

PLEASE NOTE - The references below are taken from the 86-16 Index. Many verses have additional references that have not been included due to time & space. We are encouraged to do additional personal research.

(John 7:2, 3) 2 However, the Jewish Festival of Tabernacles was near. 3 So his brothers said to him: "Leave here and go into Ju-de'a, so that your disciples may also see the works you are doing.

*** w88 3/15 p. 24 A Secret Trip to Jerusalem ***
IT IS the autumn of 32 C.E., and the Festival of Tabernacles is near. Jesus has confined his activity mostly to Galilee since the Passover of 31 C.E. when the Jews tried to kill him. Likely, the only time Jesus visited Jerusalem since then was to attend the three annual festivals of the Jews.

Jesus' brothers now urge him: "Pass on over from here and go into Judea." Jerusalem is Judea's main city and the religious center of the whole country. His brothers reason: "Nobody does anything in secret while himself seeking to be known publicly."

Although James, Simon, Joseph, and Judas do not believe that their elder brother, Jesus, is really the Messiah, they want him to show his miraculous powers to all those gathered at the festival.

(John 7:17) 17 If anyone desires to do His will, he will know whether the teaching is from God or I speak of my own originality.

*** jy chap. 66 p. 158 par. 4 In Jerusalem for the Festival of Tabernacles ***

If anyone desires to do His will, he will know whether the teaching is from God or I speak of my own originality." (John 7:16, 17) Jesus' teaching is in harmony with God's Law, so it should be obvious that he is seeking God's glory, not his own.

(John 7:25-27) 25 Then some of the inhabitants of Jerusalem began to say: "This is the man they are seeking to kill, is it not? 26 And yet see! he is speaking in public, and they say nothing to him. Have the rulers come to know for certain that this is the Christ? 27 On the contrary, we know where this man is from; yet when the Christ comes, no one is to know where he is from."

*** w88 4/1 p. 9 At the Festival of Tabernacles ***
Inhabitants of Jerusalem, who are aware of the situation, now say: "This is the man they are seeking to kill, is it not? And yet, see! he is speaking in public, and they say nothing to him. The rulers have not come to know for a certainty that this is the Christ, have they?" These residents of Jerusalem explain why they do not believe that Jesus is the Christ: "We know where this man is from; yet when the Christ comes, no one is to know where he is from."

(John 7:48) 48 Not one of the rulers or of the Pharisees has put faith in him, has he?

*** it-2 p. 826 Ruler ***

In the days of Jesus' earthly ministry, Palestine was under the dual rule of the Roman Empire and the Jewish rulers, the chief body of the latter being the Great Sanhedrin, a council of 70 elders to which the Roman government granted limited authority over Jewish affairs. It is to the Jewish rulers that reference is made at John 7:26, 48; Nicodemus was one of these. (Joh 3:1) A presiding officer of the synagogue was called an ar'khon. (Compare Mt 9:18 and Mr 5:22.) The Law commanded respect for rulers. (Ac 23:5) However, the Jewish rulers became corrupt and are mentioned as the ones on whom the chief blame rested for Jesus Christ's death.—Lu 23:13, 35; 24:20; Ac 3:17; 13:27, 28.

(John 8:28) 28 Jesus then said: "After you have lifted up the Son of man, then you will know that I am he and that I do nothing of my own initiative; but just as the Father taught me, I speak these things."

*** kr chap. 17 pp. 182-183 Training Ministers of the Kingdom ***

"Just as the Father Taught Me, I Speak"

4 Jesus readily acknowledged that he was taught by his Father. During his ministry, Jesus said: "Just as the Father taught me, I speak these things." (John 8:28) When and where was Jesus taught? His training evidently began soon after he—God's firstborn Son—was created. (Col. 1:15) Alongside his Father in the heavens, the Son spent countless ages listening to and observing the "Grand Instructor." (Isa. 30:20) As a result, the Son received a matchless education in the qualities, works, and purposes of his Father.

5 In due time, Jehovah taught his Son about the ministry that he would carry out on earth. Consider a prophecy that describes the relationship between the Grand Instructor and his firstborn Son. (Read Isaiah 50:4, 5.) Jehovah awakened his Son "morning by morning," says the prophecy. That word picture conveys the idea of a teacher who wakes his pupil up early in the morning in order to teach him. One Bible reference work states: "Jehovah . . . takes him as it were into the school after the manner of a pupil, and teaches him what and how he is to preach." In that heavenly "school," Jehovah taught his Son "what to say and what to speak." (John 12:49) The Father also gave his Son instruction on how to teach. While on earth, Jesus put his training to good use not only by carrying out his ministry but also by training his followers to fulfill their ministry.

(John 8:32) 32 and you will know the truth, and the truth will set you free."

*** w18 April p. 7 pars. 14-16 The Way to True Freedom ***

14 In contrast, Jesus Christ pointed out a simple way to enjoy true freedom. He said: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." (John 8:31, 32) Jesus' direction for gaining true freedom involves two requirements: First, accept the truth that he taught, and second, become his disciple. Doing so will lead to true freedom. But freedom from what? Jesus went on to explain: "Every doer of sin is a slave of sin. . . . If the Son sets you free, you will be truly free."—John 8:34, 36.

15 Clearly, the freedom that Jesus promised his disciples is far superior to the social or political freedom that most people yearn for today. When Jesus said: "If the Son sets you free, you will be truly free," he was talking about liberation from the greatest bondage and oppression that humankind has ever experienced—being "a slave of sin." Not only can sin lead us to doing what is bad but it can also prevent us from doing what we know is right or from living up to what we know we are capable of. In that sense we are slaves of sin, and the outcome is frustration, pain, suffering, and finally death. (Rom. 6:23) The apostle Paul felt this pain and agony deeply. (Read Romans 7:21-25.) It is only when the shackles of sin are thrown off that we can hope to have the true freedom that our first human parents once enjoyed.

16 Jesus' statement "if you remain in my word" implies that there are certain requirements or boundaries for being set free by him. As dedicated Christians, we have disowned ourselves and have chosen to live within the bounds of Christ's teachings as his disciples. (Matt. 16:24) Just as Jesus promised, we will be truly free when the benefits of his ransom sacrifice are fully applied to us.