# Week 15

# ***Christ and the Spirit***

##### John 7:14-52

## Day One

 Jesus, as a righteous Jewish man, is participating in the great Fall festival of Booths *or* Tabernacles called also *Sukkoth.* While there, He begins to teach! Wouldn’t you love to have been in on those sessions?

*Father,*

*I want to know the truth as Jesus taught it. Your Holy Spirit can take Your Word and teach it to me. Please make me willing to listen to what Jesus has to say.*

*Amen*

1. Why were the Jews amazed at Jesus’ teaching *(7:14-15)?*
2. What was Jesus’ answer to their question *(7:15-16)?*

1. What contrast does Jesus make between those who speak on their own and those who speak for another *(7:18)?*

*What do you think it would be like to sit and listen to Jesus? Would that be different from reading what He said?*

## Day Two

Jesus was speaking to a crowd of people containing some who had decided that He needed to die for violating their Sabbath rules. To these people He says, *“Do not judge by appearances, but judge with right judgment.”*

*Father,*

*There are so many decisions that I have to make. It is my natural instinct to judge people and circumstances by outward appearances rather than to look carefully in order to determine what happened or what needs to happen. As I study your Word this week, train my heart and mind in Your wisdom.*

*Amen*

1. Over what assertion did the crowd say Jesus was demon possessed *(7:19-20)?*
2. Why were they wrong to condemn Him for healing on the Sabbath *(7:21-24)?*
3. Were people seeking to kill Jesus *(7:25)?*
4. What was their debate about Jesus *(7:26-31)?*
5. Where did they think Jesus was going *(7:32-36)?*

*What different opinions about Jesus have you held in your life? How has your response to God been changed by each of these?*

## Day Three

Imagery can be very powerful. In Isaiah 12:3 there is a parallel of water to the Holy Spirit. This is picked up again in Zechariah 14:8 where a river of living waters will flow out to all the nations.

*Father,*

*Your Word is a vehicle through which the living water flows. Guide me through the Holy Spirit You have given into a greater understand and application of the Truth to my life and witness.*

*Amen*

1. What did Jesus mean by His saying on the last day of the feast *(7:37-39)?*
2. When was this gift to be given and why *(7:39)?*

*If you are believing on Jesus, how does the river of living water flow out of your heart?*

## Day Four

The exclamation of Jesus *(7:37-38)* caused a great stir among the crowd of people gathered there. Today we will look at how people divided up over His person … and why.

*Father,*

*I know Your Son is the issue. How I decide about Him will make all the difference in how I live my life now and in eternity. Help me today to see not only what these people said about Jesus, but also why they said what they did.*

*Amen*

1. What difference of opinion did people have about Jesus after hearing this *(7:40-43)?*
2. Who are the some that wanted to arrest Him *(7:32, 44)?*

*Why is the Bible such a hard book to understand?*

## Day Five

One of the most astounded groups to hear Jesus on that day were the very officers sent to arrest Him and bring Him back to the Jews for trial. They couldn’t get over what He said and how He said it.

*Father,*

*No man ever spoke like Jesus. He is absolutely unique because He is both God and man. Change my understanding of Him so that I might see and believe that He is the One!*

*Amen*

1. How did the temple guards explain not arresting Jesus to the chief priests and Pharisees *(7:45-46)?*
2. What was their reaction to these men and to Nicodemus’ question *(7:47-52)?*

*Some people have a hardened reaction to Jesus in spite of hearing the Word and even seeing God's hand at work. What do you think makes them so reactionary?*

## Bonus Material

**v. 16 "My teaching is not my own."** Jesus’ teaching did in fact come from another source----not from training in a rabbinical school, but from God Himself.

**v. 17 "If anyone chooses to do God’s will, he will find out whether my teaching comes from God or whether I speak on my own . . . "** The basic qualification for evaluating Jesus’ teaching is a spiritual one. Only those who are willing to do what God requires can know whether the words of Jesus are true. This willingness, however, does not spring unaided from the human heart; it comes only through God’s grace. This is because what God requires of us first and foremost is faith in Christ (Jn. 6:29), and such faith is only possible by the enabling work of God (Jn. 6:65). Therefore, the truth of Jesus’ teaching can only be known by those who have believed in him (see 1 Cor. 1:18; 2:14).

**v. 19 "Why are you trying to kill me? . . "** The attempts by the Jewish authorities to kill Jesus violated the commandment against murder (Ex. 20:13). This reveals their rebellion against God, and explains their inability to correctly evaluate Jesus’ teaching (vs. 17).

