



Walking With the Savior

Through An Eyewitness Account of John

John, one of the sons of Zebedee, stood as an eyewitness to the life and ministry of Jesus Christ. He began his journey as a fisherman, leaving behind his nets and the future he had planned for himself to follow a teacher, a prophet, and a miracle worker. At the outset, John did not fully understand who Jesus was or what lay ahead. In faith, he aligned himself with Jesus, drawn by His words and deeds.

As John walked alongside Jesus, witnessing His teachings and miracles, he gradually realized that Jesus was far more than a prophet or a remarkable teacher. John came to understand that Jesus was God in the flesh. This revelation was not just a turning point for John personally, but a moment of eternal significance. By choosing to follow Jesus, John's future was forever changed, and his decision would go on to impact the world—not only in his own time but throughout every generation to come. **Let's embark on an inspiring journey with John as we walk alongside Jesus.**

Background Matters

7:25–26. Some of the local people were amazed at His bold public teaching. They knew of a plot **to kill** Him. Yet the leaders were **not** doing what **they** said they would do. Why? Had **the authorities** changed their minds? People were confused over the lack of leadership in the nation. They felt that if He was a deceiver, He should be locked up, or if He was the Messiah, they should accept Him.

7:27. The crowds assumed that Jesus (**this Man**) was only a Galilean carpenter from the city of Nazareth. They also believed that the Messiah (**the Christ**) would be unknown until His public appearing. A reader of the Gospels recognizes the irony. Jesus is more than a Galilean; He is the *Logos* who was virgin-born in Bethlehem. Yet He was relatively unknown until His manifestation (the Cross and the Resurrection).

7:28–29. **Cried out** introduced a solemn announcement (cf. 1:15; 7:37; 12:44). He responded to their supposed knowledge of Him (7:27) with irony. He is **from** the Father. God **is true** (“reliable”; cf. v. 18; 8:26) and had **sent** Jesus. Whereas His enemies did **not know** Jesus or God (1:18; cf. Matt. 11:27), Jesus knows the Father **because** of His origin (John 1:1, 14, 18) and divine mission.



7:30. Jesus' rebuke of the Jerusalemites stirred them to attempt **to seize** (*piazō*, "arrest"; cf. vv. 32, 44; 8:20; 10:39) **Him**. **But** the Father had ordered a **time** and place for His manifestation (His death), and until then all things would work in concert toward that goal. They could not lay **a hand on Him because** the Father's hand was over Him.

7:31. The exposure of Jesus and His teaching moved **many in the crowd** to believe on **Him**. They logically thought that His **miraculous signs** marked Him out as unusual. Certainly the Messiah could not do any more miracles **than this Man**. But the crowd's faith in Jesus as Messiah was tentative and was not linked to belief in His atoning death.

7:32. Since many in **the crowd** were turning to Jesus, they would set aside the Pharisees' traditional teachings (cf. Mark 7:1–23). **The Pharisees**, as the guardians of Jewish traditions (see comments on the Pharisees, John 1:24–25), realized something needed to be done about Jesus soon. **The chief priests** were leading priests, not just high priests. **Arrest** is the same Greek word (*piazō*) as "seize" in 7:30, 44; 8:20; 10:39.

7:33. While the plan to arrest Him proceeded, **Jesus** continued to teach. The nation had **only a short time** to decide about Him. This time was determined not by the authorities but by God. When He had completed God's plan for His earthly life, He would return to the Father.

7:34. **You will look for Me** is a prophecy that the Jewish nation will long for her Messiah. She is doing this now, not knowing that Jesus is her Messiah. Later she will weep for Him (Zech. 12:10–13; Rev. 1:7). The time of spiritual opportunity is now. A time will come when it is too late. He went bodily to heaven where unbelievers **cannot come** (cf. John 8:21). So people today do not have the unique opportunity people had when Jesus was speaking to them face to face.

