration of God the Father and Jesus Christ interprets the Old Testament. So that's why the New Testament is greater than the Old Testament. Let's read it, verse 44, this is after He was resurrected and came to them on the evening of the first day of the count toward Pentecost. "And He said to them," verse 44, "These *are* the words that I spoke to you when I was yet with you, that all things which were written concerning Me in the law of Moses and *in the* Prophets and *in the* Psalms must be fulfilled. Then he opened their minds to understand the Scriptures" (Luke 24:44-45).

Now that's a key, important thing which is the dividing line between a religious person and someone that God is calling. Now like one woman wrote recently, that she hadn't been doing much to, even though she grew up in the church and so forth, she just kind of put it all aside and went out in the world. But when God was beginning to call her, she

had a yearning and desired to study the Word of God and what she did, because she remembered about the Sabbath, she studied every Sabbath on the Word of God, and guess what happened? God opened her mind and it just gave her all the understanding that she needed to begin to understand and come to repentance in order to be baptized. So you see, that's quite a thing, this is what Jesus is talking about here. When He opens our minds, we began to understand because God the Father is calling us and Christ is making it possible for us to understand.

Now let's come back here to John the seventh chapter. John 7 again, so you see, verse 17: "If anyone desires to do His will," after He says, "My doctrine is not Mine but His Who sent Me." "If anyone desires to do His will, he shall know of the doctrine, whether it is from God or *whether* I speak of Myself" (John 7:16-17).

Now let's see another part here in the Gospel of John. John is literally full of fantastic, simple, easy-to-understand words. It's not written in complicated Greek and it's not that difficult to really understand because the translation of the Gospel of John, cannot be as we will say, cannot hinge on technicalities of difficult words because God inspired him to write in a very plain and straightforward way in what is called Koine Greek.

Now let's see what else Jesus said. Let's come back here to verse 37 of John 12 and let's see what Jesus said concerning how He taught, the words – Who they came from – what they are, what they were, what we need to do with them. Now verse 37: "Although He had done many miracles in their presence, they did not believe in Him," that's why Christ would not do a sign or a miracle to prove that He was the Messiah, see, even though they saw all of that; now verse 38: "So that the word of Isaiah the prophet might be fulfilled who said, Lord who has believed our report? And to whom has the arm of *the* Lord been revealed? And for this *very* reason they could not believe because again Isaiah said," Now here's something that happens, if people don't believe, automatically, there's a curtain that comes over the mind, and they are blinded. Verse 40: "He has blinded their eyes and hardened their hearts so that they would not see with *their* eyes and understand with *their* hearts, and be converted and I would heal them."

Now if you want to understand a little more fully about this, read Chapter Twelve in the *Occult Holiday or God's Holy Days – Which?* book which explains about the blindness and the hardening of them. Now [go to] verse 41: "Isaiah said these things when he saw His glory and spoke concerning Him. But even so, many among the rulers believed in Him; but because of the Pharisees they did not confess *Him*, so that they would not be put out of the synagogue; For they loved the glory of men more than the glory of God" (John 12:37-43). Now here's another profound lesson we need to learn: we cannot put any man between us and God. We cannot refuse to repent and come to Christ because of men, because of politics, because of relatives, or anything like that.

Now hold your place and let's come to Luke 14 and this tells us what we have to do, and when we read this we're also going to understand that this is what Jesus also required of Abraham. Now Luke 14:25: "And great multitudes were with Him and He turned *and*

said to them, If anyone comes to Me and does not hate his father, and mother, and wife, and children, and brothers, and sisters, and, in addition, his own life also, he cannot be My disciple.” Now this means to love God more in comparison to. Now what did God require of Abraham? He said, “Abraham, I want you to get up, I want you to leave your father’s home, I want you to leave your father’s country and I want you to go into a country that I will tell you. And I will bless you and make your name great, and I will bless those who bless you and curse those who curse you, and in you shall all the families of the earth be blessed. And that was a prophecy of Christ so he had the same requirement that Christ is giving to any who would follow Him. “And whosoever does not carry his cross and come after Me cannot be My disciple;” **So the teachings of Jesus, we need to understand is this: we cannot have any person, any thing, any idea, any position, any doctrine between us and God.** If we repent and respond to God’s calling then it’s a total death in the burial of baptism, and a total dedication to God. That’s what it’s all about. Now notice, He says, “And whoever does not carry his cross and come after Me cannot be My disciple;” (Luke 14:25-27).

