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The glorification of Jesus would result in an outpouring of the Spirit. In the OT, at times the Spirit would come upon a person for strength. "Still, after Pentecost the Spirit was given to believers in a new fullness that became normative for all believers since. Since the close of the transitional period in the book of Acts, all Christians receive the Holy Spirit at the moment of salvation." The words of Jesus in 14:17 are helpful.

Read :40-44. The reaction to Jesus was division. There was the discussion among the people and among the authorities: "Is this the Prophet? Is this the Christ?" "He can't be because the Christ won't come from Galilee. The Christ must be a descendant of David and from the village of Bethlehem."

:40-42 *Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet [the prophet promised in Dt. 18:15]."* These individuals viewed Jesus as the great prophet. **:41** *Others were saying, "This is the Christ (the Messiah)." Still others were saying, "Surely the Christ is not going to come from Galilee, is He? The debate centers on whether He was the Christ. The question expects a negative answer: "The idea that the Messiah could come from the boondocks of Galilee seemed ludicrous to the sophisticated Judeans" (:52, 1:46). :42* **Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"** See 6:42 and 7:27. They knew the Messiah must come from David's family (2 Sam. 7:12-13, Ps. 89:3-4, Is. 9:7, 55:3), and be from Bethlehem (Mic. 5:2). Both of those points were valid. But the truth was, Jesus was both of the seed of David (Mt. 1:1,20, Lk. 1:27,32; 2:4, 3:23,31) and had been born in Bethlehem (Mt. 2:1; Lk. 2:4-7,11,15).

:43-44 **So a division (split) occurred in the crowd because of Him. :44** **Some of them wanted to seize Him, but no one laid hands on Him.** Because of their ignorance of His lineage and His birthplace, there was a great division regarding Him (here concerning His Person; in 9:16 concerning His power, and in 10:19 concerning His death). Everyone is either for Him or against Him; there is no middle ground (Mt. 12:30). The religious authorities had already made a decision, and officers had been sent to arrest Him (:32).

Read :45-53a. :45 The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?” :46 The officers answered, “Never has a man spoken the way this man speaks.” :45-46 A strange coalition of chief priests (who belonged to the Sadducean party) and the Pharisees. These two groups were strongly opposed to each other in doctrine (**Acts 23:6-7**). What arrested the attention of the leaders was that the officers returned empty-handed. “Why didn’t you bring Him?” Their answer was like, “We became so wrapped up in what He was saying we forgot what we set out to do!” They had been deeply impressed by the words of Jesus. Since they were religiously trained (Levites), Jesus’ words struck at their very hearts. We say the same thing about Jesus and His words!

:47 The Pharisees then answered them, “You have not also been led astray, have you?” Can you imagine the tension? “You’ve been duped, led astray! The crowd has been led astray; now you too?”

:48 “No one of the rulers or Pharisees has believed in Him, has he?” They were implying if Jesus really was the Jewish Christ, they would have been the first to recognize Him. The apostle Paul says, “**It pleased God through the foolishness of what we preach to save those who believe.**” **1 Cor. 1:18-25.**

:49 “But this crowd which does not know the Law is accursed.” The Pharisees had a phrase by which they described the ordinary people (People of the Land) who did not observe their 1000s of regulations. “The average Jew paid little attention to the minutiae that mattered so much to the Pharisees.” To the Pharisees, the Law was a reference both to the OT and especially their rabbinic traditions. “Only those who were gullible, uneducated, and simple-minded could be deceived by Jesus’ words.” In their eyes Jesus was a deceiver (**7:47**), worthy of arrest (**7:32**) and even of death (**5:18, 11:47-53**).

:50-51 Nicodemus (he who came to Him before, being one of them) said to them, :51 “Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?” Remember Nicodemus, from back in **chapter 3**? He was a member of the Jewish ruling council (**3:1**), and He spoke up. His mind was open to the Lord’s claims. Jewish law (**Dt. 17:6**) established guilt only after two or three witnesses testified at a hearing and trial of the accused. Even the despised Romans did not condemn people without a hearing (**Acts 25:16**).

