SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

John 7

Rivers of Living Water — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Everyone at the feast had an opinion about Jesus, but opinions don't quench thirst. He keeps His Father's time, speaks His Father's words, and on the great day calls me to come and drink — and the Spirit He gives flows out of me to others.

00 The Text

JOHN 7 (NASB95), MARKED

HOW THIS STUDY IS MARKED — God — His character & actions · Command / instruction · Key repeated word · Sin / warning · Promise / blessing · Time / place / contrast

1 After these things Jesus was walking in Galilee, for He was unwilling to walk in Judea because the Jews were seeking to kill Him.

2 Now the feast of the Jews, the Feast of Booths, was near.

3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

4 "For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world."

5 For not even His brothers were believing in Him.

6 So Jesus said to them, "My time is not yet here, but your time is always opportune.

7 "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

9 Having said these things to them, He stayed in Galilee.

10 But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as if, in secret.

11 So the Jews were seeking Him at the feast and were saying, "Where is He?"

12 There was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the people astray."

13 Yet no one was speaking openly of Him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and began to teach.

15 The Jews then were astonished, saying, "How has this man become learned, having never been educated?"

16 So Jesus answered them and said, "My teaching is not Mine, but His who sent Me.

17 "If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself.

18 “He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.

19 “Did not Moses give you the Law, and yet none of you carries out the Law? Why do you seek to kill Me?”

20 The crowd answered, “You have a demon! Who seeks to kill You?”

21 Jesus answered them, “I did one deed, and you all marvel.

22 “For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on the Sabbath you circumcise a man.

23 “If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on the Sabbath?

24 “Do not judge according to appearance, but judge with righteous judgment.”

25 So some of the people of Jerusalem were saying, “Is this not the man whom they are seeking to kill?

26 “Look, He is speaking publicly, and they are saying nothing to Him. The rulers do not really know that this is the Christ, do they?

27 “However, we know where this man is from; but whenever the Christ may come, no one knows where He is from.”

28 Then Jesus cried out in the temple, teaching and saying, “You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.

29 “I know Him, because I am from Him, and He sent Me.”

30 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

31 But many of the crowd believed in Him; and they were saying, “When the Christ comes, He will not perform more signs than those which this man has, will He?”

32 The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

33 Therefore Jesus said, “For a little while longer I am with you, then I go to Him who sent Me.

34 “You will seek Me, and will not find Me; and where I am, you cannot come.”

35 The Jews then said to one another, “Where does this man intend to go that we will not find Him? He is not intending to go to the Dispersion among the Greeks, and teach the Greeks, is He?

36 “What is this statement that He said, ‘You will seek Me, and will not find Me; and where I am, you cannot come’?”

37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, “If anyone is thirsty, let him come to Me and drink.

38 “He who believes in Me, as the Scripture said, ‘From his innermost being will flow rivers of living water.’”

39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

40 Some of the people therefore, when they heard these words, were saying, “This certainly is the Prophet.”

41 Others were saying, “This is the Christ.” Still others were saying, “Surely the Christ is not going to come from Galilee, is He?

42 “Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?”

43 So a division occurred in the crowd because of Him.

44 Some of them wanted to seize Him, but no one laid hands on Him.

45 The officers then came to the chief priests and Pharisees, and they said to them, “Why did you not bring Him?”

46 The officers answered, “Never has a man spoken the way this man speaks.”

47 The Pharisees then answered them, “You have not also been led astray, have you?

48 “No one of the rulers or Pharisees has believed in Him, has he?

49 “But this crowd which does not know the Law is accursed.”

50 Nicodemus (he who came to Him before, being one of them) said to them,

51 “Our Law does not judge a man unless it first hears from him and knows what he is doing, does it?”

52 They answered him, “You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee.”

53 [Everyone went to his home.