Now this is exactly what He’s telling them back here in John the twelfth chapter. Let’s see that. Even though they believed, they loved the glory of men more than the glory of God. So they were willing to be political, they were willing to compromise, they were willing to not come to Christ because the thing for them was too much – they didn’t want to lose face to the other people. Now let’s come back to John 12 and verse 44: “Then Jesus called out and said, The one who believes in Me does not believe in Me, but in Him Who sent Me.” You have to believe in God the Father. “And the one who sees Me sees Him Who sent Me. I have come *as* a light into the world so that everyone who believes in Me may not remain in darkness. But if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.” So that was His mission at that time. Judgment then began after He was resurrected.

Now notice, verse 48 is very important, “The one who rejects Me and does not receive My words has one who judges him; the word which I have spoken, that shall judge him in the last day.” That’s why Jesus didn’t teach His own words, that’s why Jesus didn’t teach His own ideas, that’s why He spoke the words that God the Father gave Him to speak, and that’s why He did the things that God the Father did, as He said. Now verse 49 verifies this, “For I have not spoken from Myself;” in other words, it didn’t originate by Him walking down the road one day and, BING, all of a sudden He’s got this idea “Oh, this is a great thing. Oh, I’m so glad I thought of that.” Like one vain preacher, he was reading in the Gospel of John about “that Prophet” and, BING, the idea came into his head, “I am that prophet.” That was not from God because “that Prophet” refers to Christ, not to any other human being. “I have not spoken from Myself;” didn’t come from His own ideas or just from His own human nature, “But the Father who sent Me, gave Me commandment Himself what I should say and what I should speak. And I know that His commandment is eternal life. Therefore, whatever I speak, I speak exactly as the Father has told Me” (John 12: 44-50).

(Turn Tape)

Let's continue on right here in John the seventh chapter and Jesus' message in teaching during the Feast of Tabernacles and remember, this is a compilation of what He taught from the middle of the feast which then would be day four, five, six, and seven and beginning into the eighth day. Now we finished verse 17; let's come back here to John 7:18. This is important to understand, "The one who speaks of himself is seeking his own glory..." that's especially true for all who are elders and ministers and teachers. What we do is to serve the brethren, teach the Word of God, give them the words of salvation, help them to learn and understand how they are to live their lives before God, so they can love God, so they can walk in faith, believe in hope, and live in love, and qualify for salvation. And now that we have all the Word of God available to us, it's very important that we use all the Word of God; that we use the teachings of Jesus Christ, and for the Feast of Tabernacles, to see what Jesus taught. And just like Ezra did back in the book of Ezra, what did he do – he read out of the law day-by-day. So we're going to read out of the Gospel of Jesus Christ until we finish this section here on John 7, 8, and 9 because this has all to do with the Feast of Tabernacles and is very important for us to know and to understand. Now continuing in verse 18: "...but He Who seeks the glory of Him Who sent Him is true, and there is no unrighteousness in Him."

Here is a key statement, verse 19, very profound: "Did not Moses give you the law, and not one of you is practicing the law?" See what you need to understand is this: **Judiasm is not the Law of Moses. The Law of Moses is the Word of God.** Judaism is all the works and writings of men and the traditions of men which they have used to replace the Word of God, and as Jesus said, that rejects the Word of God, makes void the Word of God, and sets up the traditions of men as more important than the Word of God. So what are they seeking in that case? They're seeking their own glory, they're seeking their own honor; they're not seeking the honor that comes from God. So he says, "Why do you seek to kill Me? And the people answered and said, You have a demon. Who is seeking to kill you?" (John 7:17-20.) You're out of Your mind, so forth. Well let's understand, yes, they were seeking to kill Him, many places it's recorded. Let's come to Mark the third chapter and let's read that. For after doing a wonderful healing, instead of thanking God, praising God, glorifying God, coming over to Jesus and saying, "Oh, Jesus what a marvelous miracle that You did. Teach us the Word of God. Show us His way. It's obvious that You are a man sent from God."

