

Life Group Notes 11/20/2022
Mark Warren John's Gospel Week 7

If you have observations or questions feel free send me an email with your comment or observations at tbeachhead@comcast.net. -Pete Mehegan, the Scribe.

(This is written to give you good things to enjoy, because look again at what Paul told Timothy (1 Tim 6:17-18)! I think he was thinking of us at the time: **17 Instruct those who are rich in the present age not to be conceited and not to put their hope in the uncertainty of wealth, but in God, WHO RICHLY PROVIDES ALL THINGS TO ENJOY. 18 Instruct them to do good, to be rich in good works, and to be generous and ready to share...**)

Note: Be good to one another. Be sensitive and kind. Let God heal our hearts...and guide our discussions. **PLEASE PRE-READ THESE NOTES AND CHOOSE THE DIRECTION THAT IS APPROPRIATE FOR YOUR GROUP. The purpose is to unite, not divide; to proclaim fearlessly the freedom the gospel brings. Any part of these notes might be appropriate as a crowd breaker for your own group. The goal is to create memories from Sunday that will serve for a long time. BE COGNIZANT OF YOUR GROUP'S TIME AND BE SENSITIVE! Some groups would like to dwell on a single idea. Let the Spirit be your guide. Never feel obligated to complete this study. This study is also a great devotion, taken slowly through the week.**

Note: I have highlighted suggested discussion questions Pastor Mark has raised this week, 11/20, John 7. Let's allow the Holy Spirit to guide all our discussions, using the highlights as trail blazes. **The purpose is to minister to one another.** Do not be daunted by the number of pages. As an editorial decision, I include each of the passages mentioned in full to facilitate the enjoyment of these notes, rather than having you, the reader, look up each reference. If your Bible is open beside you, you can transfer and annotate from these pages with ease.

At the end of the message notes, pages 8 to 11, I have made footnotes (*) to help dig deeper into some of the people and events in this passage. *These notes are offered to enhance understanding, and are not designed to complicate discussions in life group.* This week I covered:

1. More from last week: Drinking blood, the Christian context.
 2. The Feast of Tabernacles.
 3. Where does scripture say Messiah comes from?
 4. The Greek concept of time.
 5. Where do the scriptures say, "Streams of living water will flow from within him?"
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Pastor Mark begins this lesson asking the question, "Will you recognize Jesus when He comes?" **Answer him. Explain why or why not? Why do you think He was not recognized by those who studied scripture daily?**

Jesus Teaches at the Feast

1After this, Jesus traveled throughout Galilee. He did not want to travel in Judea, because the Jews there were trying to kill Him. **2**However, the Jewish Feast of Tabernacles was near. **3**So Jesus' brothers said to Him, "Leave here and go to Judea, so that Your disciples there may see the works You are doing. **4**For no one who wants to be known publicly acts in secret. Since You are doing these things, show Yourself to the world." **5**For even His own brothers did not believe in Him.

1. Why does Jesus travel throughout Galilee? How serious is the threat on His life?
2. What is required of Jews at the feast of Tabernacles, and, in fact, all the fall feasts? (You are allowed to peek at the footnotes below.) Can Jesus remain in Galilee?
3. Does Jesus do mighty works to put Himself on display, and prove He is Who He says He is, as many Evangelicals claim? Why does He heal and do miracles? Why does His compassion prove Who He is, better than the actual miracles ever could? Whose compassion compares to God's compassion?
4. Name two brothers of Jesus, who did not at first believe, but who wrote epistles. Why were they judging wrongly?
5. Pastor Mark asks, "How would you have recognized Jesus as Messiah? He came from Nazareth. He wandered around Galilee. He had sisters and brothers. You grew up with Him for years in the same house." Answer him.
6. He says, "What is it about religiosity that prevents us from acknowledging the coming of our Savior?" What do you think?
7. Mark was wearing a hat in church. Did you notice it, and pass judgment? The hat said, "Jesus was wrongly judged." Does the logo of the hat help? What if Mark wore a MAGA hat? (Illustration purposes only. No politics. Please be careful here!!!) Would you be able to listen to him? Or would the hat become a distraction? Does this help illustrate the Pharisees' problem with Jesus? What bothered them the most?
8. Pastor says, "Our expectations are what clouds our ability to see clearly. How does that explain the Pharisees' problem?"

