

Chapter 16: The Judgment of Jesus

John 7:1–24

By all outward appearances, Jesus' ministry is in serious jeopardy. Not only has he seen a significant apostasy, with many of his disciples in Galilee falling away from following him (John 6:66), the Jewish leaders in Judea are still seeking to kill him (John 7:1) because he had not only healed a man on the Sabbath, but he made himself equal with God by calling God his own Father (John 5:18). Jesus has been able to escape the authorities by remaining in Galilee so far, but as the Feast of Booths approaches, Jesus must return to Jerusalem, going straight into the danger. Should Jesus attempt a course correction to his ministry at this point after so many defections? Moreover, how does he address the challenges to his ministry with such a serious threat against his life? How does he defend himself against those who seek to kill him?

If Jesus at this point hired a public relations representative, a marketing consultant, a political strategist, or a fundraising expert, he could get the best advice on the smartest, most effective next steps for him to take to turn around these losses that he has suffered and the bad momentum of his campaign. Jesus, however, refuses to do anything of the sort, and not because he wants to do things his way, no matter where it might lead him. In fact, his reasons for rejecting human opinions and wisdom have nothing to do with a lack of humility, since Jesus loves the glory of his Father more than anything else in this world. He is willing to lose everything in his life, so long as he glorifies his Father by accomplishing every bit of the work that his Father sent him to accomplish. He has not come to seek his own, personal, private glory, but to glorify his Father. In this passage, Jesus demonstrates that *human glory-seeking is wicked and willful, but ultimately weak*.

Glory-Seeking is Wicked (John 7:1–9)

Following his pattern (John 2:12; 3:22; 5:1; 6:1), John transitions into this new section of the Gospel with “After this,” or, “After these things” (John 7:1), a phrase that marks an undefined amount of time. In this case, assuming that the impending Feast of Booths (John 7:2) follows directly after the Passover from John 6:4, Jesus has been hiding in Galilee for the previous six months. (Passover typically falls in March or April, and the Feast of Booths falls in September or October.)¹ During this period of time, Jesus has remained in Galilee because of the threat against his life in Judea (John 7:1) after he not only healed a man on the Sabbath, but also called God his own Father, making himself equal with God (John 5:18). The story from John 5 forms the background to John 7, for the Jewish leaders are still trying to find him (John 7:11) to kill him (John 7:19, 25), and Jesus will again defend his work of healing on the Sabbath (John 7:21–24). Nevertheless, Jesus cannot stay in Galilee forever, for the Feast of Booths is at hand (John 7:2), one of the three major feasts when God commanded every male among his people to present themselves before him “at the place that he will choose”—that is, in Jerusalem (Deut. 16:16). If Jesus does not go to Jerusalem for the feast, he will violate the terms of the law.

The Counsel of the Wicked

Jesus' brothers, therefore, advise Jesus to take advantage of the coming feast by demonstrating his works openly, "that your disciples also may see the works you are doing" (John 7:3). The Feast of Booths provides a unique opportunity to demonstrate his power openly rather than in secret, since the whole world will be gathered in Jerusalem (John 7:3–4). From their perspective, Jesus is clearly seeking some kind of high public office, but his signs have largely taken place in backwater Galilee rather than in the "limelight" of Jerusalem, so therefore his behavior has been "inconsistent."² Now, from a human perspective, this advice sounds indisputable, but there are two critical problems with it. First, John tells us explicitly that Jesus' brothers do not push Jesus to do this with the best of motives: "For not even his brothers believed in him" (John 7:5). From this insight, it is difficult to know exactly what they want to accomplish. Do they know that many of Jesus' disciples have abandoned Jesus, so that they wish to help him preserve his following by doing some new works to regain his disciples (John 7:3)?³ Do they hope to see Jesus seize this moment as his opportunity to rise to power so that they will be able to ride his coattails?⁴ Or, noting that John does not tell us explicitly that the brothers have actually seen any of Jesus' signs, is it possible that they are challenging Jesus to prove publicly that he can do what he says he can do—that is, to "put up or shut up"?⁵ Regardless of their motivations, Jesus' brothers calculate their advice according to external, outward displays of power and success. They do not believe that Jesus has a divine commission, so they do not and cannot factor that commission into their counsel.