Now let's notice what they did because none of them kept the Law of Moses, you see, and one of the greatest myths that is put out by Judaism today, regardless of the branch of Judaism, is this: "We are the people God. We are the chosen of God. We have always done what is right before God, and we just cannot understand why all of you hate us so much, and why you persecute us." Well you see they aren't understanding the true facts. What they are going through is because they have rejected Jesus Christ, and, no, they do not keep the Word God. They do not keep the Law of Moses as Jesus said.

Now let's look here, and see what they did to Jesus after He did this miracle. And now you see even the words that I spoke, if it were heard by someone from Judaism who is

not really convicted of the truth, and convicted of Jesus Christ, they might think to do to me, and any other one who says the same thing, that they were thinking to do to Jesus. See because when their minds are blinded, and their hearts are hardened, and they do not keep the Law of Moses, and they do not recognize Jesus; there is no way they can understand the truth, and all of the things of the New Testament become competition.

Now let's read what happened here – that's why Jesus came to the Jews, was a witness to the Jews, was a minister to the circumcision, Mark 3:1: "And He went into the synagogue, and a man who had a withered hand was there. And they were watching Him *to see* if He would heal him on the Sabbath, in order that they might accuse Him." Now look at that attitude. "Then He said to the man who had withered hand, Stand up *here* in the center. And he said to them," and He was looking around on them "Is it lawful to do good on the Sabbaths, or to do evil? To save live or to kill? But they were silent." Verse 5: "And after looking around at them with anger, and being grieved at the hardness of their hearts, He said to the man, Stretch out your hand. And he stretched *it* out, and his hand was restored *as* sound as the other. And all the people rejoiced, and all the people were happy, and they came up and said to the man, "Well what does your hand feel like? How is it to have both hands whole again?" No. Verse 6: "Then the Pharisees left *and* immediately took counsel with the Herodians against Him *as to* how they might destroy Him" (Mark 3:1-6). Now they were seeking to kill Him all the way through.

Now let's come to Luke the fourth chapter and let's look at what happened when He stood up in His own local synagogue, the one that He would go to on Sabbath days when He was growing up, and let's see what they did to Jesus after He read to them out of the book of Isaiah. Now verse 16, "And He came to Nazareth where He had been brought up; and according to His custom, He went into the synagogue on the Sabbath day and stood up to read. And there was given Him *the* book of the prophet Isaiah; and when He had unrolled the scroll, He found the place where it is written, *The Spirit of the Lord is upon Me; for this reason, He has anointed Me to preach the gospel to the poor; He has sent Me to heal those who are brokenhearted, to proclaim pardon to the captives and recovery of sight to the blind, to send forth in deliverance those who have been crushed, To proclaim the acceptable year of the Lord.* So after He rolled up the scroll everyone was looking at Him. So He looked at them and He said Today, this Scripture has been fulfilled in your ears." And they were amazed they didn't know what to think of this. And they said, "Well" verse 22, "Is this not the son of Joseph?" Just a man, who does he think he is getting off with this? "And He said to them Surely, you will say this parable to Me: physician heal Yourself! Whatever we have heard done in Capernaum, do also here in your own country. But He said, Truly I say to you, no prophet is acceptable in his *own* country. And then He told them how God dealt with Elijah. He didn't send him to any of the children of Israel during the drought of three and a half years, verse 26, but he was sent to a widow in the *city* of Sidonia and then He also said in the time of Elisha there were many lepers, but none of them were cleansed except Naaman the Syrian." Now notice verse 28, all of those that saw Jesus grow up in the synagogue He attended, "Now all in the synagogue who heard these things were filled with indignation. And they arose up *and* cast Him out of *the* city, and led Him to the edge of the mountain

on which the city was built, in order to throw Him down headlong; But He passed *safely* through their midst *and* departed” (Luke 4:16-30). Yes, they were seeking to him over and over again. You can read that all the way through. But you see what happens when someone speaks the truth and they really don’t want to hear it, they say, “Oh you’re crazy, you’re insane, you’re demon possessed” and that’s what they said of Jesus.

