

# John 7:1

Authorized King James Version (KJV)

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

## Analysis

**After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.** The phrase **after these things** (μετὰ ταῦτα/meta tauta) marks a temporal transition from the bread of life discourse in chapter 6, which had resulted in many disciples abandoning Jesus. Now geographical movement reflects theological danger—Jesus **walked in Galilee** (περιεπάτει ἐν τῇ Γαλιλαίᾳ/periepatei en tē Galilaia) because hostile forces in Judea sought His death.

The imperfect verb **walked** (περιεπάτει/periepatei) indicates continuous, habitual action—Jesus kept walking, kept ministering in Galilee. This was not retreat but strategic wisdom. The phrase **he would not** (οὐκ ἤθελεν/ouk ēthelen) reveals Jesus's sovereign control—He refused to walk in Judea not from fear but from divine timing. His hour had not yet come (John 7:6, 8).

**In Jewry** (ἐν τῇ Ἰουδαίᾳ/en tē Ioudaia) refers to Judea, the region surrounding Jerusalem where religious authorities held concentrated power. The reason given is stark: **the Jews sought to kill him** (οἱ Ἰουδαῖοι ἐζήτουν αὐτὸν ἀποκτεῖναι/hoi Ioudaioi ezētoun auton apokteinaí). The imperfect tense **sought** (ἐζήτουν/ezētoun) indicates persistent, ongoing attempts—they kept seeking His death. This murderous intent began in chapter 5 when Jesus healed on the Sabbath and claimed equality with God (John 5:16-18).

John uses **the Jews** (οἱ Ἰουδαῖοι/hoi Ioudaioi) to denote religious authorities hostile

to Jesus, not the Jewish people generally. The irony is profound: those claiming to represent God's covenant people were plotting to murder God's Messiah. This tension between divine mission and human hostility runs throughout John's Gospel, culminating at the cross.

## Historical Context

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This verse occurs approximately six months before Jesus's crucifixion, during the period between Passover (John 6) and the Feast of Tabernacles (John 7:2). The political and religious situation had intensified—the Sanhedrin, the Jewish ruling council in Jerusalem, had marked Jesus for death following His Sabbath healing and claims to divine authority in John 5.

Galilee, under Herod Antipas's jurisdiction, provided relative safety from the Jerusalem-based Sanhedrin. While tensions existed there too, the religious authorities' power was concentrated in Judea, particularly Jerusalem and the temple complex. Jesus's strategic withdrawal to Galilee demonstrates wisdom—He would go to Jerusalem when the Father's timing was right, not when enemies demanded it.

The verb 'sought to kill' reflects the formal decision recorded in John 5:18. This wasn't mob violence but calculated execution planning by religious leaders who saw Jesus as a blasphemer and threat to their authority. Jewish law required execution for blasphemy, and Jesus's claims—making Himself equal with God, claiming divine prerogatives—constituted capital offense in their eyes.

## Related Passages

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**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. How does Jesus's strategic avoidance of danger until His appointed time challenge both recklessness and cowardice in Christian ministry?
2. What does it reveal about human nature that religious leaders, custodians of God's revelation, plotted to murder the Messiah?
3. How should Christians balance wisdom (avoiding unnecessary danger) with courage (not compromising truth) when facing opposition?

## Interlinear Text

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Καὶ περιπατεῖν ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ  
G2532 walk G3588 Jesus After these things in G3588  
G4043 G2424 G3326 G5023 G1722

Γαλιλαία· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν  
Galilee not for he would in G3588 Jewry walk  
G1056 G3756 G1063 G2309 G1722 G2449 G4043

ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι  
because sought him G3588 the Jews to kill  
G3754 G2212 G846 G2453 G615

## Additional Cross-References

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**John 4:3** (Parallel theme): He left Judaea, and departed again into Galilee.

**Matthew 21:38** (Parallel theme): But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

**Matthew 10:23** (Parallel theme): But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

**John 7:19** (Parallel theme): Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

**Acts 10:38** (References Jesus): How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

**John 4:54** (References Jesus): This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

**John 1:19** (Parallel theme): And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

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