Second, because of their unbelief, they have no conception of the true nature of what Jesus has come to do: "It is certain that they did not see in him the Messiah who was to prove himself as such by means of suffering and the cross!"⁶ Like the Galileans who sought to force Jesus to become king (John 6:15), they do not understand that his kingdom is not of this world (John 18:36). Their strategy may succeed at building the kind of kingdom that *they* want for Jesus, but it cannot build the kind of kingdom that Jesus has come to establish. It is as though they have submitted architectural blueprints for a new home in Alaska without accommodating for any kind of heat—those plans might work *somewhere*, but they won't work here. In the same way, there is nothing wrong with strategy, planning, and vision within the church, provided that we remember the true nature of the church. We are not a business, not a political action committee, and not even a typical nonprofit—we are the spiritual kingdom of the Lord Jesus Christ, governed by his word and Spirit and commissioned to make disciples for our Lord until he returns.

Additionally, this conversation demonstrates the utter loneliness that Jesus faced in his mission, for not even his family understands what he has come to do. Earlier, we saw Mary pushing Jesus to perform a miracle at the wedding feast of Cana (John 2:3–5), and now we see Jesus' brothers urging him to do the same thing on a bigger stage. Leon Morris observes, "We should not overlook the importance of this for an understanding of the difficulties under which Jesus labored. Many a man faced with cruel opposition in public life has been sustained by the faith and the faithfulness of his kith and kin. Jesus was denied this solace."⁷ Jesus' brothers will later come to faith in him after he is resurrected (Acts 1:14), and God even inspires two of them to write letters that we read to this day in the New Testament: James and Jude (Matt. 13:55; cf. Jude 1:1).⁸ Nevertheless, Jesus' brothers at this moment advise him toward taking the cheap and easy road toward power in rebellion against the true mission that his Father has given to him by the way of the cross, but the "counsel of the

wicked’ (Ps. 1:1) cannot be permitted to set his agenda.”⁹

The Proper Time of Jesus

For all these reasons, Jesus turns down his brothers’ advice:

Jesus said to them, “My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify about it that its works are evil. You go up to the feast. I am not going up to this feast, for my time has not yet fully come.” After saying this, he remained in Galilee. (John 7:6–9)

The specific reason Jesus cites is that “My time has not yet come” (John 7:6). In this Gospel, John uses three important words to speak of time in relation to Jesus’ mission: (1) *chronos*, a length of time (John 5:6; 7:33; 12:35; 14:9); (2) *hōra*, a specific point in time (“hour”), sometimes identifying the time of day (John 1:39; 4:6, 52, 53; 11:9; 19:14, 27) or seasons of time (John 5:35; 16:2, 4), but primarily referring to Christ’s being lifted up on the cross (John 2:4, 7:30; 8:20; 12:23, 27; 13:1; 16:21; 17:1) and the ultimate “time for unrestrained messianic blessings” to come after the fulfillment of Jesus’ mission (John 4:21, 23; 5:25, 28; 16:25, 32); and (3) *kairos*, the word used here, referring to the *proper* time for something to happen (John 7:6, 8).¹⁰ Therefore, Jesus is not speaking about some mandatory waiting period before he can re-enter Judea (*chronos*), and neither is he talking about the “hour” of his glorification by way of the cross (*hōra*). Rather, he is simply saying that the time is not yet right for him to go up to the feast, for Jesus’ proper time (*kairos*) has not yet fully come.¹¹

This proper time is not anything that human beings can set for Jesus. No master campaign strategist, no marketing guru, no financial wizard—no human being whatsoever, no matter how qualified—possess the authority to define the course that Jesus should take. The prerogative to direct every *chronos*, *hōra*, and *kairos* of Jesus belongs to the Father alone. Moreover, this is the reason that Jesus has been in hiding in Galilee (John 7:1)—not because he feared to face the mob, but because he diligently “remembered the commission which he had received from the Father, and determined to confine himself within the limits which belonged to him as man; for, having taken upon him the form of a servant, he emptied himself, till the Father exalted him.”¹² The hour will certainly come when he will willingly give himself up even to be crucified, but until that moment, he does not put himself in situations that might force that outcome too early. Jesus knows that his Father will protect him until the hour of his crucifixion, but he also refuses to put his Father to the test (cf. Matt. 4:7; Luke 4:12).