Now let’s come back here to John 7 and let’s pick it up here in verse 21, because as we go through here there are a lot of things we’re going to learn and a lot of things we’re going to see and understand. Now verse 22: “Now then,” Jesus continues, “Moses gave you circumcision—not that it was from Moses, but from the fathers (Abraham Isaac and Jacob)— and on *the* Sabbath you circumcise a man.” Now when you also understand the probable true date of the birth of Jesus, which we proved in the *Harmony* and in the *New Testament – When was Jesus Born*, was probably the Feast of Trumpets which was on a weekly Sabbath. So the holy day in the year that Jesus was born was on a weekly Sabbath which meant that Jesus when He was circumcised was circumcised on a Sabbath! So it’s relevant to a practice which in order to fulfill the Law of Moses, they went ahead and circumcised on the Sabbath, and Jesus being born on the Sabbath then He had to be circumcised on the next Sabbath. Now then, verse 23, “If a man receives circumcision on *the* Sabbath, so that the Law of Moses may not be broken, why are you angry with Me because I made a man entirely whole on *the* Sabbath?” Now that’s going back to John the fifth chapter where He healed the man who had the infirmity for 38 years.

Key verse, verse 24: “Judge not according to appearance, but judge righteous judgment.” I’m going to give two sermons on that after I finish here. We’re going to have two sermons on *Judge Righteous Judgment*. And today, that’s a serious problem that we have even within the church. So it’s going to be very important that we learn righteous judgment and it’s going to be important from the point of view: how are we going to learn to help judge the world under Jesus Christ, if we don’t know how to make righteous judgments now, if we’re not capable of making the smallest judgment in a correct manner now. We’re not going to be able to do it.

Now verse 25: “Then some of those in Jerusalem said, Is this not one Whom they seek kill? So then they admitted exactly what Jesus said they were trying to do – to kill Him. But they said, “But look, He is speaking publicly, and they’re saying nothing to Him. Could it be that the authorities have recognized that this man truly is the Christ? Now we know this man, we know where He comes from.” He came from Galilean. “But the Christ, whenever he may appear, no one knows where He comes from.” Now that’s not true. They knew that He would be born in Bethlehem. You can read that in Matthew the third chapter when the wise men came and came to Herod he wanted know why they were there. They said they came to worship the King of the Jews. So he called all of the religious authorities and said, “The Christ where is He to be born? And they looked at the Scriptures and they knew it, they said, “In Bethlehem of Judea” and that’s exactly where He was born. But God worked it out in such a way that they weren’t living in Bethlehem, but when it came time for the taxes, Joseph took Mary who was about ready to deliver,

and they went up to Bethlehem and while they were there, Jesus was born. They stayed there a short while, went down to Egypt, and then came back to Nazareth. Now people didn't know that. So they said, "We know where He is from."

Now verse 28: "Then Jesus spoke out teaching in the temple and saying, You know Me, and you also know where I come from." Because He told them, "I'm from above, I am from above" we'll see this a little later. Now if you don't have the sermon *Who Was Jesus*, write in for it – because He made it very clear Who He was. And we are going to see a little later, He also very well made it clear that He was God manifested in the flesh. So they knew. He says, "...yet I have not come of Myself;" I didn't just stand up one day and say, Oh I'm God's Messiah! What do you know! No! He didn't do that. "...But He Who sent Me is true, whom you do not know." They didn't know the Father. See Christ came to reveal the Father. He says, "But I know Him because I am from Him, and He sent Me" (John 7:21-29).

Now come back here to Matthew the eleventh chapter and let's see something about one of the most important aspects of Jesus' ministry, what He was to do. And this shows us that the Lord God of the Old Testament had to be Jesus Christ and was not God the Father. Let's see what He is doing here in great detail that He said in Matthew 11 is one of the very reasons why He came. Now Matthew 11 and let's pick it up here in verse 25: Matthew 11:25: "At that time Jesus answered and said, I praise you O Father, Lord of heaven and earth, that You have hidden these things from the wise and the intelligent, and have revealed them to babes. Yes, Father, for it is pleasing in Your sight *to do* this. All things are delivered to Me by My Father; and no one knows the Son except the Father; neither does anyone know the Father except the Son, and the one to whom the Son personally chooses to reveal *Him*" (Matthew 11:25-27). Now that's quite a statement isn't it?