Marked in the text

- **v1** “the Jews were seeking to kill Him” — Sin / warning
- **v2** “the Feast of Booths” — Time / place / contrast
- **v5** “not even His brothers were believing in Him” — Sin / warning
- **v6** “My time is not yet here” — Time / place / contrast
- **v7** “it hates Me because I testify of it, that its deeds are evil” — Sin / warning
- **v16** “My teaching is not Mine, but His who sent Me” — God — His character & actions
- **v17** “If anyone is willing to do His will” — Command / instruction
- **v24** “Do not judge according to appearance, but judge with righteous judgment” — Command / instruction
- **v28** “He who sent Me is true” — God — His character & actions
- **v30** “because His hour had not yet come” — Time / place / contrast
- **v31** “many of the crowd believed in Him” — Promise / blessing
- **v34** “where I am, you cannot come” — Sin / warning
- **v37** “If anyone is thirsty, let him come to Me and drink” — Command / instruction
- **v37** “the last day, the great day of the feast” — Time / place / contrast
- **v38** “rivers of living water” — Promise / blessing
- **v39** “this He spoke of the Spirit” — God — His character & actions
- **v42** “from Bethlehem, the village where David was” — Time / place / contrast
- **v43** “a division occurred in the crowd because of Him” — Time / place / contrast
- **v46** “Never has a man spoken the way this man speaks” — God — His character & actions
- **v49** “this crowd which does not know the Law is accursed” — Sin / warning
- **v51** “Our Law does not judge a man unless it first hears from him” — Command / instruction
- **v16** “sent” — Key repeated word (every occurrence)
- **v26** “Christ” — Key repeated word (every occurrence)
- **v25** “kill” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · JOHN 7:24

"Do not judge according to appearance, but judge with righteous judgment."

FIGURE · GALILEE, JUDEA AND THE QUESTION OF ORIGINS



7:1, 9 · GALILEE

He stays north: in Judea "the Jews were seeking to kill Him."

7:10, 14 · UP TO JERUSALEM

"not publicly, but as if, in secret" — then teaching in the temple mid-feast.

7:41–42 · BETHLEHEM

"the Christ comes … from Bethlehem, the village where David was" (Micah 5:2).

7:52 · "NO PROPHET … OUT OF GALILEE"

yet Jonah "was of Gath-hepher," a few miles from Nazareth (2 Kings 14:25).

The crowd argued that Jesus came from the wrong place; the map shows Bethlehem, Nazareth, and Jonah's Galilean hometown a few miles away.

Setting. Some months after the Bread of Life discourse (John 6). Jesus stays in Galilee because the Jews in Judea are seeking to kill Him (v1; cf. 5:18). The Feast of Booths (Tabernacles) — seven days in the seventh month, plus a holy eighth day (Lev 23:34–36) — brings the pilgrims to Jerusalem. Jesus goes up "not publicly" (v10), teaches in the temple "in the midst of the feast" (v14), and cries out "on the last day, the great day of the feast" (v37).

Structure:

- vv1–13 — **the brothers and the time:** His brothers taunt Him to go public; "not even His brothers were believing in Him" (v5). "My time is not yet here" (vv6, 8). He goes up in secret; the crowds grumble — "He is a good man" / "He leads the people astray" (v12).

- vv14–24 — **whose teaching:** "How has this man become learned?" (v15). "My teaching is not Mine, but His who sent Me" (v16). The test: "If anyone is willing to do His will, he will know" (v17). Circumcision on the Sabbath vs. making "an entire man well" (vv22–23). "Do not judge according to appearance" (v24).
- vv25–36 — **where is He from:** the people of Jerusalem think they know His origin (v27); Jesus cries out that He is from the One who sent Him (vv28–29). They seek to seize Him, but "His hour had not yet come" (v30). Many believe (v31). The Pharisees send officers (v32). "A little while longer … I go to Him who sent Me" (vv33–36).
- vv37–39 — **the cry:** "If anyone is thirsty, let him come to Me and drink" — rivers of living water from within — "this He spoke of the Spirit" (v39).
- vv40–53 — **division:** the Prophet? the Christ? not from Galilee? (vv40–42). "A division occurred in the crowd because of Him" (v43). The officers return: "Never has a man spoken the way this man speaks" (v46). The Pharisees scorn the crowd (vv47–49); Nicodemus asks for a fair hearing (vv50–51) and is mocked (v52). Verse 53 opens the bracketed passage (7:53–8:11).