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The authorities retreated into the security of their religion. The guardians of the Law were with their own thinking incapable of receiving the new and strange word of revelation. They illustrate again the fact that “religion is unbelief!” Even when one of their own protested that they were violating the Law by their refusal to give the accused a hearing, he was silenced: The most demeaning insult they could make. **:53a [Everyone went to his home.]**

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One person wrote, “If we really understood what Jesus is talking about in **Jn. 7**, we would hear the sound of the shofar and shout with all of Jerusalem: Give thanks to the Lord!!” Jesus meets all the OT requirements. The people and the religious leaders refused to do the research and investigate where Jesus was from and how He met the OT requirements for the Jewish Christ.

The life of Jesus through us and our witness to Him will cause division. We too will be an aroma from life to life and death to death (**2 Cor. 2:16**).

How do the truths of this passage need to become your own?

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How do the truths of this passage need to become your own?

INTRO Two sections, the claim of Christ :37-39 and reactions to Christ :40-52. On this feast, see Lev. 23:33-44, Hag. 2:6-9.

This was on a different day than the controversy in :11-36. PUT :32-36 with :14-31. On the 7 days of the Feast of Tabernacles, a golden container filled with water from the pool of Siloam was carried in procession by the High Priest back to the Temple. As the procession came to the Water gate on the south side of the inner temple court, 3 trumpet blasts were made to mark the joy of the occasion and the people recited Is. 12:3. At the temple, while onlookers watched, the priests would march around the altar with the water container while the temple choir sang the Hallel (Ps. 113-118). The water was offered in sacrifice to God at the time of the morning sacrifice. The blessing of adequate rainfall for crops. It was also the last day of dwelling in booths. The desert-life of the ancestors passed in review. The 3rd of the trio of great Jewish festivals, the Passover, the festival of Pentecost, and the festival of Tabernacles. It fell on the 15th day of the 7th month, that is, about October 15. The water of the pool of Siloam would be poured over the altar to remind the people of the days in the barren wilderness when God gave them water out of a rock. It was on this day that Jesus seized the opportunity to cry aloud, “If anyone thirsts, let him come to me and drink.” 1 Cor. 10:4.

The people left their houses and lived in little booths. Once they had been homeless wanderers in the desert without a roof over their heads (Lev. 23:40-43).

It was supremely a harvest-thanksgiving festival. Sometimes called the Festival of the Ingathering (Ex. 23:16, 3:22). By this time the barley, the wheat and the grapes were all safely gathered in.

Countless millions of people have likewise made the wrong choice concerning Jesus. Like Pilate, the Jewish leaders, and the crowd, they have rejected Him as the only Savior of the world.

Israel was given many opportunities to respond rightly to Him. :37-52 describe an incident typical of Israel’s rejection, occurring about 6 months before His crucifixion.

Read :37-39.

:37-39 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink [or “Let him keep coming to Me and let him keep drinking”]. :38 He who believes in Me, as the Scripture said, ‘From his innermost being (lit. out of his belly) will flow rivers of living water.’” :39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified.

:37-39 The crowds, day after day the procession of worshipers carrying water up to the Temple where it was poured out as a sign of the eschatological promises of Zechariah and Ezekiel. Ezek. 47. On the last of the 7 days when the water ceremony was performed, Jesus solemnly announced the coming of that which had been portrayed in symbols.

:37 The teacher always sat. He spoke with great emotion. It was an outburst,

not of protest, but of invitation. By standing, Jesus drew special attention to His message. Thirsts...come...drink. The gospel invitation. A recognition of need leads to an approach to the source of provision, followed by receiving what is needed. If any man—mark the universality of it.

The Jews had a ceremony of carrying water from the Pool of Siloam and pouring it into a silver basin by the altar of burnt offering each day for the first 7 days of the Feast. On the 8th day this was not done, making Christ's offer of water of eternal life from Himself even more startling. The Rock was Christ (1 Cor. 10:4). Do you not realize that this water points to Me, and that all these reminders of the life of your fathers in the wilderness lose their most vital significance apart from Me? He declared that He was able to quench it, whatever it might be. What am I thirsty for?

The old era is done, the decisive inbreak of God has happened.

:37 Jesus is the rock which, being smitten, gives a stream of life-giving water (1 Cor. 10:4, Ex. 17:1-7, Ps. 78:15f). The same life-giving Spirit will flow from believers.