Indeed, Jesus must eventually go to the feast, as required by the law of Moses; however, he must respond “gruffly” to his brothers just as he did to his mother when she asked him to perform a sign (John 2:3–5) so that no one misunderstands that his reasons and timing for going are entirely different from what his brothers are suggesting to him.¹³ This is how we must understand what Jesus means when he goes so far as to tell them, “I am not going up to this feast, for my time (*chronos*) has not yet fully come” (John 7:8). That is, Jesus is *not* going to the feast until his *kairos* fully comes, so that Jesus goes up later than his brothers (who go with the rest of the crowds of pilgrims up to Jerusalem), and not publicly but in private (John 7:10). Jesus will indeed go to the feast, but not on his brothers’ timetable or according to their strategic plan—he will only go “when the Father sanctions the trip.”¹⁴

“Not” or “Not Yet”?

Now, it is possible (as the ESV notes in a footnote) that Jesus says, “I am *not yet* (*oupō*) going to this feast” rather than “I am *not* (*ouk*) going to this feast.” We have many good, ancient manuscripts that attest to both versions; however, one of the major principles of textual criticism (the process of trying to determine the original text when various manuscripts preserve different readings) is that “The reading from which the other reading(s) most likely arose is probably original.”¹⁵ In this case, the easiest explanation for why we have two versions of this text is to imagine that an early scribe changed the “not” to “not yet” in order to harmonize Jesus’ statement with the fact that he eventually *does* go up to the feast (John 7:10).¹⁶ On the other hand, it is difficult to understand why a scribe would change “not yet” to “not” because of that same issue of harmonization, which is why most scholars believe that “not” was the original word that John wrote. Nevertheless, we must keep two issues in mind whenever we talk about textual criticism and the various manuscripts of the New Testament. First, the vast majority (99%) of textual variations are so insignificant that they would be difficult to translate differently into English, and of the remaining 1% of variations, *none* of them raises doubts about any central doctrine of the Christian faith.¹⁷ Second, in this specific case, both readings mean the same thing: Jesus will *not* go to the feast with his brothers, which means that he will *not yet* go to the feast until the proper time (*kairos*) has arrived.

The Proper Time of the Wicked

When Jesus tells his brothers that “your time (*kairos*) is always here” (John 7:6), he is issuing them a stern rebuke. Their proper time is here because they belong to the world, so that the “world cannot hate you, but it hates me because I testify about it that its works are evil” (John 7:7). The fact that Jesus’ brothers urge him to seek his own glory reveals that they share “alignment with ‘the world.’”¹⁸ That is, they love power and outward success more than they love the glory of God. From what they can see, Jesus is wasting his considerable talents in Galilee when he should be building a following in Jerusalem. They see an opportunity to gain that following on the journey up to the feast and during the feast, and they urge Jesus to embrace the perfect timing for that goal.

They misunderstand Jesus’ own ambitions, though, by projecting onto Jesus their own desires to seek personal, private glory for themselves. Jesus seeks his Father’s glory, and to seek private glory apart from his Father is unthinkable. Therefore, Jesus waits, he acts, he teaches, he remains silent, he lives, he dies, and he is raised up again according to the will of his Father, and for the *glory* of his Father. In everything he does, he seeks to please his Father in the manner and the timing of his acting. He will go to the feast, but only when the timing is right—when he can avoid the crowds headed to the feast to travel in secret (John 7:10).

Glory-Seeking is Wicked

Because of the fact that Jesus seeks his own glory, he represents a clear threat to the ways of the world. If Jesus were just one more person seeking his private glory, then the world would know what to do with him. But since Jesus perfectly seeks his Father’s glory, he represents the judgment of God against the wicked glory-seeking of the world (John 7:7), for when human beings seek their own glory, they steal what rightfully belongs to God.¹⁹ The glory of the world comes in direct conflict with the glory of God, for worldly glory-seeking is idolatry, and God is a jealous God who

does not share his glory (Ex. 20:5; Isa. 42:8). Jesus' entry into Jerusalem for the Feast, then, represents a war between these two fundamentally different ways of living. When the people see and hear Jesus, will they recognize that they are in the wrong and repent, or will they stubbornly cling to the false gods of themselves?