7:35. Once more the words of Jesus were an enigma to **the Jews** (cf. vv. 15, 31, 41–42). **Where** could He possibly **go that** they could not **find Him**? Because they were of the earth, they could think only earthly thoughts (cf. Isa. 55:8). During some of that period the Jewish people lived in Palestine whereas others migrated throughout the Roman Empire and beyond, as far east as Babylonia. They were **scattered among the Greeks**. "Greeks" means not just people of Greece or Greek-speaking peoples but generally non-Jews or heathen (cf. "Greek" and "Jew" in Col. 3:11). The question then was, Will Jesus go **teach the** heathen? Without the Jews realizing it, this question was prophetic of the spread of the gospel after Jesus' Ascension.

7:36. The crowd, after pondering what Jesus meant, simply repeated their questions. They did not understand His words.

c. The last day of the Feast (7:37–52).

7:37. **The Feast** of Tabernacles was celebrated with certain festival rituals. One was a solemn procession each day from the temple to the Gihon Spring. A priest filled a gold pitcher with water while the choir sang Isaiah 12:3. Then they returned to the altar and poured out the water. This ritual reminded them of the water from the rock during the wilderness wanderings (Num. 20:8–11; Ps. 78:15–16). It also spoke prophetically of the coming days of Messiah (cf. Zech. 14:8, 16–19). The Feast's seventh and **last** day was its **greatest** (cf. Lev. 23:36). **Jesus stood**, in contrast with the Rabbis' usual position of being seated while teaching. **Said in a loud voice** (cf. John 1:15; 7:28; 12:44) was a way of introducing a solemn announcement. His offer, Come to Me and **drink**, was an offer of salvation (cf. 4:14; 6:53–56).



7:38. **Streams of living water will flow from within** one who **believes in** Jesus. That is, he will have a continual source of satisfaction, which will provide life continually (cf. 4:14). When Jesus added, **As the Scripture has said**, He did not identify the Old Testament passage(s) He had in mind. But He may have thought of Psalm 78:15–16 and Zechariah 14:8 (cf. Ezek. 47:1–11; Rev. 22:1–2).

7:39. **John explained that the “living water” (v. 38) was the coming gift of the Holy Spirit.** The Spirit within a believer satisfies his need of God, and provides him with regeneration, guidance, and empowerment. In the earliest Greek manuscripts, the words, **Up to that time the Spirit had not been given**, are simply, “for there was not yet Spirit.” This cannot be taken in an absolute sense since the Spirit had actively worked among people in the Old Testament era. Jesus referred to the special baptizing, sealing, and indwelling work of the Spirit in the Church Age, which would start on the day of Pentecost (Acts 1:5, 8). Jesus said He would “send the Spirit” to His followers (John 15:26; 16:7). “The Spirit had not [yet] been given” to indwell believers permanently (cf. Ps. 51:11). That happened after **Jesus was glorified**, that is after His death, resurrection, and Ascension. “Glorified,” “glory,” and “glorify” are used frequently in John’s Gospel (John 7:39; 11:4; 12:16, 23, 28; 13:31–32; 14:13; 15:8; 16:14; 17:1, 4–5, 10).

7:40–41. The crowd continued to debate Jesus’ identity. **Some** saw Him as **the Prophet** mentioned by Moses (Deut. 18:15, 18). He would speak God’s words to people but not in the awesome display of Mount Sinai from which Moses spoke. Jesus is indeed that predicted Prophet (Acts 3:22), but many rejected Him as such. Some said Jesus **is the Christ**, that is, the Messiah, but **others** rejected that idea because He came **from Galilee** (cf. John 7:52).

7:42. According to Samuel and Isaiah (2 Sam. 7:16; Isa. 11:1) the Messiah was to be born into a Davidic **family**. Micah predicted that He would be born in **Bethlehem ... David’s** hometown (Micah 5:2). Jesus *is* from a Davidic family (Matt. 1:1–17; Luke 3:23–38; Rom. 1:3) and *was* born in Bethlehem (Matt. 2:1–6), but the crowd ignorantly overlooked those facts.