Repeated words, with counts:

- "seek / seeking / seeks" ×11 — vv1, 4, 11, 18 (×2), 19, 20, 25, 30, 34, 36; "kill" ×4 — vv1, 19, 20, 25.
- "know / knows / known" ×11 — vv4, 17, 26, 27 (×2), 28 (×3), 29, 49, 51.
- "from" ×13 — vv17, 18, 22 (×2), 27 (×2), 28, 29, 41, 42 (×2), 51, 52 — the chapter's question of origins; "where" ×6 — vv27 (×2), 28, 34, 36, 42.
- "feast" ×7 — vv2, 8 (×2), 10, 11, 14, 37.
- "sent / send" ×6 — vv16, 18, 28, 29, 32, 33 (five times of the Father sending the Son; v32, the rulers sending officers).
- "Christ" ×6 — vv26, 27, 31, 41 (×2), 42.
- "the Jews" ×6 — vv1, 2, 11, 13, 15, 35; "crowd(s)" ×6 — vv12, 20, 31, 32, 43, 49.
- "Law" ×5 — vv19 (×2), 23, 49, 51; "Moses" ×4 — vv19, 22 (×2), 23.
- "believe / believing / believed" ×5 — vv5, 31, 38, 39, 48.
- "Galilee" ×5 — vv1, 9, 41, 52 (×2); "Pharisees" ×5 — vv32 (×2), 45, 47, 48.
- "teach / teaching" ×5 — vv14, 16, 17, 28, 35.
- "publicly / openly" ×4 — vv4, 10, 13, 26; "in secret" ×2 — vv4, 10.
- "judge / judgment" ×4 — v24 (×3), v51.
- "time" ×3 — vv6 (×2), 8; "hour" ×1 — v30; "seize" ×3 — vv30, 32, 44.
- "glory / glorified" ×3 — vv18 (×2), 39; "Spirit" ×2 — v39.

Contrasts: His time ⟷ your time (v6). Publicly ⟷ in secret (vv4, 10). From Himself ⟷ from the One who sent Him (vv16–18). Appearance ⟷ righteous judgment (v24). We know where He is from ⟷ you do not know Him (vv27–28). The water poured at the altar ⟷ rivers of living water from within (vv37–38). The officers sent to seize ⟷ the officers who come back amazed (vv32, 46). The rulers who have not believed ⟷ the crowd that does not know the Law (vv48–49).

Shape of the chapter: a slow approach to Jerusalem (1–13), three rounds of argument in the temple (14–36), one great cry (37–39), and a city split down the middle (40–52). Everyone is asking "Who is this man, and where is He from?"

Chapter theme (my words): Jesus lives on His Father's schedule and speaks His Father's words, so no one can hurry Him, catch Him or explain Him away. To every thirsty man He offers Himself, and the Spirit He gives turns a dry life into a river.

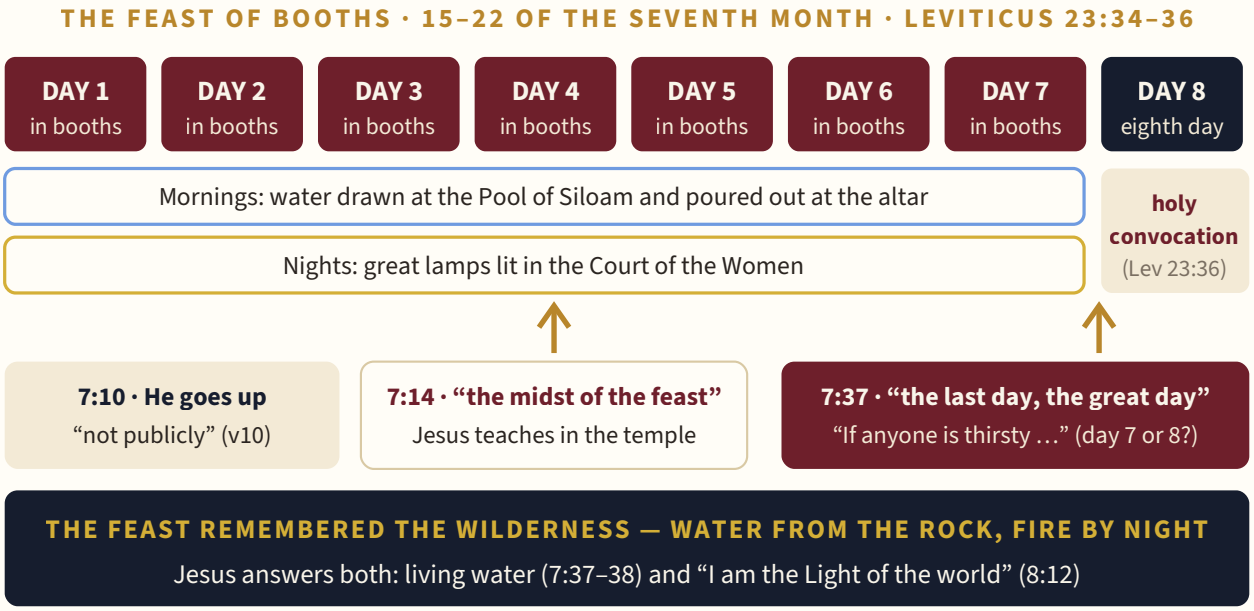
02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · JOHN 7:39

"But △this He spoke of the Spirit, whom those who believed in Him were to receive; for ◷the Spirit was not yet given, because ◷Jesus was not yet glorified."