Glory-Seeking is Willful (John 7:10–18)

Therefore, Jesus does go to the feast—but only “after his brothers had gone up,” and “not publicly but in private” (John 7:10). The phrase “in private” (*en kruptō*) uses the same words in Greek as Jesus' brothers warning: “For no one works *in secret* (*en kruptō*) if he seeks to be known openly (*en parrēsia*)” (John 7:4). As Jesus comes to Jerusalem, he comes into a situation where the crowd is already divided, so that some insist that Jesus is a good man, while others believe that he is leading the people astray (John 7:12). It is no small thing to suggest that Jesus is leading the people astray, for the law of Moses teaches that any prophet convicted of leading the people astray must be put to death (Deut. 13).²⁰ Ironically, though, it is the *people* who are not able to speak “openly” (*parrēsia*) about Jesus because of their fear of the Jews (John 7:13), for the Jews are already searching for Jesus (John 7:11). Jesus, on the other hand, ignores the danger against him and begins to teach (John 7:14) “openly” (*parrēsia*; John 7:26).²¹ Jesus does all things to glorify his Father, whether that means traveling in private or teaching in public. It is the people who are driven by fear (John 7:13), not Jesus.

The Teaching of Jesus

By going up into the temple and teaching, Jesus assumes the office of a rabbi, despite lacking the training, ordination, and public authorization to do so.²² So, when the Jews “marveled, saying ‘How is it that this man has learning, when he has never studied?’” (John 7:15), they are not paying him a compliment. They are instead expressing outrage that a man of “incompetency, with utter lack of proper qualifications for being a great religious teacher” would so arrogantly assume the teaching office of a rabbi.²³ They judge Jesus according to *their* traditions, policies, and credentials, and rather than eagerly sitting at his feet, listening to the Master teach them the Scriptures, they find further reason “to despise him.”²⁴ How dare Jesus usurp the dignity of their position!

In reality, the outrage of this situation runs in the opposite direction. The Word incarnate stands in their midst to teach them the words of God, and they judge him to be unworthy to the task. By all rights, Jesus would have been justified to strike down these rebels who have treasonously turned against their rightful king, but, in humility, Jesus does not assert his own authority. Instead, he appeals to the authority of his Father: “My teaching is not mine, but his who sent me” (John 7:16). As throughout the Gospel of John, Jesus does not speak here according to his Divine nature, but according to his state of humiliation in the form of a servant (Phil. 2:7) that he has taken upon himself in his incarnation for the duration of his earthly mission. John Calvin writes:

Meanwhile, Christ shows whence we ought to derive the authority of spiritual doctrine, from God alone. And when he asserts that the doctrine of his Father is not his, he looks to the capacity of the hearers, who had no higher opinion of him than that he was a man. By way of concession, therefore, he allows himself to be reckoned different from his Father, but so as

to bring forward nothing but what the Father had enjoined. The amount of what is stated is, that what he teaches in the name of his Father is not a doctrine of men, and did not proceed from men, so as to be capable of being despised with impunity. We see by what method he procures authority for his doctrine. It is by referring it to God as its Author. We see also on what ground, and for what reason, he demands that he shall be heard. It is, because the Father sent him to teach. Both of these things ought to be possessed by every man who takes upon himself the office of a teacher, and wishes that he should be believed.²⁵

Jesus teaches only the doctrine of God, and he teaches only because his Father has sent him to do so. Therefore, the Jewish leaders who oppose him here are not opposing a mere man, but they are opposing God himself. Lenski writes, “It is no wonder that God’s great doctrine is wholly different from the speculations of the rabbis. If that is any discredit to the doctrine of Jesus, he accepts the discredit; but woe unto those who offer this discredit!”²⁶

In this showdown, the world does not back down. If Jesus’ brothers first taught Jesus, “Get yours!” we now see the religious leaders acting out the next logical step of human glory seeking: “Protect yours!” The way of the world is not only to do anything we can to acquire personal, private glory for ourselves, but then to do whatever we have to protect it. Those who seek their glory and become wealthy, popular, and powerful do not become increasingly generous once they gain everything they sought out to accomplish, but they instead become increasingly paranoid about how to protect their glory. Just as the religious leaders are astonished that Jesus would so outrageously encroach on their territory by taking up the office of Teacher, so we become outraged when people trespass on our reputations, our time, our belongings, and anything else that we amass to glorify ourselves. In this showdown, the people do not back down in the face of Jesus’ rightful claim that the glory of God take the highest honor.