6Therefore Jesus told them, "Although your time is always at hand, My *time has not yet come. **7**The world cannot hate you, but it hates Me, because I testify that its works are evil. **8**Go up to the feast on your own. I am not going up to this feast, because My time has not yet come."

9Having said this, Jesus remained in Galilee. **10**But after His brothers had gone up to the feast, He also went—not publicly, but in secret.

11So the Jews were looking for Him at the feast and asking, "Where is He?"

12Many in the crowds were whispering about Him. Some said, "He is a good man." But others replied, "No, He deceives the people."

13Yet no one would speak publicly about Him for fear of the Jews.

1. What is Jesus talking about when He says, "My time?" What does this remind you of? To whom has He already said, "My time has not yet come?"

2. How does Jesus testify that the world's works are evil?
3. Jesus goes up to the feast. Has His time come, then? Why does He go up in secret?
4. Describe the debate John lays out here. Have you ever seen a discussion like this?
5. How does this compare to being "politically correct" today? What controls and constricts free communication?

14About halfway through the *feast, Jesus went up to the temple courts and began to teach. **15**The Jews were amazed and asked, "How did this man attain such learning without having studied?"

16"My teaching is not My own," Jesus replied. "It comes from Him who sent Me. **17**If anyone desires to do His will, he will know whether My teaching is from God or whether I speak on My own. **18**He who speaks on his own authority seeks his own glory, but He who seeks the glory of the One who sent Him is a man of truth; in Him there is no falsehood. **19**Has not Moses given you the law? Yet not one of you keeps it. Why are you trying to kill Me?"

20"You have a demon," the crowd replied. "Who is trying to kill You?"

21Jesus answered them, "I did one miracle, and you are all amazed. **22**But because Moses gave you circumcision, you circumcise a boy on the Sabbath (not that it is from Moses, but from the patriarchs.) **23**If a boy can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with Me for making the whole man well on the Sabbath? **24**Stop judging by outward appearances, and start judging justly."

1. How good is Jesus at keeping a secret? Why does He begin to teach openly? Is this a desire for notoriety? Or is His compassion showing again?
2. Characterize Jesus teaching? Who is amazed? Can you name a Pharisee that is amazed?
3. On whose authority do the Pharisees speak? Where does that authority come from?
4. On Whose authority does Jesus speak? What accompanies that authority, that the Pharisees cannot claim? **Look up Mark 1: 27***All the people were amazed and began to ask one another, "What is this? A new teaching with authority! He commands even the unclean spirits, and they obey Him!"* **28***And the news about Jesus spread quickly through the whole region of Galilee.* What differentiates Jesus teaching from that of the Pharisees?
5. What "one miracle" is Jesus still talking about that made the Pharisees homicidal? How did that miracle put in question the Pharisees real authority that they have enforced for centuries? Why is that a threat?
6. Why is circumcision on the Sabbath permissible, but healing is not? How can being religious blind the one who is being religious? How? What are his own eyes set on? Why is healing actually permissible? Remember last week's lesson? How is Jesus asking us to judge?

Is Jesus the Christ?

25Then some of the people of Jerusalem began to say, "Isn't this the man they are trying to kill? **26**Yet here He is, speaking publicly, and they are not saying anything to Him. Have the rulers truly recognized that this is the Christ? **27**But we know where this man is from. When the Christ comes, no one will know where He is from."

28Then Jesus, still teaching in the temple courts, cried out, “You know Me, and you know where I am from. I have not come of My own accord, but He who sent Me is true. You do not know Him, **29**but I know Him, because I am from Him, and He sent Me.”

30So they tried to seize Him, but no one laid a hand on Him, because His *hour had not yet come. **31**Many in the crowd, however, believed in Him and said, “When the Christ comes, will He perform more signs than this man?”