FIGURE · JESUS AT THE FEAST OF BOOTHS



The feast's two temple ceremonies — water in the morning, light at night — are the backdrop for His cry in 7:37 and His claim in 8:12.

Why didn't His brothers believe (vv3–5)? They had grown up in the same house and seen the same works, yet their advice — go public, show Yourself to the world — reveals that they wanted a celebrity, not a Savior. Sproul hears in it a hope for worldly power, not saving faith; Spurgeon calls it "a very painful truth, that those who were the near relations of the Saviour" did not believe; Henry: "Many that have the same external privileges and advantages do not make the same use of them." The good news is that unbelief in John 7 was not the end: after the resurrection Jesus appeared to James (1 Cor 15:7), and His brothers were praying with the church (Acts 1:14).

Did Jesus deceive His brothers (vv8–10)? He says "I do not go up to this feast," then goes up. Some manuscripts read "not yet" (the KJV follows them: "I go not up yet"). Either way the point is timing, not travel: He would not go up *their* way — publicly, as a pilgrim show — or on *their* schedule. He went later, quietly, when His Father's time had come. Guzik: "God's timing is an important expression of His will."

Whose teaching (vv15–18)? The scholars' question — "How has this man become learned, having never been educated?" — is half admiration, half dismissal. Jesus' answer is that His teaching is not self-made: Guzik, "He was

not self taught; Jesus was God taught." Sproul paraphrases, "I brought it with Me from heaven." He also guards the two natures: as man Jesus learned and grew (Luke 2:52), but what He taught was the Father's word, without error.

The test of verse 17. "If anyone is willing to do His will, he will know of the teaching." This is the most practical apologetic in the Gospels. The problem with unbelief is usually not information but willingness. Sproul: "If you wanted to do the will of God, you would hear My voice, and you would listen to Me." Henry: "Those who resemble God are most likely to understand him." Spurgeon: godly living makes "a far better critic as to what truth is" than learning.

Circumcision and the Sabbath (vv21–24). The "one deed" is the healing at Bethesda (5:1–9), still causing a stir. Jesus argues from the lesser to the greater: the Law requires circumcision on the eighth day even when it is a Sabbath; if one part of a man may be put right on the Sabbath, how much more "an entire man" (v23)? Hence the command: do not judge by appearance (*kat' opsin*), but with righteous judgment.

Where is He from (vv27–29, 41–42, 52)? The crowd holds two contradictory traditions — no one will know where the Christ is from (v27), and the Christ comes from Bethlehem (v42). They "know" Jesus is from Nazareth, so He can't be either. John lets the irony stand: his readers know Jesus was born in Bethlehem (Matt 2:1; Luke 2:4–7), and His true origin is the Father (v29). As for "no prophet arises out of Galilee" (v52), Guzik notes the obvious exception — Jonah, of Gath-hepher in Galilee (2 Kgs 14:25).

What is "the last day, the great day of the feast" (v37)? Either the seventh day, the climax of the water ceremony, or the eighth day, the holy convocation (Lev 23:36). Guzik understands the water was poured on the earlier days and apparently not on the eighth; Sproul sets Jesus' cry "while the Jews are pouring the water out, remembering the water that came from the rock." I don't need to settle it to see the point: in the middle of the feast's remembering, Jesus stands up and says the water is Him.

Whose "innermost being" (v38)? NASB and most readers take it of the believer: the one who drinks becomes a channel. Some early writers took it of Christ: the rivers flow from Him (cf. 19:34; Rev 22:1). John's comment settles what the water is — the Spirit (v39) — and when it flows: after Jesus is glorified. Henry holds both together: "Believers drink of a rock in them, Christ in them."

"The Spirit was not yet given" (v39). Not that the Spirit did not exist — He moved over the waters in Genesis 1 and filled the prophets — but that the promised outpouring of the new covenant waited for the cross, resurrection and ascension (John 16:7; Acts 2:33). Sproul: "Today, that is the chief ministry of the Holy Ghost: to take the work of the Son and bring it to fruition in us."