Now you think on that for a minute. Do you know of the Father? Do you believe in the Father? Do you worship the Father? Do you know you have the Holy Spirit of the Father? Jesus revealed Him to you personally, and He chose to reveal it to you. Now what I want you to do is think of the weight and the responsibility of that great and fantastic calling that Jesus has given. See, that's something we really need to understand! So when he says back here, he says, "You know where I came from" He says, "I know Him and because He sent Me."

Now let's come back to John 7:30: "Because of this *saying*, they were looking *for a way* to take Him..." See because the most incredible thing to the Jews who boxed themselves into a position contrary to the true understanding of the Scriptures of the Old Testament; (so if you don't have the booklets [you can request them]: *The Two Jehovahs of the Psalms*, *Two Jehovahs of the Pentateuch*, and *Defining the Oneness of God*) because they clearly revealed that there were two; one Who was the Father, and one Who became the Son. That's very important for us to understand and for us to really realize and grasp, but because the Jews wanted to close everything off, they further tighten down the doctrine that there is only one God and part of the forces of Judiasm coming into the church is to

try and eliminate that knowledge, and unfortunately too many people are falling for it. Now notice, (verse 30):“... they were looking *for a way* to take Him; but no one laid a hand on Him because His time had not yet come” see, because the time of Passover was the time when that would take place. So God made it so that they could not do anything. So they were stymied in what they were going to do because God is not going to do anything before the time. That’s why we have the set feasts; that’s why we have them in the way that we have them, and when we have them – in the due time. It also says that Christ was killed at the time – let’s come back here to Romans the fifth chapter, and let’s see it. We know that He was destined to be born, Galatians the fourth chapter, at the set time.

Now we come back here to Romans 5 and it tells us about Christ and we know that the set time looking back at it now after it’s already taken place, was the Passover. Now let’s come here to Romans 5, and let’s pick it up here in verse 6, Romans 5:6: “For even when we were without strength, at the appointed time...” see it says back here, “...His time had not yet come” so God is able to do whatever is necessary to make it come out exactly as He wants. Now then, you think about this and how men come along with their traditions, and how men come along with their twisted interpretations to say, “Well the Passover was not on a Wednesday, it was on a Tuesday, it was on a Thursday, it was on a Friday” – any day but the day that is clearly shown when Christ died. “Oh, we’ll keep this calendar which shows it’s on a different day. Oh, we’ll reject everything that has to do with the Jews, and we will choose Good Friday, so we can have an Easter Sunday morning resurrection.” No, it’s at the set time, at the appointed time Christ died for the ungodly, which also tells us this: **God does everything on time and God uses His holy days to fulfill His will and to reveal His plan and purpose.**

That’s why we have the new book *Occult Holidays or God's Holy Days – Which?* And when you read that, you’ll understand all the things that men have done to change the Word of God, to make it conform to paganism, to make it conform to their own traditions, and in doing so they reject the Father, and they reject Christ – they set their own ways, they set their own traditions, they seek their own glory, they seek their own doctrines, they seek the things that they wanted to do. See now, if we’re going to be true Christians, which we are, and have the Spirit of God, which we do, then we are going to constantly – as it shows here in John 7 – constantly be orienting our lives to the way of God, constantly living by every word of God, having our minds filled with the Word of God, filled with the Spirit of God, and constantly coming to Christ to learn, to change, to grow, to overcome, and understand the great calling that we’ve been given.

Now let’s come back here to John the seventh chapter, and let’s see they all had opinions, they had all things that they were doing and so forth, so let’s pick it up here in John 7:31: “Then many of the people believed in Him...” now we’re also going to see as we progress along, to believe in Him is more than to say, “Oh, yes, this is the Messiah!” It’s a whole lot more than that. “...Believed in Him, saying, When the Christ comes, will He do more miracles than those that this *man* has done?” So they’re all talking among themselves. And “The Pharisees heard the crowds debating these things...” so you know,

this is Fox News on the real set there, everyone having an opinion, “What you think, what you know, what is your opinion?” You know, have right and left and try to figure out what it is. That’s why you’ve got go by the truth of God. “... And Pharisees and the chief priests sent officers to arrest Him.” They said, “Now you go out and arrest Him and bring Him in here” [paraphrased]. And “Jesus said to them, I am with you yet a little while, and *then* I go out to Him Who sent Me. You shall seek Me, but you shall not find *Me*: for where I am *going*, you are not able to come” and it means: it’s impossible for you to come. And this was a difficult thing for the Jews to understand.

