

Date: November 11th, 2025

John Section: John 7:1-52

Key Text: John 7:37-38

Main Idea: Jesus reveals Himself as the source of living water, the true fulfillment of God's promises, but people respond with confusion, division, and unbelief.

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "A dog barks when his master is attacked. I would be a coward if I saw that God's truth is attacked and yet would remain silent." - John Calvin



John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).
- **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
- **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved

Recap:

John 7:1-31 Jesus at the Feast of Booths - Noble

- In this next chunk of scripture, we see that Jesus goes to Galilee. He didn't want to go to Judea, because he knew that the Jews were seeking to kill him. And again, when we see that the Jews are seeking to kill him, it is not talking about all the Jews but more specifically the religious leaders who are plotting to kill him.
- We then see this very odd interaction with Jesus and his brothers. We see that they notice Jesus isn't going to go to Judea, and so they start to try to poke Him a little bit. And we need to read all this through the lens of knowing that they did not yet believe in Him.
 - They are almost making fun of Him because they think that if He were actually legit, then He would be able to go and make His ministry known to the public.
 - They are probably thinking about how He has said that He has come to be the Savior of the world. They know His mission, and they know His claims. So, they think that He should be sharing it with others if He really is who He says He is.
 - This really reflects the brothers' unbelief because they wanted Him to be so public. Jesus often focused His ministry on being the Lord's servant who brings justice and hope silently and gently.
- **What do we think that Jesus is referring to in verse 7 when He says that the world cannot hate you?**
- Jesus goes up to the feast → Muttering among the people
 - After this, we see that Jesus goes up to the feast after the others. He does not go publicly but privately. And the Jews (religious leaders) are looking for Him again, because Jesus has become a pretty big public figure.
 - The people seem to have some mixed reactions as to who Jesus is and how they feel about His message. That is why some said, "He was a good man," and others said, "He is leading the people astray."
 - Yet because they feared the Jews (Jewish officials who opposed Jesus), no one wanted to speak openly of Him. We can see the dilemma that the people were in. They could say that they thought His teachings were good, and they thought He was the messiah. And in doing so, they would be going against the religious leaders, because Jesus was clearly teaching things that were contrary to the religious leaders of that time.
- By the time we reach John 7, Jesus has already:
 - Cleansed the temple (attacked corruption in worship)
 - Corrected a Pharisee's theology (new birth, John 3)
 - Claimed equality with God (Sabbath healing)
 - Exposed the leaders' failure to believe Moses (Scripture hypocrisy)

- Declared Himself as the Bread of Life (challenging dependence on ritual)
 - Or their other option is to say that He is a heretic, and they risk being wrong, and maybe the religious leader will shun them because they haven't accepted Him. Although there is growing hostility to the message of Jesus, the religious leaders haven't really taken a clear stance on who they think Jesus is.
 - Jesus goes on to do something that we might think is odd: He goes and starts teaching in the temple. And the people are marveling that He is able to teach even though He doesn't have a formal education.
 - Jesus then will make a defense and give them an explanation for how He is able to teach like this and why He has the authority to do so.
 - He goes on to claim that His teaching is not His own but that it comes from the one who has sent Him. And we can imagine the religious leaders getting hives from Him saying this. He is claiming that he has come down from heaven to do the will of the Father.
 - **In verse 18, Jesus establishes the fact that if He had come on His own authority, then He would be seeking His own glory. What evidence from Jesus' ministry has there been that He has not come to seek His own glory?**
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- Then in verse 19, He appeals to Moses, one of whom they held in very high esteem and practically worshiped him. Jesus is showing them that if they looked at the law of Moses, they would see that no one was able to follow it perfectly.
 - It was supposed to show them their need for a messiah and expose just how far off they were from following the law. He is showing the inconsistency between their outward religiosity and their inward depravity. And in doing so, He is shifting their focus onto the need for true righteousness.
 - Of course, as we can expect, the crowd answers with "YOU HAVE A DEMON! Who is seeking to kill you?" I think it is very interesting that they don't even respond to what He said about Moses, they just switch the subject and address that He says they want to kill Him.
 - We can look back at John 5:18 and see that this was the only other sign that Jesus had done in their region, and it had not sat well with them.
 - He had healed the lame man on the sabbath and made the claim that He was equal to God Himself, which would make Him God. And the text clearly says that this is why they were seeking to kill Him.
 - Jesus will then refer back to the one work that he has done (John 5), which would remind them of their anger that they had because of what He has done.