The Glory of Jesus

In contrast, Jesus explains that the authority for his teaching office comes not only from the *content* that he teaches, but from the *manner* in which he teaches:

“If anyone’s will is to do God’s will, he will know whether the teaching is from God or whether I am speaking on my own authority. The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.” (John 7:17–18)

Teaching includes a motivational component: whose will and whose glory are you seeking? Those who seek to do the will of God and who seek the glory of God will be able to evaluate the content of Jesus’ teaching. When we seek God’s will and God’s glory, we recognize that Jesus perfectly sought out the glory of his Father during his earthly life and ministry, so that all he does and teaches is “true, and in him there is no falsehood” (John 7:18).

God’s glory is the sole criterion against which we can judge all teaching, thoughts, actions, desires, and emotions. Does this sermon/blog article/social media post/book take God’s revelation of himself in his word seriously? Does my own thinking about God’s word and God’s world reveal that I love and trust him, or that I ultimately love, trust, and seek satisfaction from something else? Are

my emotional reactions to things around me in the world shaped by a love for God's glory, or from some other kind of love? As John Piper rightly observes, "God is most glorified in us when we are most satisfied in him."²⁷

In reality, the heart is more deceitful than we care to imagine—in fact, the human heart is so desperately sick and deceitful that the prophet Jeremiah proclaims that *no one* can fully understand our own motivations (Jer. 17:9). Jesus indicts us in this passage by contrasting our own complicated motivations with his purity of heart. We can trust Jesus not only because of what he knows, but because of what he *wants*—he is the one who seeks the glory of his Father, who sent him. Because Jesus' teaching is anchored to the unshakable truth of God, there is no falsehood in him.

Glory-Seeking is Weak (John 7:19–24)

Who, then, is going to win this battle of wills? In verse 19, Jesus moves from defending his teaching to putting the Jewish religious leaders on the defensive:

"Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?" The crowd answered, "You have a demon! Who is seeking to kill you?" Jesus answered them, "I did one work, and you all marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well? Do not judge by appearances, but judge with right judgment." (John 7:19–24)

Jesus turns the tables on the Jewish leaders not by insisting that he is above or outside the law of Moses, but that he is the only one who fulfills it. So, he asserts that "none of you keeps the law," and, as an initial charge, he asks them why they seek to kill him (John 7:19), since murder is prohibited by the sixth commandment.²⁸ When the crowd exclaims that Jesus must have a demon, demanding to know who is seeking to kill him, it is possible that some do not know about the plot against Jesus' life, especially with the large influx of travelers who may not be aware of the latest politics and gossip of Jerusalem.²⁹ If the way of the world is marked by an attitude that insists, "Get yours!" and "Protect yours!", here Jesus brings to light a third attitude: "Kill anyone who threatens yours." If our whole lives revolve around the glory that we can amass for ourselves, we will not only give everything to gain what we can, but we will protect what we have even to the point of murdering others who threaten our gains. The logic here is the same as what the Apostle John expresses in 1 John 3:12: "We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous."

By contrast, Jesus brings up his work of healing on the Sabbath that John records for us in John 5. He has done this "one work," and everyone marvels at it (John 7:21). As in John 7:15, the "marveling" of the people in response to Jesus does not imply that they are impressed with him.³⁰ On the contrary, their marveling takes the form of outrage to the point of seeking his death (John 5:18), and that outrage continues to this day as they seek him out (John 7:11) to kill him. They believe that he has broken the law by healing on the Sabbath, committed blasphemy by making himself equal with God (John 5:18), and that he now presumes to teach the people, despite having no credentials

according to their own systems of authority (John 7:15). From their perspective, Jesus is a law-breaker, and they marvel at his audacity.