32When the Pharisees heard the crowd whispering these things about Jesus, they and the chief priests sent officers to arrest Him. **33**So Jesus said, “I am with you *only a little while longer, and then I am going to the One who sent Me. **34**You will look for Me, but you will not find Me; and where I am, you cannot come.”

35At this, the Jews said to one another, “Where does He intend to go that we will not find Him? Will He go where the Jews are dispersed among the Greeks, and teach the Greeks? **36**What does He mean by saying, ‘You will look for Me, but you will not find Me,’ and, ‘Where I am, you cannot come?’”

1. Compare verse 25 to verse 20. Explain the conflict? Can you describe and explain the division? Who else knows that the Pharisees have become homicidal? How could they know?
2. Do they really know where Jesus is from?
3. Why do they say, “No one will know where the man comes from?” Where does Jesus come from? Where does the Bible say He will come from? (Peek at the notes.)
4. Jesus says, “He Who sent me is true...I am from Him, and He sent me.” Do they actually know where He is from? How can we know?
5. Why can they not come to Him when He is gone? Can you come to Him? How?

Living Water

37On the last and greatest day of the feast, Jesus stood up and called out in a loud voice, “If anyone is thirsty, let him come to Me and drink. **38**Whoever believes in Me, as the Scripture has said: *‘Streams of living water will flow from within him.’” **39**He was speaking about the Spirit, whom those who believed in Him were later to receive. For the Spirit had not yet been given, because Jesus had not yet been glorified.

Division over Jesus

40On hearing these words, some of the people said, “This is truly the Prophet.” **41**Others declared, “This is the Christ.”

But still others asked, “How can the Christ come from Galilee? **42**Doesn’t the *Scripture say that the Christ will come from the line of David and from Bethlehem, the village where David lived?”

43So there was division in the crowd because of Jesus. **44**Some of them wanted to seize Him, but no one laid a hand on Him.

1. Mark points out that a teacher teaches seated. How significant is it that Jesus rose up to say these words?
2. See notes below from Jews for Jesus. On the last day of the feast, water is poured out. What does what Jesus says here remind you of? To whom has he already offered this water? Where does the scripture say, “Streams of living water will flow from him?”

3. Unto whom is Jesus making the offer? Who is not included?
4. How could what Jesus says here be taken as blasphemy? Why is it not blasphemy?
5. How is the Spirit like water? When was the Spirit poured out? How do you know? When was Jesus glorified? How was Jesus glorified?
6. How did the people conclude "This is truly the Prophet? This is the Christ?" Who revealed it to them? Have they seen the Kingdom of God as Nicodemus in chapter 3? Why did some not see? What do you see? What does that tell you?
7. What caused the division? Why did no one lay a hand on Him?
8. Answer Mark's question: How did people miss Jesus the first time? Are we at risk of missing Jesus the second time? What must we do to prevent missing Him?
9. Have you ever heard someone say, "I missed Jesus." What does that mean?

Mark points out, "In the book of Revelation, Jesus comes on a white horse. Everyone will be able to know Who this Jesus is." **How do so many in the book of Revelation miss Him? Why do people not come to the light? Do you remember what Jesus said? Look up Zechariah 14: 8** And on that day living water will flow out from Jerusalem, half of it toward the Eastern Sea and the other half toward the Western Sea, in summer and winter alike. **9** On that day the LORD will become King over all the earth—the LORD alone, and His name alone... **16** Then all the survivors from the nations that came against Jerusalem will go up year after year to worship the King, the LORD of Hosts, and to celebrate the Feast of Tabernacles. **17** And should any of the families of the earth not go up to Jerusalem to worship the King, the LORD of Hosts, then the rain will not fall on them. **18** And if the people of Egypt will not go up and enter in, then the rain will not fall on them; this will be the plague with which the LORD strikes the nations who do not go up to celebrate the Feast of Tabernacles. **19** This will be the punishment of Egypt and of all the nations that do not go up to celebrate the Feast of Tabernacles.

Look up Ezekiel 47: 1 Then the man brought me back to the entrance of the temple, and I saw water flowing from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar. **2** Next he brought me out through the north gate and led me around the outside to the outer gate facing east, and there I saw the water trickling out from the south side.