- **Why do we think Jesus will talk to them about circumcision (snip snip) in this passage to try to get them to see the difference between performing that act and healing someone on the sabbath?**

- In this next section, we see that some of the people start to ask, “Is this not the man they were seeking to kill?” -Ope, they just tried to say that no one was trying to kill him, and yet other people know about it.
- The people begin to question why He is speaking out in public because he is being plotted against to be killed. And so they conclude that maybe they know he is the Christ, and that is why they do not arrest Him.
 - Truthfully, however, the crowd of people did not know where Jesus was from. Jesus could say that they knew, but He meant that they knew of His origins only in a limited sense. They did not know the whole story, namely, that Jesus came from God, for they did not know God. And this accusation incensed them even more (7:28–31).
- Then we see our story start to transition into a time where they are seeking to arrest Him even more, but they are unable to do so because it was not yet His time. This shows us that the plan and ways of God will prevail despite human intentions and plans.
- In verse 31, the people had a correct attitude. We see that many of the people believed in Him, and they believed because of all the signs that He was doing. These were the people who were looking for the Messiah and had not gotten hung up on the rules and regulations of the law, and were missing who it was ultimately pointing to.

Thoughts for reflection:

1. **When we look at how Jesus talks about how His ministry is to bring glory to the Father, let us reflect on ourselves and analyze if the focus of our lives is to bring glory to the Father as well.**
2. **Remember that we should never miss the one who fulfils the law perfectly, and just how in need of Him we are.**

John 7:32-52 Officer Sent to Arrest Jesus - Ben

- So far in John 7, we have seen a lot of confusion about Jesus. People are asking who He is, where He came from, what authority He has to teach, etc. Some in the crowd believe in Him, while others in the crowd do not. The religious leaders are beginning to feel threatened. This next section picks up right as this tension turns to action, as the leaders start sending officers to arrest Him.
 - The authorities have been wanting to arrest Jesus for a while now. And not only that, but they also want to eliminate Him as a threat forever by killing Him.
 - Jesus is threatening their:
 - Authority

- Social influence & reputation
 - Teaching
 - Way of life
 - Keep in mind that due to many people in the crowd reacting positively to Jesus' message, the authorities are going to have to go about their business rather discreetly, or else they will face backlash from the crowd. The religious authorities can't afford to have this crowd respond negatively to their actions.
 - While teaching, Jesus shifts gears and begins speaking about his departure.
 - John 7:33-34
 - **33** Jesus then said, "I will be with you a little longer, and then I am going to Him who sent me. **34** You will seek me and you will not find me. Where I am, you cannot come."
 - The crowd's confusion in verses 35 and 36 displays their spiritual blindness. To continue a theme we have seen throughout the Gospel of John, these people can only grasp the physical and literal and are unable to comprehend the spiritual.
 - Jesus knows that His hour has not yet come. The authority of man cannot override the will and plan of the Father. Jesus is on the Father's timetable, not theirs.
 - **Why does Jesus sometimes conceal the truth about Himself paradoxically or mysteriously rather than explaining it plainly?**
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- As we approach the final day of the Feast of Booths, it is important to understand its context to grasp why Jesus shifts to the idea of living water.
 - The Feast of Booths was a time when the people remembered how God provided for them in the wilderness. During the Feast of Booths, there were many traditions that took place to celebrate or remember certain past events. One of the most notable ones was the water pouring ceremony.
 - The water pouring ceremony:
 - Each morning during the Feast of Booths, a priest would draw water and pour it on the altar as a prayer for rain and a symbol of God's provision. This prayer for rain was primarily due to the dry climate, and this festival took place at the end of the agricultural year in Israel (around September-October).
 - On the last day of this ceremony, the water pouring was celebrated with great celebration and even greater emphasis.
 - In verses 37-38, Jesus stands and cries out, "If anyone thirsts, let him come to Me and drink."
 - This is a shocking statement, not only because He is claiming to be the one true source of living water and the fulfillment of what the feast is pointing to, but because of the

context of the situation. There are thousands of people in attendance for the greatest day of this week-long celebration, and Jesus is redirecting the crowd's focus to Himself.