:37 Drawing upon imagery from Isaiah's prophecy (12:3, 55:1) Jesus' reference to salvation as living water would have been familiar to His hearers.

It was a different day from the one on which the evens of :14-36 took place.

Rabbis normally sat when they taught.

The major feature of the Feast of Tabernacles was the booths (shelters) which the people prepared (Lev. 23:42, Neh. 8:14). But on each of its 7 days there was also an important water ritual. That ceremony was not prescribed in the OT, but had become a tradition in the centuries just before Jesus' tie. Each day of the feast the high priest drew water from the Pool of Siloam and carried in a procession back to the temple. At the Water Gate (on the south side of the inner court of the temple), 3 blasts were sounded on a shofar (a trumpet made out of a rams' horn) to mark the joy of the occasion. Is. 12:3 was also recited. At the temple the priests marched around the altar while the temple choir sang the Hallel (Ps. 113-118). The water was then poured out as an offering to God.

On the 7th day, the priests marched around the altar 7 times before pouring out the water. If it was the 8th day (when there was no ceremony), it may not have been as dramatic an announcement, but the people could still make the connection with the water drawing ceremony each day.

The thirsty ones are those who recognize their spiritual thirst. They are to find relief, such individuals must come to Jesus. Drink: appropriate Him by faith.

Those who manifest genuine repentance acknowledge the deep thirst of their personal guilt before holy God, realizing that they can do nothing on their own to avert His judgement that they deserve. Thus they rely on the sacrifice of Jesus (as payment for their sins), affirming Him to be the only Savior (14:6, Acts 4:12), and the Lord of their lives (Rom. 10:9-10). A well of water springing up to eternal life 4:14.

:38 The OT reference is probably to Is. 55:1. God supplied (Ex. 15:23-2). Certainly Is. 12:3 is a possibility.

Jesus actually uses the word belly, not heart, out of his innermost being.

Rivers of living water. In :38, the 'his' could be referring to either Himself or the believer. Also announcing the inauguration of the age of the Spirit, which will begin when He is glorified. Give you the kind of life you have always longed for and never had.

According to 6:35 the believer is exactly the one who will in no way ever get thirsty. Jesus was the fulfillment of all the Feast of Tabernacles remembered and anticipated. He was the One who provided the living water that gives eternal life to man. As you lean on His grace and enjoy His love and His acceptance you will find that He will change you. You will begin to think of somebody other than yourself. Recall what He said to Nicodemus in 3:5. Jesus was saying that He was the water and the Spirit that linked together in the OT. Speaking to the woman in Samaria, Jesus said (4:14). A river of the water of life. Rev. 22:1. Life in a bounteous manner communicates itself to others.

Whether we take this picture as referring to Christ or to those who accept Him, it means that from Jesus there flows the strength and power and cleansing which He alone can give us life in the real sense of the term. Is. 44:3.

:38 The Lord's words reflect such passages as Prov. 11:25, Ezek. 47:1-9, Zech. 13:1.

Believers allow the spiritual life within them to spill over and impact those around them.

:39 Looking back, he understood what Jesus had meant that day. The living water which He offers is the Holy Spirit (4:10), whose presence in a person means eternal life. The Spirit, in which He would indwell God's people, empowering and energizing them, would not begin until the day of Pentecost (see 14:26, 15:26, 17:7). People never really enjoyed His full power until after Pentecost. It took the life and death of Jesus to open the floodgates for the Spirit to become real and powerful to all people.

As yet, the Spirit was not present in His indwelling ministry (14:26, Acts 2).

This is the first used of glorified occurring 23 times (8:54, 12:28, 13:32, 1:12, 15:8, 16:14, 17:1,4,5,20; 23:19).

Probably refers to Jesus' crucifixion, resurrection and exaltation. The fullness of the Spirit's work depends on Jesus' prior work of salvation. The glorification of Jesus would result in an outpouring of the Spirit.

:39 At His baptism, Jesus was anointed by the Spirit, the Spirit 'descended and remained on Him (1:33). He was the one who would baptize with the Holy Spirit.

When Jesus took upon Himself fully and finally the sin of the world: only when that action was complete could Jesus return to His disciples and communicate to them the gift of the Spirit (20:19-23).

