

John 7b

25 (see verses 19-20) Amazing how man can make bold face lies. The people knew the religious leaders wanted to kill Jesus. Jesus knew it, but they told Him He was crazy for saying it. 2Timothy 3:12; Acts 7:52

26 They aren't stopping Him. Do they believe He is the Messiah? No, they just fear the opinions of men. Psalms 40:9-10 There were exceptions – John 12:42

27 They thought He was from Nazareth, but He was born in Bethlehem as the prophets predicted. He came down from heaven. They didn't realize that either. 6:42; 7:41-42

28-29 Jesus clarified the facts for them. He came from the Father in heaven. 8:14,54-55; 16:2-3 You don't know Him! Yeow!

30 Divine intervention like the time when they tried to throw Him off the hill in Nazareth. He was bulletproof until that third Passover of His ministry. He was bold and yet prudent. 8:37,59 Luke 19:47-48

31 (2:23) Miracles convinced many that He was the Christ. 3:2

32 11:47-48 The Jewish are concerned about maintaining their position and power.

33 12:36-37 Not all of Jesus short ministry was public. Most estimates of Jesus' ministry put it at 3 to 3 and a half years. Not much time for a man to reveal the nature of God and the ultimate example for men.

34 13:33-36 We will all go in our time.

35-36 To some extent He did do that during one year of His ministry going to Tyre, Sidon, Caesarea Philippi, and Decapolis the second time. Were they thinking of Isaiah 49:6?

37-38 Isaiah 55:1 The feast was a reminder of the historical experience of living in makeshift shelters as they wonder through the wilderness, but it "was supremely a harvest-thanksgiving festival. It is sometimes called the Festival of the Ingathering ([Exo 23:16](#); [Exo 34:22](#)); and it was the most popular festival of all. For that reason it was sometimes called simply The Feast ([1Ki 8:2](#)), and sometimes The Festival of the Lord ([Lev 23:39](#))."

— Barclay's Daily Study Bible

Each day of the festival the people came with their palms and their willows to the Temple; with them they formed a kind of screen or roof and marched round the great altar. At the same time a priest took a golden pitcher which held three logs--that is, about two pints--and went down to the Pool of Siloam and filled it with water. It was carried back through the Water Gate while the people recited [Isa 12:3](#): "With joy you will draw water from the wells of salvation." The water was carried up to the Temple altar and poured out as an offering to God. While this was being done The Hallel--that is, [Ps 113-118](#) --was sung to the accompaniment of flutes by the Levite choir. When they came to the words, "O give thanks

to the Lord" (Ps 118:1), and again to the words, "O work now then salvation" (Ps 118:25), and finally to the closing words, "O give thanks to the Lord" (Ps 118:29), the worshippers shouted and waved their palms towards the altar. The whole dramatic ceremony was a vivid thanksgiving for God's good gift of water and an acted prayer for rain, and a memory of the water which sprang from the rock when they traveled through the wilderness. On the last day the ceremony was doubly impressive for they marched seven times round the altar in memory of the sevenfold circuit round the walls of Jericho, whereby the walls fell down and the city was taken.

Against this background and perhaps at that very moment, Jesus' voice rang out: "If any one thirst, let him come to me and drink." It is as if Jesus said: "You are thanking and glorifying God for the water which quenches the thirst of your bodies. Come to me if you want water which will quench the thirst of your soul." He was using that dramatic moment to turn men's thoughts to the thirst for God and the eternal things. —Barclay's Daily Study Bible (NT)

Jesus expression is similar to what He said to the woman in 4:14. See Isaiah 58:11 The Scripture Jesus is quoting must be a lost text. It is not in our Bible today. Jesus will be the rock in the desert of life that refreshes us with life giving water. Our whole nature will be refreshed and renewed by His presence.

39 KJV and RSV tone down the problematic fact that the Greek says, "As yet there was no Spirit" A great resource can exist without being tapped into. There are vast pools of oil yet untouched. The Spirit has always been here, but until Pentecost no one was able to tap in and experience it from within. Jesus had to die for the sins of man to make the Spirit available to all.

40 –44 After this great revelation the people ended up in a religious argument about interpretation. Is Jesus the prophet of Deuteronomy 18:15 or is He the Messiah? Isn't the Messiah supposed to come from Bethlehem? Round and round they went without hearing the wonderful word He had just spoken.

45 –49 The guards who were supposed to arrest Him were mesmerized by His words and would not follow orders. The Jewish leaders claim that the people are not educated enough to understand what is happening. The same claim is made today.

50-53 Nicodemus (see John 3) wanted Jesus to be able to defend Himself before the leaders. Exodus 23:1 The argument was cut short by saying that since He was from Galilee He could not be a prophet. (two early manuscripts say "the" prophet) Notice the barb – are you from Galilee too? Their cutting remarks silenced him, but he will speak up again and take a stand in the end. Everyone ends up going their own way.