- We have seen this idea of living water before in our study of John 4:
 - John 4:13-14
 - **13** Jesus said to her, “Everyone who drinks of this water will be thirsty again, **14** but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”
 - John 7:37-39
 - **37** On the last day of the feast, the great day, Jesus stood up and cried out, “If anyone thirsts, let him come to Me and drink. **38** Whoever believes in Me, as the Scripture has said, ‘Out of his heart will flow rivers of living water’” **39** Now this He said about the Spirit, whom those who believed in Him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.
- **What is the difference in focus being made between these two ideas of living water? How does the meaning of living water shift between these moments?**
- After Jesus makes this powerful declaration that offers living water and reveals Himself as the true source of life, the crowd responds in many differing ways.
 - In this crowd:
 - Some are convinced He is the Prophet
 - Some are convinced He is the Messiah
 - Some are skeptical because of where He is from
 - The religious leaders and officers are becoming even more hostile
 - Everyone is trying so hard to make sense of Jesus, but each through their own expectations, assumptions, and biases.
 - The crazy part is that even with some people in this audience wanting to arrest Him and remove Him from the area to reduce His impact as a threat, nobody laid a hand on Him. And when the officers returned to the chief priests and Pharisees empty-handed, the leaders were flabbergasted.
 - Their explanation:
 - The officers simply told the truth, that nobody had ever spoken like Jesus did.
 - This is a snapshot into how Jesus divides people, not because He is trying to create conflict, but because the truth about who He is forces people to make a decision. They are facing a man

claiming to be one with the Father, the eternal fulfillment of man, and the substance of the shadow that the Old Testament pointed to. This crowd is wrestling with that.

- What does this passage mean for the believer today?
 - We are called to trust in Him and place our faith in Him alone. A consequence of believing in Jesus is having the Spirit placed in our hearts. The Spirit within us refreshes, renews, and empowers us to live differently.
 - The invitation of this passage isn't just to believe once, but to keep coming to Jesus daily. And also to be filled with His Spirit and to let that living water flow through every part of our lives.
- **We have seen in this chapter and throughout all of the Gospel of John that the audience is always conflicted in their understanding of Jesus. Why do you think Jesus' words both attract and repel people?**

Other Helpful Resources:

- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 7 Sermons (Find on YouTube)

Other Reminders:

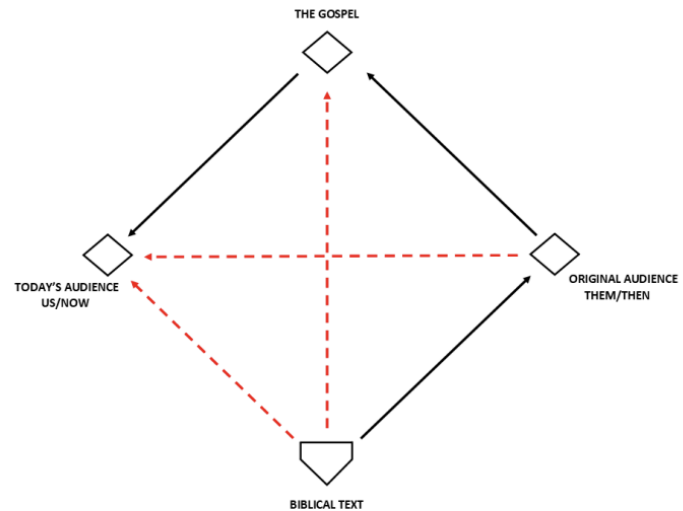
- Get involved with a church - **Specifically WBC!**
 - **Connor is teaching: 9 AM Class on the Book of Romans at WBC prior to service.**
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
- Join the 3:30 GroupMe chat to stay up to date on everything 3:30 Ministry.
- Also check us out on Instagram: @three.thirty.ministries and @three.thirty.mens.ministry
- Leaf raking event at Phantom Ranch on November 22nd!

ANOTHER WAY TO GO ABOUT THIS IDEA: THINK BASEBALL

- When preparing and studying scripture, our focus is to always stay true to the scripture.
- In order to best do this, we use a method called the Simeon Trust method, which simply lays out a process to faithfully discern the Bible.

- FIRST:

- Understanding who the text was written to. (The Audience)
- Understanding why the text was written. (The Purpose)
- Understanding the structure, genre, context, emphasis, and melodic line of the text.
- In a nutshell, the first step focuses on understanding what the text meant to its original audience.



- SECOND:

- Once we have done this, we must filter it through the Gospel.
- This means understanding when and why this text was written in reference to the cross.
→ Is it pointing to the coming of Christ (OT), is it pointing to Christ and what Christ has already done (NT), is the text speaking of law, is it speaking of the Gospel, etc?

- THIRD:

- Once we've understood the text's original meaning/audience and have filtered it through the Gospel lens, we are able to determine what it means to us now. Without this process, the proper application of the Bible is essentially impossible.

- COMING HOME: Once we understand the appropriate application of the text, our legwork essentially stops, and we become fully reliant on the Holy Spirit to work in us.
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The Gospel: **We Can't**, **God Can**, **Jesus Did!**

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.
(Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.
(Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)