Now let’s come back here to John the third chapter and let’s see a parenthetical statement that John wrote which ties in with one of the other Scriptures that we have read that, “You have neither heard His voice nor seen His shape at any time.” Now come down here to verse 13, and when we understand the Gospel of John was edited just before John died, here’s one of the editings that he had – verse 13: “(And no one has ascended into heaven, except He Who came down from heaven, *even* the Son of man, Who is in heaven.)

Now let’s think about this for a minute. All the other apostles died or were martyred, right? None of them were in heaven. None of the Saints who came into the church beginning in 30 AD, and received the Holy Spirit of God when they died, none of them went to heaven; because you see the truth is when you die, you go to the grave; you don’t go to heaven, you await the resurrection – that’s the truth of it.

Now also let’s think about this, and knock into a cocked hat one of the main doctrines of the Roman Catholic Church – that Mary when she died was assumed bodily into heaven. John wrote, because he knew Mary and he know when she died, he said, “...No one has ascended into heaven, except He Who came down from heaven *even* the Son of man Who is in heaven” very profound statement see; so when we compare everything by the Word of God, this helps us understand the truth of God, and that the souls do not go to heaven. As a matter of fact, as we have learned, “souls going to heaven” is one of the doctrines of Gnosticism. There are varying degrees of Gnosticism in all Sunday-keeping churches. Now in the Sabbath-keeping churches there may be some small degree of it, but we need to get rid of those teachings because, as it says there, those are the teachings of Balaam. And those are the teachings of the way of Cain.

Now let’s come back here to John 7. See, no one is able to go to heaven. Why? Because Christ is the Firstfruit and no one is going to be resurrected, as we know because of keeping Pentecost, until Christ comes. Now John 7:35: “Therefore, the Jews said among themselves, Where is He about to go, that we shall not find Him? Is He about to go to the Diaspora among the Greeks, and teach the Greeks?” Verse 36: “What is this saying that He said, You shall seek Me, but shall not find Me...” Now let’s understand something – when He died and was put in the grave and was resurrected, you know they looked everywhere for His body; you know that they were seeking to find out who stole the body because the Pharisees paid the guards a great amount of money to say the disciples came by night and stole His body, and the Jews believe that even to this day. And you know

they would love to have the body to know where it was so they could display it to the world to show that He was a counterfeit, but they couldn't find Him – no body. The disciples saw Him, the apostles saw Him, and up to five hundred of the brethren saw Him after He was resurrected as a testimony to the resurrection. So they said, "What is this: you're not going to find Me and where I am going, you're not able to come"? So He literally turned the feast upside down – you talk about everybody over in this corner (whispering about this), "What do you think?" Well, you see the truth of the matter is, it doesn't matter what anyone thinks, the truth of the matter is, what did Jesus say, and the truth of the matter is, the truth of the Word of God. See because all of our opinions and speculations just like here are futile.

Verse 37: "Now on the last day, the great *day* of the feast," it's the beginning of the Last Great Day "...Jesus stood and called out, saying, If anyone thirsts, let him come to Me and drink." And that reinforces what He said, "If you seek, you shall find; if you knock, it shall be opened; if you ask, it shall be given" but you have to come to Christ. So that's the opposite, they wouldn't come to Him. They didn't know where He was going, so Jesus said, "If anyone thirsts, let him come to Me and drink" (John 7:35-37). Now hold your place here and come back to John 6.

Let's see what He talks about concerning the bread of life. John 6, and let's pick it up here from John 6 and verse 32, showing how this is done. "Then Jesus said to them, Truly, truly I say to you, Moses did not give you bread from heaven; but My Father gives you the true bread from heaven. For the bread of God is He Who comes down from heaven and gives His life to the world." Now the Jews didn't understand that. Verse 34: "Therefore, they said to Him, Lord, give this bread to us always. And Jesus said I am the bread of life;" now notice, "...the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time" (John 6:32-35). So when He said back here in John 7, that "the one who believes Me, he shall never thirst."