The Spirit had not been given, because Jesus was not yet glorified. A radically new presence of the Spirit is inaugurated by the completed work of Jesus on the cross.

:39 The Spirit, through whom eternal life is imparted (3:5-8, 6:63; Rom. 8:9, 1 Cor. 6:11, 1 Pet. 1:1-2). The Spirit also empowers them.

There was to come for believers a giving of the Spirit by which unique power would be provided for ministry and evangelism.

The words of Jesus in 14:17 are helpful. No one in any era of redemptive

history could be saved or sanctified, empowered for service and witness, or guided in understanding Scripture and praying in the will of God apart from the Spirit's presence. Gen. 6:3. Ps. 51:11, 139:7-12, 143:10, Ezek. 36:27.

Still, after Pentecost the Spirit was given to believers in a new fullness that became normative for all believers since.

Not yet glorified (12:16, 17:4-5) refers to His ascension to heavenly glory (Acts 1:9-11), at which point the Father sent the Holy Spirit

Since the close of the transitional period in the book of Acts, all Christians receive the Holy Spirit at the moment of salvation.

:40-52 There is the discussion among the people and there is the discussion among the authorities. The prophet promised in Dt. 18:15 or by reference to the promised Messiah. The latter is ruled out by the fact that Jesus is a Galilean. "Who is He?" can be answered by reference to His place of birth.

Read :40-44. :40-42 Some of the people therefore, when they heard these words, were saying, "This certainly is the Prophet." :41 Others were saying, "This is the Christ (the Messiah)." Still others were saying, "Surely the Christ is not going to come from Galilee, is He? :42 Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?"

:40 The crowd of :20. There is the verdict that He was a prophet.

:40 The Prophet of whom Moses wrote (Dt. 18:15-18). As the very least, these individuals viewed Jesus as a great prophet.

:41 the debate centers on whether He was the Christ, as both groups understood the implications of what He was saying. Who is Jesus? In John's gospel, Jesus never allows people to box Him in.

:41 These individuals were part of the believing remnant of Israel.

:41b The question expects a negative answer; the idea that the Messiah could come from the boondocks of Galilee seemed ludicrous to the sophisticated Judeans :52, 1:46.

:42 The objection was the same as in 6:42 and 7:27. They knew the Messiah must come from David's family (2 Sam. 7:12-16, Ps. 89:3-4, Is. 9:7, 55:3), and be from Bethlehem (Mic. 5:2). Jesus was of the seed of David and out of the town of Bethlehem. Acts 2:30, Rom. 1:3, 2 Tim. 2:8, Rev. 5:5.

:42 Both of those points were valid. The descendants of David (2 Sam. 7:12, Ps. 89:3-4, 132:10-11, Is. 11:1,10, Jer. 23:5, 33:15, Mt. 22:42) and that the Messiah would come from Bethlehem (Mic. 5:2, Mt. 2:3-6).

Jesus met both of those qualifications. He was a descendant of David (Mt. 1:1, Lk. 1:32; 3:23,31; Mt. 1:20, Lk. 1:27, 2:4) and had been born in Bethlehem (Mt. 2:1; Lk. 2:4-7,11,15).

:43-44 So a division occurred in the crowd because of Him. :44 Some of them wanted to seize Him, but no one laid hands on Him.

:43 3 occasions of division regarding Christ; here concerning His Person; in 9:16 concerning His power; in 10:19 concerning His passion. All resulted in division.

:43 He divides believers from unbelievers (3:18,36, 1 Jn. 5:10); those who walk in the light from those who walk in darkness (8:12, 12:35,40; Eph. 5:8;

1 Th. 5:5; 1 Pet. 2:9, 1 Jn. 2:9). Everyone is either for Him or against Him; there is no middle ground (Mt. 12:30).

:44 The officers had already been sent to arrest Jesus.

:44 The time was not right in God's plan.

Read :45-53a.

:45-46 The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" :46 The officers answered, "Never has a man spoken the way this man speaks."

:45 Since the high priest belonged to the Sadducean party, the coalition of the Pharisees and Sadducees was significant. These two groups were strongly opposed to each other in doctrine (Acts 23:7). The Sanhedrin never met on the Sabbath, but they met that day!