3 As the man went eastward with a measuring line in his hand, he measured off a thousand cubits and led me through ankle-deep water. **4** Then he measured off a thousand cubits and led me through knee-deep water. Again he measured a thousand cubits and led me through waist-deep water. **5** Once again he measured off a thousand cubits, but now it was a river that I could not cross, because the water had risen and was deep enough for swimming—a river that could not be crossed on foot.

6 "Son of man, do you see this?" he asked. Then he led me back to the bank of the river. **7** When I arrived, I saw a great number of trees along both banks of the river. **8** And he said to me, "This water flows out to the eastern region and goes down into the Arabah. When it empties into the Sea, the water there becomes fresh. **9** Wherever the river flows, there will be swarms of living creatures and a great number of fish, because it flows there and makes the waters fresh; so wherever the river flows, everything will flourish.

10 Fishermen will stand by the shore; from En-gedi to En-eglaim they will spread their nets to catch fish of many kinds, like the fish of the Great Sea. **11** But the swamps and marshes will not become fresh; they will be left for salt. **12** Along both banks of the river,

fruit trees of all kinds will grow. Their leaves will not wither, and their fruit will not fail. Each month they will bear fruit because the water from the sanctuary flows to them. Their fruit will be used for food and their leaves for healing.”

1. Describe the expectations that a Jew in Jesus day, reading from the prophet Zechariah, and Ezekiel written around five hundred years before His day, would have. What does the coming Messiah look like?
2. What do you think as the waters get deeper?
3. The Eastern Sea is the Dead sea, and the Western Sea is the Mediterranean. How much water is flowing? Where has this much water appeared miraculously in the scripture?
4. What part does water play in the Feast of Tabernacles? How does this explain why what Jesus says is such a shock to the Jews? How does this make a believer a “Super Soaker?”

The Unbelief of the Jewish Leaders

45Then the officers returned to the chief priests and Pharisees, who asked them, “Why didn’t you bring Him in?”

46“Never has anyone spoken like this man!” the officers answered.

47“Have you also been deceived?” replied the Pharisees. **48**“Have any of the rulers or Pharisees believed in Him? **49**But this crowd that does not know the law, they are under a curse.”

50Nicodemus, who had gone to Jesus earlier and who himself was one of them, asked, **51**“Does our law convict a man without first hearing from him to determine what he has done?”

52“Aren’t you also from Galilee?” they replied. “Look into it, and you will see that *no prophet comes out of Galilee.”

53Then each went to his own home.

1. Why did the officers not arrest Jesus?
2. What did the officers see that the Pharisees have missed?
3. Explain the Pharisees’ argument? What do the crowds know? What do they not know? When the Pharisees say, “They are under a curse,” what do these words reveal about them?
4. Who chimes in? Who is he? What do we know about him? Where are the others who, as Nicodemus told Jesus in chapter 3, “...know you are a Man come from God?” What is preventing them from speaking up?
5. What is Nicodemus suggesting? Did they finally have a hearing? How did that work?
6. Why is it ironic, as Mark points out, that on the day of the feast where they’re praising the One who provided water in the desert, they plot to destroy His provision?
7. Mark asks, “If our imagery of Jesus is symbolic...and there is no way we can tell if it is or it isn’t. (He might be riding a white horse. We might all be united with Him in heaven as in the *Left Behind* series.)...if we have the wrong understanding, we’re going to misjudge His return and miss what He has to offer.” How do we know? If we are the temple, how do we come to Jesus and drink, so the rivers flow out of us as Ezekiel describes the rivers?