The Feast of Booths and the future. Zechariah 14 sees living waters flowing out of Jerusalem (14:8) and the nations going up year by year to keep the Feast of Booths before the King (14:16). I read that as a real future for Jerusalem and Israel in the Messiah's kingdom. What Jesus offered at the feast in John 7 to "anyone" He will one day display before the whole world from the same city.

Nicodemus (vv50–52). The man who came by night (3:2) now asks a legal question in the open — "Our Law does not judge a man unless it first hears from him … does it?" Sproul: "Excuse me. Is this the way we operate with our law?" Henry: "Facts, and not faces, must be known in judgment." It's a small step, and he is mocked for it; by 19:39 he is carrying spices to Jesus' tomb.

Verse 53 and the bracket. NASB opens a bracket at 7:53 — "[Everyone went to his home." — because 7:53–8:11 is not found in the earliest manuscripts of John. I deal with that honestly in the John 8 study; here I just note that 7:52 reads straight on to 8:12.

Word study (Greek):

- **time — *kairos* (G2540):** the fit, appointed moment (vv6, 8).
- **hour — *hōra* (G5610):** John's word for the cross and glory (v30; 2:4; 12:23; 17:1).
- **Feast of Booths — *skēnopēgia* (G4634):** "tent-pitching"; only here in the NT (cf. *eskēnōsen*, 1:14).
- **learned — *grammata* (G1121):** "letters," formal learning (v15; Acts 26:24).
- **appearance — *opsis* (G3799):** outward look; only John 7:24; 11:44; Rev 1:16.
- **seize — *piazō* (G4084):** to grip, arrest; eight of twelve NT uses in John (vv30, 32, 44).
- **innermost being — *koilia* (G2836):** belly, womb; figuratively the inner self (v38).
- **glorified — *doxazō* (G1392):** John's word for the cross and exaltation (v39).
- **division — *schisma* (G4978):** a tear; John uses it three times of people split over Jesus (7:43; 9:16; 10:19).

Key insights to carry (from the Deep Dive):

1. **Nearness is not faith** — His brothers saw everything and did not believe (v5); later they did (Acts 1:14).
2. **Two words for time** — *kairos* (vv6, 8) and *hōra* (v30); Jesus waits for the Father's hour.
3. **Jesus kept the Father's clock** — Spurgeon: "Our Lord Jesus Christ did everything, as it were, by the clock."
4. **Obedience opens understanding** (v17) — Henry: "Those who resemble God are most likely to understand him."
5. **Judge rightly, not by the surface** (v24) — "No righteous judgment can be come to if appearances decide" (Dods, in Guzik).
6. **Jesus is the fulfillment of the feast** — the water poured for the rock points to Him (vv37–38).
7. **Thirst is the only qualification** — bring nothing but your thirst (Spurgeon).
8. **The river waited for the glory** — Spirit after the cross and ascension (v39; Acts 2:33).
9. **The arresting officers were arrested** — "they could not take him, for he had fairly taken them" (Spurgeon).
10. **Nicodemus is moving** — by night (3:2), in council (7:50), at the tomb (19:39).

Cross-references: Exod 17:6; Lev 23:34–43; Deut 16:16; 18:15; 1 Sam 16:7; 2 Kgs 14:25; Isa 12:3; 55:1; 58:11; Ezek 47:1–12; Mic 5:2; Zech 14:8, 16; Matt 2:1; Luke 2:52; 12:51; John 1:14; 3:2; 4:10–14; 5:1–18; 6:66–68; 10:18; 16:7; 19:39; Acts 1:14; 2:33; 1 Cor 15:7; Rev 22:1, 17.

03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · JOHN 7:17

"If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself."

FIGURE · TWELVE OPINIONS, ONE DIVISION

"A DIVISION OCCURRED IN THE CROWD BECAUSE OF HIM" · JOHN 7:43

DOUBT AND OPPOSITION	OPENNESS AND FAITH
HIS BROTHERS · V4 "show Yourself to the world"	**OTHERS IN THE CROWDS · V12** "He is a good man"
SOME IN THE CROWDS · V12 "He leads the people astray"	**MANY OF THE CROWD · V31** they "believed in Him"
THE CROWD · V20 "You have a demon!"	**SOME OF THE PEOPLE · V40** "This certainly is the Prophet"
PEOPLE OF JERUSALEM · V27 "we know where this man is from"	**OTHERS · V41** "This is the Christ"
OTHERS · V41 "Surely the Christ is not … from Galilee"	**THE OFFICERS · V46** "Never has a man spoken …"
THE PHARISEES · V47 "You have not also been led astray"	**NICODEMUS · V51** the Law "first hears from him"

Henry: "a good opinion of Christ is far short of a lively faith in Christ."