**vv. 21-24** Jesus argues that if the standards being used to condemn him were applied to his opponents, they would be guilty of law-breaking themselves. Their judgment of him is invalid: it is based on a superficial interpretation of the law which considers only external behavior rather than the heart (see Mt. 22:35-40).

**vv. 22-23 "you circumcise a child on the Sabbath ..."** The Jews’ own practices showed that they recognized exceptions to the law of the Sabbath: for example, the law of circumcision took precedence over the law against working on the Sabbath. So their condemnation of healing, which was based on an absolute prohibition against working on the Sabbath, was inconsistent. Jesus’ argument is that healing should also be regarded as an exception to the law of the Sabbath, because circumcision and healing both represent God’s work of purification through the removal of sin (see Col. 2:11).

**v. 25** Although many in the crowd did not know of the plot to kill Jesus (v. 20), the residents of the capital city did (see 5:16-18; 7:1).

**v. 27 "when the Christ comes, no one will know where he is from . . . "** The people mistakenly expected the Messiah to be someone unknown to the public until his sudden appearance as a political-military deliverer; therefore, they concluded that Jesus could not be the Messiah.

**vv. 28-29 "you know me, and you know where I am from . . . "** It appears that Jesus is speaking with some irony. On a human level, they do know who he is----a carpenter and traveling teacher, the son of Mary and Joseph, a native of Nazareth. But their knowledge of Jesus’ human background has blinded them to his divine origin, the fact that he came down from heaven and was sent by God (Jn. 1:14; 5:36-38; 6:33-51; 7:16; 8:14, 42; 16:28). "You do not know him . . . " The Jews prided themselves on knowing the one true God, in contrast to the pagan cultures which worshiped false gods. The fact that God had given them His law convinced them of their special relationship with Him (Rom. 2:17-20). But their rejection of Jesus demonstrated that they did not know God and did not believe the law; if they had, they would have recognized Jesus as God incarnate, the one anticipated by the law (Jn. 1:10-11, 45; 5:23, 37-47; 8:19, 42). vv. 30-31 no one laid a hand on him, because his time had not yet come . . . The death of Christ was part of God’s plan from the beginning, and its timing was under his sovereign control (Jn. 10:17-18; 12:23-33; Eph. 1:3-12; 1 Pet. 1:18-20; Rev. 13:8). still, many in the crowd put their faith in him . . . The truth about Christ divides those who hear it into two groups: those who accept it and those who reject it (see Jn. 1:11-12; 3:18-21; 2 Cor. 2:15-16).

**vv. 33-34** The arrest and execution of Jesus by the Jewish leaders was no evidence of their power over him; they had no authority except that which God had given them (19:10-11). Their inability to follow Jesus into heaven reveals their powerlessness and their sin (8:21).

**vv. 37-39** It is significant that Jesus’ statements about the giving of the Spirit occur during the Feast of Tabernacles. By tradition, on every morning of the feast the priests filled a pitcher of water from the pool of Siloam and carried it to the temple. There it was poured out as an offering to God, along with the daily offering of wine. This commemorated God’s provision of water during Israel’s forty years in the desert (Ex. 17:6), and also anticipated the outpouring of the Spirit in the last days (Joel 2:28-29). But since Christ was the one who provided water in the desert (1 Cor. 10:1-4), and since he is also the one who gives the Spirit (Jn. 1:33; 4:10-14; 14:16-17; 20:22), he was the fulfillment of everything that the water-pouring ceremony stood for.

**v. 39 Up to that time the Spirit had not been given ...** The Spirit did not come to indwell believers until after Christ’s ascension into heaven (Jn. 14:16-17; Acts 1:8; 2:1-4; 2:16-17; Rom. 8:9).

**vv. 40-44** Some believe Jesus to be the prophet-like-Moses promised in Dt. 18:15-18, perhaps because his claim to provide living water reminded them of Moses giving water to the Israelites (Ex. 17:6; Num. 20:11). Some believe him to be the "Christ," or Messiah; but others reject this because the Messiah must be descended from David (2 Sa. 7:12) and come from Bethlehem (Mi. 5:2), and they do not realize that Jesus meets both of these criteria (Rom. 1:3; Mt. 2:1).

**vv. 45-52** The great learning of the Jewish leaders, instead of giving understanding, has produced in them pride and arrogance, which has blinded them to the truth; they don’t even believe their own Scriptures (5:45-46). Thus, those who are most learned in the Old Testament are unable to see in Jesus its fulfillment, while some among those whom they despise as "this mob that knows nothing of the law" have come to faith in Christ. This illustrates Paul’s statement that God often chooses the foolish, rather than the wise, for his kingdom (1 Cor. 1:18-29).