8. If waters are flowing out of us, what should we expect to see in those around us? What are people around you seeing?
9. If we "...prophesy in His name and do miracles in His name," (Matthew 7:22) what would make Jesus say, "Depart from me, you workers of lawlessness. I never knew you?" What are we missing? Mark says, "The scripture says, 'My sheep hear my voice and I know them by name.' We will only know it is Him if we recognize His voice. **How do we do that?**

Pastor Mark says, "If we have an image and an expectation of what Jesus looks like or how He will behave, that image will have us second guessing and judging what we see. Jesus will return to His church. He will be looking for His bride." Pastor Mark spoke of a person whom he heard of on YouTube who is being presented by many as the Jewish Messiah. **How can we know it is not He? How can you know Jesus' voice? Will He be involved in Politics? Practically speaking, what can we be doing to avoid being deceived, and to prepare for His return?** Mark says, "I'm going to know Him because we spend a lot of time together." **How does that help?**

This is a time to remove all the distractions from our lives. It's a season of Thanksgiving, and that is good. **Why do we keep asking the question, "What are you doing?" What does it take to have "rivers of living water" flow out of you?**

Mark says, "He's talking about the Holy Spirit. What does the Holy Spirit do? He empowers you. He not only marks you, and he makes it possible for you to relate both to the Father and the Son. He also trains our ear. That's why it's impossible for anyone to receive the kingdom unless the Holy Spirit has drawn him." **Think again of what drew Nicodemus to Jesus and who inspired the Samaritan woman to bring the whole village to meet Him.**

"He turns on your spiritual life. But we can be so committed to God...and miss this." Mark points out, "The fruit of the Holy Spirit, love, joy, peace, patience, goodness, kindness, faithfulness, thankfulness and self-control are not the fruit of our labor. This is what the Holy Spirit brings to our table. This is the fruit borne of our relationship to Him." **Why is this such an important insight? Does it come from anything WE do? What are we missing if this is not abundant in our own lives? What would our spouse or closest friends suggest...respectfully...for our benefit? Do you have a testimony? How does our own awareness prepare us for His return? What can we be prompted to do if we know now we are missing something?**

Mark goes on, "If we are caught up in the air with Him, what does that look like? I will tell you He is going to establish a Kingdom on this earth, and He's going to rule and reign for one thousand years. Does that mean we'll be walking around in spiritual bodies? Or physical bodies? You don't always know these things, but one thing we do know: You have to have your ear attuned to His voice, because that's where the safety is. That's where the future is, and the Jews missed that, because Jesus didn't come in the package they had expected. He didn't look like what they expected. **Why is this a healthy warning for us?** He continues, "His first coming was as a baby in a manger in Bethlehem, and the wisest scholars didn't recognize Him. What will it look like the second time? Those who recognize His voice will know. **How did they miss it the first time? Is it possible to miss it this time?**

Pastor Mark then looks ahead to John 10: [7](#)So He said to them again, “Truly, truly, I tell you, I am the gate for the sheep. [8](#)All who came before Me were thieves and robbers, but the sheep did not listen to them. [9](#)I am the gate. If anyone enters through Me, he will be saved. He will come in and go out and find pasture. [10](#)The thief comes only to steal and kill and destroy. I have come that they may have life, and have it in all its fullness.

[11](#)I am the good shepherd. The good shepherd lays down His life for the sheep. [12](#)The hired hand is not the shepherd, and the sheep are not his own. When he sees the wolf coming, he abandons the sheep and runs away. Then the wolf pounces on them and scatters the flock. [13](#)The man runs away because he is a hired servant and is unconcerned for the sheep.

[14](#)I am the good shepherd. I know My sheep and My sheep know Me, [15](#)just as the Father knows Me and I know the Father. And I lay down My life for the sheep. [16](#)I have other sheep that are not of this fold. I must bring them in as well, and they will listen to My voice. Then there will be one flock and one shepherd.

[17](#)The reason the Father loves Me is that I lay down My life in order to take it up again. [18](#)No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down and authority to take it up again. This charge I have received from My Father.”