Now come back here to Matthew the fifth chapter and let's see little more out of the Beatitudes concerning the same thing – concerning hungering and thirsting, concerning wanting and loving and desiring the Word of God. Let's come back here to Matthew 5 and let's pick it up here in verse 6, "Blessed *are* those who hunger and thirst after righteousness, for they shall be filled." So you see how all the Word of God continuously fits together as a wonderful and fantastic building and dwelling to teach us the Word of God – line upon line, precept upon precept, here a little, there a little, so that we can understand it? (Matthew 5:6).

Now let's come back here to verse 38 and let's see about this and the Word of God and so forth, and the Spirit of God. John 7:38: "The one who believes in Me, as the scripture has said," very important qualifier isn't it – Not believing as you think, not believing as you have been told by a religious teacher, but believing as the Scripture has said – which then is, what, belief, repentance, baptism, etc. "...Out of his belly shall flow rivers of living water" (John 7:38).

Now He said this because just as the seventh day was ending and the eighth day of the feast was beginning, they had a special ceremony called the *Ceremony of Waters*. And what they did, they got water from the temple spring, the spring of Gihon, and they would take this water which flowed pure – some of the purest water in all the area there – because it was needed for the Temple to do all the things of the Temple, and then they would take these big pictures of water, and the priests would ceremonially go around the altar of burnt offerings, and they would pour out the water, and that was in anticipation of a blessed harvest for the next year.

Now Jesus gives it new meaning, and He shows that this has to do with the Spirit of God and He says in verse 39: “But this He spoke concerning the Spirit,” see concerning the Spirit of God “...which those who believed in Him would soon receive; for *the* Holy Spirit was not yet *given* because Jesus was not yet glorified” (John 7:39).

Now we know in Act 2 because of Pentecost, God poured out His Spirit in a tremendous way. Now let’s look at some of the prophecies of pouring out of the Spirit and how that it would eventually be on all flesh – that means Jews, Israelites, and Gentiles. Now let’s first of all come to Ezekiel 39, where He talks about for the house of Israel, for the children of Israel, and how He’s going to pour out of His Spirit upon them. Ezekiel 39 and let’s pick it up here in verse 27, Ezekiel 39:27: “When I brought them again from the people, gathered them out of their enemies’ lands, and am sanctified in them in the sight of many nations; Then they shall know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them anymore there. Neither will I hide my face from them any more: for I have poured out my spirit upon the house of Israel, says the Lord GOD. Now that’s at the beginning of the millennium when they repent. Now there’s the house of Israel.

Now let’s see the house of Judah and also let’s understand something – let’s put this in the context also of those who were there at the temple during the time when the Holy Spirit was given, when the apostles were preaching on the day of Pentecost because this also is a partial fulfillment of that, and the pouring out of the Spirit upon the children of Israel who were there. Zechariah 12 and let’s pick it up here in verse 9, Zechariah 12:9: “And it shall come to pass in that day, *that* I will seek to destroy all the nations that come up against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:” this is when God is going to intervene and bring them to repentance through His grace; because He says here in verse 7: “The LORD shall also save the tents of Judah first, and the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.” Now what’s going to happen, here’s something that’s important understand, (verse 10:) “...and they shall look upon me whom they have pierced,” (Zechariah 12:9, 7-10). Now let’s apply that to all those Jews assembled there on the day of Pentecost in 30 AD, when the Holy Spirit was poured out. Weren’t a lot of them there in the crowd saying, “Crucify Him”, as we have covered, and did they not look upon Jesus whom they had pierced? Yes, so it was fulfilled then. Now the future fulfillment when Christ

begins to redeem Israel and Judah as He's returning then to say, "They will look upon Me Whom they have pierced" when they see the Son of man coming, they're going to be looking upon Him, right? Yes, indeed. "... And they shall mourn for Him..." so forth and so on. So He is going to pour out the Spirit upon them.