7:43–44. The crowd’s **divided** opinion about **Jesus** enabled Him to continue His ministry without immediate arrest (**seize**, *piazō*, is the same word for “arrest” in v. 32, and is also used in v. 30; 8:20; 10:39).

Many of the people held a favorable opinion of Jesus even though they did not personally commit themselves to Him (cf. 7:12, 31, 40–41). His enemies had to be careful lest a riot would result. So for a time, **no one** touched **Him**. Twice later the Jews were again divided over Jesus (9:16; 10:19–21).¹

This week in “Walking With the Savior”

As we continue to explore the pages of John chapter 7, the author, John, inspired by the Holy Spirit, skillfully guides us to the profound revelation of Jesus’ identity as the long-awaited Messiah—the one anticipated by the prophets throughout history.

In this vibrant narrative, the crowd is captivated by Jesus’ teachings and the depth of His wisdom. Many in the crowd are moved to believe in Him, drawn in by the undeniable truth that His miraculous signs clearly distinguish Him from

¹ Edwin A. Blum, “John,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 300–302.



anyone else. They engage in conversation among themselves, marveling at the extraordinary signs He performs; surely, no one else could work such remarkable miracles as this incredible Man.

As we continue our "*Walking with the Savior Series*" this week, prepare for the thrill of experiencing the emotional highs and lows of His transformative encounters with the established religion of His time and the Lord of Life.

Study Guide 23

This study guide presents daily assignments that are specifically crafted to enhance your growth in the Word. Embrace each moment to meditate and reflect, and watch as your spiritual maturity flourishes through your dedicated efforts.

The Long-Awaited Messiah

The Anointed One

John 7:25–44

Topics:

Believe, Divisions, Doubt, Faith, God, Jesus Christ, Messiah, Miracles, Rejection, Religion, Satisfaction, Security, Society, Unbelievers, World

Open It, Mondays. Open your heart and mind to the truth of the Word.

1. In what do people today put their faith?

Explore It, Tuesdays, keep the rhythm of personal study moving.

2. *What questions did the people begin asking about Jesus? (7:25–26)

3. Why was it significant that people knew where Jesus was from? (7:27)



4. What did Jesus cry out in the temple court? (7:28–29)

5. What did the people try to do? (7:30)

6. Why were the people unsuccessful in trying to seize Jesus? (7:30)

7. *What reason did some of the people give for putting their faith in Jesus? (7:31)

8. What did the Pharisees do when they heard the crowd talking about Jesus? (7:32)

Push on Wednesday, keep the rhythm of personal study moving.

9. How long did Jesus say He would be with His audience? (7:33)

10. What did Jesus say the people would be unable to do? (7:34)

11. How did the Jews respond to what Jesus said? (7:35–36)

12. What invitation did Jesus offer on the last day of the Feast? (7:37)



13. What result did Jesus promise for those who believed in Him? (7:38)

14. Why hadn't the Spirit been given yet? (7:39)

15. *What conclusions did the people come to about Jesus? (7:40–41)

Get It Thursdays, keep the rhythm of personal study moving.

16. Why did the people get confused over Jesus' identity? (7:41–42)

17. What effect did Jesus have on these people? (7:43)

18. What did some of the people want to do? (7:44)

19. What has the world as a whole concluded about Jesus?

20. What can you tell about a person from his or her hometown?

21. How has your background shaped you into the person you are today?



22. When do you feel most refreshed in your relationship with Christ?

23. *How has Jesus caused division among groups of people with whom you are associated?

Drive it Home, Fridays, keep the rhythm of personal study moving.

24. *What specific thirst or longing do you need to trust Christ to satisfy this week?

25. How can you refresh your relationship with God today?

A Journey Through The Gospel of John **2026**

Download your study guide at: Unlockingthetruth.us