1. Mark says, “The people Jesus is coming back for are the people who recognize His voice.” **Explain.** He says, the people who know Him will say, “I recognize that voice.” **How?** He adds, “He recognizes our voice, which means we spent time with Him.” **Does He recognize your voice?**
2. Mark says, Sometimes we get stuck on the things we don’t need to get stuck on. **Do you have a testimony? Did the hat bother you?**
3. **Look up 1 John 5: [14](#)And this is the confidence that we have before Him: If we ask anything according to His will, He hears us. [15](#)And if we know that He hears us in whatever we ask, we know that we already possess what we have asked of Him. How does this confirm what Mark is saying? How are you doing in the confidence department? Can you now pray with boldness?**
4. “In New England we have a tendency of going from church to church, waiting for something to blow up, then move on to the next.” **What has been your experience? How many churches have you attended? How can we pray?**

Take the time to pray.

Scribe’s notes:

1. **More on drinking Jesus’ blood from last week.** David, described as “...a man after God’s own heart,” might have understood what Jesus meant when He said we must drink His blood. Look up 1 Chronicles 11:[17](#)David longed for water and said, “Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!” [18](#)So the Three broke through the Philistine camp, drew water from the well at the gate of Bethlehem, and brought it back to David. But he refused to drink it; instead, he poured it out to the LORD, [19](#)saying, “Far be it from me, my God, to do this! How can I drink the blood of these men who risked their lives?” Because they had brought it at the risk of their lives, David refused to

drink it. **What does David understand that we haven't grasped? What makes this act of love the blood of these who love David? Can you connect it to what Jesus was saying in chapter 6? What is Jesus offering us when He invites us to drink His blood?**

2. **On the Feast of Tabernacles:** The Jewish Feast of Tabernacles, called *Sukkot*, is one of the fall festivals, and comes fifteen days after the Feast of Trumpets, called *Rosh Hashanah*, or the Head of the Year, and five days after Yom Kippur, the solemn Day of Atonement. For Jesus not to attend the festivals would have been a breach of the Law of Moses. A Jew is required to come to where the Ark of the covenant is found and attend. There, the Jew would erect a tent/tabernacle out of palm branches and leaves, and dwell in the "*sukkot*" they created for the week, to memorialize the forty years that Israel dwelt in tents in the desert. Jews for Jesus, a Messianic Jewish movement, explains it like this:

The priests of the Temple performed three main daily rites during the feast. Just before dawn each day, they proceeded to the east gate out of the Temple area. As the sun appeared they turned away from it and faced to the west, toward the Temple. Then they announced: "Our fathers when they were in this place turned their faces toward the east, and they worshiped the sun toward the east; but as for us, our eyes are turned toward the LORD."

The second rite was performed at night. Four huge menorahs were set up to illuminate the entire Temple area. In actuality they were so large that each of the stems formed a torch. The wicks were made from the worn out linen garments of the priests. As smaller torches were carried to light the procession, the people danced and played harps, lyres, cymbals and lutes. The Levites chanted the Psalms of Ascent (120-134); one psalm on each of the fifteen steps leading from the court of the Israelites to the court of the women. Imagine what a glorious scene it must have been, with the majesty of the procession and the golden stone walls of the Temple bathed in the glow of the torch-lit night!

The third daily ceremony was the rite of the water libation. On the first morning of Sukkot a procession of priests went down to the pool of Siloam to bring up to the Temple a golden container of water sufficient to last throughout the seven days of the feast. The water was brought up with great ceremony. The shofar was blown and the pilgrims who had come to Jerusalem for the feast waved their lulavs as the priests carried the water around the altar. The great Hallel (Psalms 113-118) were recited. Then the priest on duty poured out the contents of two silver bowls: one held water and the other held wine. This was an act of prayer and an expression of dependence upon God to pour out his blessing of rain upon the earth.

On the last or "great" day of the feast, the water libation rite reached its climax. The priests circled the altar seven times and then poured out the water with great pomp

and ceremony. This was Hoshana Rabbah, the great "HOSHIANA," (which translated is "save now").

Sukkot in the New Covenant

We find a significant mention of Hoshana Rabbah in the New Covenant book of John chapter seven verses 37-52. It was on this day, the last and greatest day of the feast (possibly just as the water was being poured out), that Yeshua stood up and boldly proclaimed to the celebrants, "If a man is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." (John 7:38)

Imagine the uproar his statement must have caused! The priest had just poured out the water libation as an appeal to the Creator God to provide water for the people, and Yeshua (Jesus), as if to answer the prayer, tells the people to come to him for water. What a radical statement and shocker to the crowd.