In this, Jesus demonstrates his superior wisdom and judgment in regard to the law. First, he observes that circumcision *precedes* Moses: “not that it [circumcision] is from Moses, but from the fathers” (John 7:22), since God gave circumcision to Abraham, commanding that patriarch to circumcise every male infant in his midst on the eighth day of the child’s life (Gen. 17:12; cf. Lev. 12:3). Moses, Jesus reminds them, is not the true master of circumcision. Second, Jesus observes that even though the people of Israel were commanded to keep God’s Sabbath “above all” (Ex. 31:13), they nevertheless circumcised any male infants whose eighth day fell on a Sabbath day, even without explicit authorization to do so when the two days coincided. This was a standard practice among rabbis without any concern that the “work” of circumcision on the Sabbath might violate the Sabbath, and Jesus affirms that practice.³¹ From this principle, Jesus then makes an argument from the lesser to the greater: “are you angry with me because on the Sabbath I made a man’s whole body well?” (John 7:23).³² Literally, Jesus says “the whole man” or “the whole person,” and not “a man’s whole body,” as the ESV translates here. By doing this, the work of Jesus on the Sabbath accomplished far more than the ceremonial cleansing of the male reproductive organ (universally recognized as permissible), but he accomplished the full cleansing of the whole man, including not only his entire body but his soul as well.³³

Jesus’ point is not that he is entirely doing away with the Sabbath, but that he is demonstrating the true meaning of the Sabbath: “Circumcision was properly held by them in reverence; and when it was performed on the Sabbath-day, they knew that the Law was not violated by it, because the works of God agree well with each other. Why do they not arrive at the same conclusion as to the work of Christ, but because their minds are preoccupied by a prejudice which they have formed against his person?”³⁴ Jesus therefore rebukes them, saying, “Do not judge by appearances, but judge with right judgment” (John 7:24). They imagined the performance of circumcision on the Sabbath to be a unique technicality, where one rule superseded another, but Jesus teaches them the true ways in which these laws work together: circumcision points to God’s work in a small way, but Jesus’ healing of the whole person is God’s work in a much more complete, fuller way. If the former is permitted on the Sabbath, then by the same logic the latter is as well, for the works of God do not violate the Sabbath. In the same way, works of worship and mercy keep the Sabbath (in addition to acts of necessity), for worship and mercy are God’s works, not ours.³⁵ Jesus beats the religious leaders at their own game by better exposition of the Scriptures than they offer.

This is where Jesus’ actions divert from what everyone around him wants him to do. While the whole world wants Jesus to display his power, but only insofar as he is willing to bow to *their* authority, Jesus has come to glorify his Father by not only judging the evil works of the world, but by healing the whole person. His kingdom is not of this world, and his kingdom seeks a fundamentally different goal than the kingdoms of this world. Jesus has not come to establish an imperial rule at the *expense* of those whom he conquers, but he comes to give up his life at his own total, *personal* expense, and for the *benefit* of his subjects. Jesus comes to heal the whole person through his incarnation, life, death, resurrection, and ascension, establishing his reign so that we might be totally glorified along with him.

But notice also the tragic irony of this passage. While the way of the world is to do everything to glorify ourselves, to protect ourselves, and to put down any threats to our own glory, Jesus offers us

his glory through the healing that he has come to provide. By insisting that they grasp onto the glory that does not rightfully belong to them, they forfeit the glory that Jesus freely offers by his grace. The two ways of the living—seeking human glory versus seeking God’s glory—are not equal and interchangeable. Those who insist upon seeking their own glory will lose everything, while those who freely give up everything in order to embrace God will inherit the whole world. It is not strength to insist upon seeking your personal, private glory, but weakness, for in the end, you will be left with nothing.

Discussion Questions

1. In what ways does the world tell you to “Get yours!”? Where do you see that influence in your work? In your school? In your neighborhood? In your church? In your family? In your own heart?
2. How are you tempted to “Protect yours!”? What areas of your personal glory do you respond to most quickly and strongly when you see threats against them? Your reputation? Your livelihood? Your wealth?
3. Where have you recognized the deceitfulness of your own heart in the way you deal with people? Have you caught yourself justifying behavior you knew to be wrong? Have you noticed white lies you told effortlessly to cover up something you didn’t want others to see?
4. Why does the worldly desire to “Get yours!” and “Protect yours!” necessarily lead to an attitude willing to “Kill anyone who threatens yours!”? Why is it so hard to relinquish control and instead trust the glory that God gives to us as a gift through Jesus Christ?