What arrested the attention of the council was that the officers returned empty-handed.

:45 The officers of the temple police were confused by Him.

:46 We became so wrapped up in what He was saying we forgot what we set out to do! They had been deeply impressed by the words of Jesus. He had a most dynamic personality (:46)! Since they were religiously trained, Jesus' words struck at their very hearts. To listen to Jesus is an unparalleled experience for anyone. May we never take His words for granted.

:46 They expressed bewilderment and amazement. They were religiously trained Levites and Jesus' words left them stunned. They did not know what to do with Him.

:47-49 The Pharisees then answered them, "You have not also been led astray, have you? :48 No one of the rulers or Pharisees has believed in Him, has he? :49 But this crowd which does not know the Law is accursed."

:47 There is tension in their own ranks. A sinister purpose of lead astray.

:47 Their alleged lack of spiritual discernment. It accused them of naively being duped by a religious charlatan.

:48 They assert proudly that none of their own number has been so misguided. Perhaps they were unaware of the encounter between Jesus and Nicodemus.

Jesus had no training in the rabbinic schools.

The 'experts(!)'; don't ever fall for this line.

It pleased God through the folly of what we preach to save those who believe.

:48 If Jesus were really the Messiah, the religious experts would have been the first to recognize Him.

:49 The crowd, the people of the land. The reaction of the chief priests and Pharisees was contempt. The Pharisees had a phrase by which they described the ordinary people who did not observe the thousands of regulations of the ceremonial law. They called them the People of the Land. Out of Galilee came Jesus, and out of Galilee came some of the people who regarded Him as being at least the prophet of Dt. 18:15-18.

They were considered accursed because they did not belong to the elite group nor follow their beliefs regarding the law.

They assumed nobody could be right except themselves. The unlettered crowd, the people of the soil. The average Jew paid little attention to the minutiae that mattered so much to the Pharisees.

:49 The Law was a reference both to the OT and especially the rabbinic traditions.

Only those who were gullible, uneducated, and simple-minded could be deceived by Jesus' claims.

:50-51 Nicodemus (he who came to Him before, being one of them) said to them, :51 “Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?”

:50 The reaction of Nicodemus was to defend Jesus. Nicodemus, a member of the Jewish ruling council (3:1) spoke up.

:50 He was probably not a disciple of Jesus at this point (though he would later become one (19:39), but his mind was open to the Lord's claims.

:51 In their eyes Jesus was a deceiver (7:47), worthy of arrest (7:32) and even of death (5:18).

Hebrew law establishes guilt only after a hearing and trial of the accused.

The law laid it down that all must receive justice (Ex. 23:1, t. 1:16). There is no explicit OT text for this viewpoint; it was regarded as tradition (Acts 25:16).

:51 Even the despised Romans did not condemn people without a hearing (Accts 25:16).

:52 They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.”

:52 It was like city folk making fun of the country folk.

The prophet predicted by Moses, and that is probably what they meant.

They forgot about Jonah (2 Kings 14:25, Jon. 1:1) and perhaps also about Hosea and Nahum (the village of Nahum, the prophet) and about the fact that Scripture simply does not reveal the place of origin of every prophet. Amos the herdsman was from Tekoa, which was in Galilee. Also Elijah and Jonah were from Galilee. Jonah came from Galilee.

The Pharisees overlooked the right of God to raise up prophets from wherever He chooses.

:52 The authorities have retreated into the security of their religion. This security of theirs precludes all possibility of receiving the revelation. Even when one of their own members protests that they are violating the law by their refusal to give the accused a hearing, he is silenced. The guardians of the law are incapable of receiving the new and strange word of revelation. They illustrate again the fact that “religion is unbelief”.

:52 The most demeaning insult they could make.

Jonah (who was from a city near Nazareth in the tribal region of Zebulun, 2 Kings 14:25; Josh. 19:10 was from Galilee.

:53a [Everyone went to his home.]

:53a Jesus was not present at the meeting of the Sanhedrin mentioned 7:45-52).

CONCL Our life and witness will cause division. We will be an aroma from life to life and death to death (2 Cor. 2:16).

If we really understood what Jesus is talking about in Jn. 7, we would hear the sound of the shofar and shout with all of Jerusalem: Give thanks to the Lord!!