Jesus was claiming to be none other than the Creator himself! Some recognized his authority and plainly said, "He is the Messiah." (v. 41) Others were absolutely incensed. Some wanted to seize him and have him stoned for blasphemy, that is, claiming to be God. Yet we read that the Temple guards were unable to lay a hand on him. When the Pharisees and chief priests questioned the guards as to why they could not arrest him, they simply responded, "No one ever spoke the way this man does." (v. 46) The Temple guards were transfixed by his word. They were unable to act against Yeshua when faced with his obvious authority. [Sukkot: A Promise of Living Water - Jews for Jesus](#)

- 3. On the Pharisees' grave error: Where will Messiah come from?** Pastor Mark spoke on preconceived expectations. The Pharisees, the Puritans of Jesus' day, buttressed their own pride in imagining that they knew and understood Scripture better than any. In comparing themselves to each other, and drawing their knowledge from the collected wisdom and traditions of man collected over centuries in their commentaries drawn loosely from the scripture, they missed the message of scripture itself. They were well aware of Micah's prophecy that Bethlehem would be the place of Jesus' origin. Micah 5:2 *But you, Bethlehem Ephrathah, who are small among the clans of Judah, out of you will come forth for Me One to be ruler over Israel--One whose origins are of old, from the days of eternity.* And we know from history that Bethlehem became the place of Jesus' birth due to a decree from Rome. Yet here we see they only understood in part, so, they claim "that no prophet of scripture comes out of Galilee." Isaiah says otherwise. **Look up Isaiah 9:1-7.** (The Land of Naphtali INCLUDED the city of Nazareth and the Land of Zebulon INCLUDED Capernaum. Ironically, the name "Capernaum" is Aramaic for "Nahum's town." Nahum was a prophet of the Old Testament. Jonah the Prophet hailed from a town just north of Nazareth in Naphtali.) 1Nevertheless, there will be no more gloom for those in distress. In the

past He humbled the land of Zebulun and the land of Naphtali, but in the future, He will honor the Way of the Sea, beyond the Jordan, Galilee of the nations:

2The people walking in darkness have seen a great light; on those living in the land of the shadow of death, a light has dawned. **3**You have enlarged the nation and increased its joy. The people rejoice before You as they rejoice at harvest time, as men rejoice in dividing the plunder. **4**For as in the day of Midian You have shattered the yoke of their burden, the bar across their shoulders, and the rod of their oppressor. **5**For every trampling boot of battle and every garment rolled in blood will be burned as fuel for the fire.

6For unto us a child is born, unto us a son is given, and the government will be upon His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. **7**Of the increase of His government and peace there will be no end. He will reign on the throne of David and over his kingdom, to establish and sustain it with justice and righteousness from that time and forevermore. The zeal of the LORD of Hosts will accomplish this. **What do you think? What exactly has the zeal of the LORD of Hosts done? Notice the names ascribed to the child?**

- 4. On "time":** In the Gospels, timing is everything, and everything has its time. There are three Greek words for "time" used in this chapter. *Chairos*, which means season or appointed time. Jesus tells his brothers it's not the right season for him to "declare Himself" as they suggested. Fruit is only gathered in season. Later in the chapter, "no one laid a hand on him" because His "*Ora*," His hour had not come. This was the word used when He told His mother that the hour was not yet come for Him to turn water into wine. There is a third word, *chronos*, that is the chronological progression of time. An hour is a measure of *chronos*. In verse 33, Jesus will only be with them for a short *chronos*/while longer. *Chronos* is measurable, quantifiable. *Chairos* is a quality of time expressed in seasons.
- 5. On "streams of living water."** There is no verse in scripture that says these words...but the promise is implied in several places, clearly and profound. Look what Bible Hub offers as cross references, and you will be refreshed. [John 7:38](https://biblehub.com/john/7/38.htm) Whoever believes in Me, as the Scripture has said: 'Streams of living water will flow from within him.' (biblehub.com)