Notes

1. Carson, *The Gospel According to John*, 305.
2. William Hendriksen, *Exposition of the Gospel According to John*, vol. II, New Testament Commentary (Grand Rapids: Baker Books, 1953), 4–5.
3. Ridderbos, *The Gospel According to John*, 257–58.
4. Lenski, *The Interpretation of John’s Gospel*, 530.
5. Morris, *The Gospel According to John*, 350.
6. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 5.
7. Morris, *The Gospel According to John*, 351.
8. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 5.
9. Carson, *The Gospel According to John*, 309.
10. Carson, *The Gospel According to John*, 307–08.
11. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 5–6.
12. Calvin, *Commentary on the Gospel According to John*, vol. I, 281–82. Available online: <<http://www.ccel.org/ccel/calvin/calcom34.xiii.i.html>>
13. Keener, *The Gospel of John*, vol. 1, 704.
14. Carson, *The Gospel According to John*, 309.

15. J. Harold Greenlee, *Introduction to New Testament Textual Criticism*, rev. ed. (Peabody, MA: Hendrickson Publishers, 1995), 112.
16. “The reading οὐπω was introduced at an early date (it is attested by P66, 75) in order to alleviate the inconsistency between ver. 8 and ver. 10.” Still, the UBS only grades their confidence at a [C] level. (Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994), 185.)
17. Timothy Paul Jones, *Misquoting Truth: A Guide to the Fallacies of Bart Ehrman’s “Misquoting Jesus”* (Downers Grove, IL: InterVarsity Press, 2007), 43–44.
18. Carson, *The Gospel According to John*, 308.
19. John Piper, “Jesus is Precious Because His Biblical Portrait is True, Part 2,” February 14, 1982. Accessed May 6, 2017. <<http://www.desiringgod.org/messages/jesus-is-precious-because-his-biblical-portrait-is-true-part-2>>
20. “The latter charge [‘He is leading the people astray’] is a serious one in Jewish law, and if established could lead to capital punishment. It is early exemplified in Deut 13:1–6 (LXX), which states that a false prophet must die, ‘because he spoke so as to lead you astray (πλανῆσαι) from the Lord your God.’ The allegation that Jesus sought to lead astray the people remained firm in Jewish tradition. It is cited by Justin in his dialogue with Trypho the Jew (‘They dared to call him a magician and one who leads the people astray [λαοπλάνον]’ *Dialogue*, 69), and it is preserved in a famous passage in the Talmud: ‘It was taught: On the eve of the Passover they hanged Yeshu. And an announcer went out in front of him for forty days saying, “He is going to be stoned, because he practiced magic and enticed and led Israel astray. Anyone who knows anything in his favor, let him come and plead in his behalf.” But not having found anything in his favor, they hanged him on the eve of the Passover’ (*Sanh.* 43a; there are further references to this in *Sanh.* 107a and *Sota* 47a, see *Str-B* 1:1023–24).” (Beasley-Murray, *John*, 107–08.)
21. Beasley-Murray, *John*, 104.
22. Ridderbos, *The Gospel According to John*, 261.
23. Lenski, *The Interpretation of John’s Gospel*, 541.
24. Calvin, *Commentary on the Gospel According to John*, vol. I, 288. Available online: <<http://www.ccel.org/ccel/calvin/calcom34.xiii.iii.html>>
25. Calvin, *Commentary on the Gospel According to John*, vol. I, 289–90. Available online: <<http://www.ccel.org/ccel/calvin/calcom34.xiii.iii.html>>
26. Lenski, *The Interpretation of John’s Gospel*, 542–43.
27. John Piper, *Desiring God*, rev. ed. (Colorado Springs, CO: Multnomah Books, 2011), 288.
28. Lenski, *The Interpretation of John’s Gospel*, 548.
29. Köstenberger, *John*, 234.
30. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 13.
31. Keener, *The Gospel of John*, vol. 1, 716.
32. Calvin, *Commentary on the Gospel According to John*, vol. I, 294–95. Available online: <<http://www.ccel.org/ccel/calvin/calcom34.xiii.iv.html>>
33. Hendriksen, *Exposition of the Gospel According to John*, vol. II, 14.
34. Calvin, *Commentary on the Gospel According to John*, vol. I, 296. Available online: <<http://www.ccel.org/ccel/calvin/calcom34.xiii.iv.html>>
35. Westminster Confession of Faith, 21.8.