Read down both columns: everyone in John 7 has an opinion about Jesus, and the chapter will not let any of them stay neutral.

Command to obey — "If anyone is thirsty, let him come to Me and drink." I know what thirst does to a man. Most of the men I walk with have tried to drink their way out of it — the bottle, the pipe, the screen, the woman who isn't their wife, the next deal. Jesus didn't shout at the feast to condemn thirsty people; He shouted to invite them. Spurgeon is right: I bring nothing but my thirst, and coming is believing. This week, when the thirst hits, I will say it out loud — "Lord, I'm thirsty" — and come to Him first, before I reach for anything else.

Sin to confess — judging by appearance. I size men up fast: the tattoos, the record, the way he talks, the suit he wears. Verse 24 stops me. The crowd judged Jesus by His hometown and His lack of a diploma and missed the Son of God. I confess the times I have written a man off — or trusted one — because of how things looked. Facts, not faces.

Example to follow — Jesus on His Father's clock. His brothers wanted Him to make a move. He waited. I am not good at waiting; I want God to show Himself now, on my terms. Jesus' "My time is not yet here" teaches me that God's delays are not God's denials, and that a man walking in the Father's will cannot be hurried by his friends or stopped by his enemies.

Truth to live in — obedience before understanding. "If anyone is willing to do His will, he will know" (v17). Some of my questions are honest; some are excuses. Where I already know what God wants and I'm stalling, the next light will come when I obey the light I have.

Promise to trust — rivers, not a trickle. The Spirit Jesus gives doesn't just quench my thirst; He flows out of me to the next man. The thing God is healing in me is the thing He wants to pour through me into someone else's dry life.

Example to follow — Nicodemus' small step. He didn't preach a sermon in the council; he asked one fair question and got mocked for it. Sometimes faithfulness is one sentence in a hostile room.

Questions for the table (from the Deep Dive):

1. Who in my own family has watched my life and still doesn't believe? What does Jesus' patience with His brothers teach me about waiting for them? (7:3–5; Acts 1:14) *His brothers didn't believe in John 7 — and were praying with the church in Acts 1:14.*
2. Where am I pushing God to act on my timetable — "show Yourself" — instead of trusting His time? (7:6–8, 30) *Kairos, the fit moment, belongs to the Father.*
3. Is there a truth in Scripture I keep arguing with because I'm not yet willing to obey it? (7:17) *Verse 17: the will comes before the knowing.*
4. Where have I judged a man — or been judged — by appearance? What would "righteous judgment" look like there? (7:24; 1 Sam 16:7) *Facts, not faces (Henry).*
5. What am I thirsty for right now, and where have I been trying to drink instead of coming to Jesus? (7:37–38; Isa 55:1) *Bring nothing but your thirst (Spurgeon).*
6. Like Nicodemus, where do I need to speak up for Jesus in a room that is against Him? (7:50–51; 19:39) *Small steps of courage in the open.*

Worship. The feast remembered water from a rock and a pillar of fire in the night; Jesus stood in the middle of it and said, in effect, "That was Me." Never has a man spoken the way this man speaks. He keeps the Father's time, He speaks the Father's words, and He gives the Father's Spirit — rivers of living water.

Prayer. Lord Jesus, I'm thirsty. I have tried to drink from wells that left me drier than before. I come to You with nothing but my thirst — let me drink. Give me a willing heart to do Your will, so that I will know Your truth. Keep me from judging by appearance. Teach me to wait on Your time and not push for mine. Pour Your Spirit through me like rivers into the lives of the men around me, and give me the courage of Nicodemus to speak up for You when it costs me. Amen.

Scripture: New American Standard Bible® (NASB), © 1960–1995 The Lockman Foundation. Used by permission. · Teacher material summarized from David Guzik (Enduring Word), R.C. Sproul (Ligonier), C.H. Spurgeon and Matthew Henry — see John-7-Deep-Dive-Four-Voices.pdf for sources. · Importable: the companion .md carries the berean-study block.