Now let's come to Joel 2 and see how the Holy Spirit is going to be poured upon all flesh, all flesh, very important. Let's pick it up here in verse 27, Joel 2:27: "And you shall know that I *am* in the midst of Israel, and *that I am* the LORD your God, and none else: and my people shall never be ashamed. And it shall come to pass afterward, *that I will* pour out my spirit upon all flesh..." that's why you have the Gentile conversion there in Acts the tenth chapter beginning with that, and then the whole ministry of Paul going to all the Gentile nations, and then you have God's Spirit being poured out upon the 144,000 and the great innumerable multitude, upon all flesh. And then this carries on over into all the millennium where the Spirit of God will be made available to all people and like Jesus prophesied "...out of his belly shall flow rivers of living water" showing that conversion is going to come to the whole world. (Joel 2:27-28.)

Now let's go back here to John 7, and let's finish John 7 with the few verses that are left. John 7, let's pick it up here in verse 40: "Now after hearing these words, many of the people said, Truly, this is the Prophet. Others said, This is the Christ. But others said, Does the Christ then come out of Galilee? Does not the Scripture say that Christ comes from the seed of David, and from Bethlehem, the town where David was?" (John 7:40-42.) Yes, I explained, yes, He was born there.

Verse 43: "Therefore, a division arose among the people because of Him. Now some of them desired to take Him, but no one laid hands on Him." So those who were sent to arrest Him were confronted with all these different opinions of the people, and some said, "Well let's arrest Him" and others said, "No, we've never heard anyone speak like this" so as a result, they gave up on it. And "...when the officers came to the chief priests and Pharisees, they said to them, Why didn't you bring Him?" That's why we sent you. Why didn't you arrest Him? "The officers answered, Never has a man spoken like this man." Now notice what happens, you discredit the messenger "Then the Pharisees answered them, Are you also being deceived? Has even one of the rulers or of the Pharisees believed in Him?" (John 7:43-48.) Well, yes, Nicodemus did, and yes, Joseph of Arimathea did, right? Yes.

Now notice their attitude, notice the attitude of what happens when you have a hierarchical priesthood that looks down upon the people, and considers themselves to be above the people, and higher than the people, and greater than the people. So they said, verse 49: "But these people who know not the law are accursed." That's the way too many of the religious leaders look upon the people. The people are only there to pray and pay and to give money and obey – so that we can have power, we can have religious power, political power, and so forth. No. So then this exposed Nicodemus so Nicodemus had some qualms of conscious in this, verse 50: "Then Nicodemus (being one of them, the one who came to Him by night)" or that is Jesus, by night "said to them..." No notice

what happens, verse 51: “Does our law judge any man without first hearing from him in person, and knowing what he does?” They answered and said to him, Are you also from Galilee? Search and see, for no prophet has *ever*, come out of Galilee.” So the meeting ended, “and everyone went to his house” (John 7:49-53).

So there are a lot of lessons here in John 7 about the Feast of Tabernacles which teaches many things, and it is just like as Nehemiah did reading out of the law – now we read out of the law yesterday, and today we read out of the law of the New Testament the teachings of Jesus during the Feast of Tabernacles. Now tomorrow we’re going to get into John 8 and John 9 and see what else Jesus taught.

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Feast of Tabernacles, 2006 – Day Two
Scriptural References

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- 2) Nehemiah 8:1-2, 13-18
- 3) John 7:1-2
- 4) John 2:13
- 5) John 7:3-16
- 6) John 5:31
- 7) John 5:19, 31-47
- 8) Luke 24:44-45
- 9) John 7:16-17
- 10) John 12:37-43
- 11) Luke 14:25-27
- 12) John 12:44-50
- 13) John 7:17-20
- 14) Mark 3:1-6
- 15) Luke 4:16-30
- 16) John 7:21-29
- 17) Matthew 11:25-27
- 18) John 7:30
- 19) Romans 5:6
- 20) John 7:31
- 21) John 3:13
- 22) John 7:35-37
- 23) John 6:32-35
- 24) Matthew 5:6
- 25) John 7:38-39
- 26) Ezekiel 39:27-29
- 27) Zechariah 12:9, 7, 10
- 28) Joel 2:27-28
- 29) John 7:40-42
- 30) John 7:43-48
- 31) John 7:49-53