

Christ The Living Water

John 7:37–53

Christ Reveals the “Living Water”

³⁷ On the last day, that great *day* of the feast, Jesus stood and cried out, saying, “**If anyone thirsts, let him come to Me and drink.** ³⁸ **He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.**” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet *given*, because Jesus was not yet glorified.

Israel is Divided over Christ

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.” ⁴¹ Others said, “This is the Christ.”

But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” ⁴³ So there was a division among the people because of Him. ⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

The Sanhedrin is Confused Over Christ

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

⁴⁶ The officers answered, “No man ever spoke like this Man!”

⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed

in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them, ⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”

⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

⁵³ And everyone went to his *own* house.

Introduction

Sandwiched in-between are at least seven different views about Jesus Christ. He is:

- only a good man (verse 12),
- a deceiver (verse 12),
- a scholarly teacher (verse 15),
- a paranoid lunatic (verse 20),
- a great miracle worker (verse 31),

- the prophet (verse 40), or
- the Messiah (verse 41).

I happen to believe that this chapter includes every possible category of opinion about Jesus Christ. Also that, within this chapter, is your opinion of Him,

expressed and felt by someone in this chapter two thousand years ago.

The question is, which opinion is yours?!

Now of all the views presented, I want to spend a little time on the first opinion, which is that, “He is a good man.” This is simply because it is the most commonly held one, even to this day, and because it is the one opinion that is absolutely impossible to believe.

Let us begin at verses 10 through 12a.

But when His brothers had gone up to the feast, then He Himself also went up, not publicly, but as it were, in secret. The Jews therefore were seeking Him at the feast, and were saying, “Where is He?” And there was much grumbling among the multitudes concerning Him; some were saying, “He is a good man” . . .

Reasons Jesus Cannot Be Just a Good Man

Now, let us stop here. There are a number of reasons why either Jesus was God or He was a very bad man, but He cannot be just a good man. Let me explain, briefly, why.

If Jesus Christ was not God, then . . .

1. First, if Jesus Christ was not God, then He was a deluded imposter.

Why? Because He claimed to be able to forgive sins. Now think about that for a moment. If one of you stole something from me, that would be a sin. I might say to you, should you confess it to me, “Okay, I forgive you.”

Or suppose someone hits me with their fist, full in the face. If they apologize, and pay the medical bills, I might say, “That’s alright, I’ve forgiven you.”

BUT, what if that person came and stole from you and hit you in the face? Then, you came to me and said, “Stephen, he hit me in the face and he stole from me.”

What if I should say, “That’s okay, I’ve forgiven him.”?

HA! I have no right to forgive him – he did not directly sin against me!

Well, here is Jesus Christ claiming the ability and the right to forgive sins committed not only against Himself, but everyone else in the whole world!

What an incredible claim!

... Your sins have been forgiven.

He said to a woman, in Luke, chapter 7, verse 48.

... My son, your sins are forgiven.

He once said, in Mark, chapter 2, verse 5.

The onlookers said, in verse 7, of that chapter,

Why does this man speak that way? . . . who can forgive sins but God alone?

THAT IS PRECISELY THE POINT! Either Jesus was God or He certainly was not a good man – He was an imposter.

If Jesus Christ was not God, then . . .

2. Secondly, if Jesus Christ was not God, then He was an incredible egotist.

On one occasion, in John, chapter 8, verse 53, they asked Jesus,

Surely You are not greater than our father Abraham; who died?

In verse 58,

Jesus said to them, “. . . I say to you, before Abraham was born, I am.”

Look at His teaching – who was his primary subject? HIMSELF!

In John, chapter 10, verse 9, He said,

I am the door . . .

In John, chapter 14, verse 6, He said,

. . . I am the way, and the truth, and the life . . .

One time, He even said that the Old Testament was written mainly about Himself!

If He was not God, He was an egomaniac, and He was not a good man!

C. S. Lewis wrote,

You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. You must make your choice. Either this man was, and is, the Son of God, or else a madman.

Review

Lesson

I. The Setting

II. The Savior

I. The Setting

37 On the last day, that great day of the feast,

Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

Jesus gave His invitation **on the last day, the great day of the feast** of Tabernacles. Whether this was the seventh day

or the eighth day, on which a special festival assembly was held (Lev. 23:36), is not clear. In either case, it was a different day from the one on which the events of vv. 14–36 took place (cf. v. 14). As He had done earlier (v. 28), Jesus **cried out** in a loud voice, calling all to hear and heed His invitation. That the Lord **stood** to deliver His message (rabbis normally sat when they taught; cf. Matt. 5:1; 13:2; 26:55; Luke 4:20; 5:3), further emphasized its importance.

By using water to illustrate the truth about Himself, Jesus capitalized on a very prominent ceremony that was happening at the feast. The major feature of the Feast of Tabernacles was the booths (shelters) which the people prepared (Lev. 23:42; Neh. 8:14). But on each of its seven days there was also an important water ritual. That ceremony was not prescribed in the Old Testament, but had become a tradition in the centuries just before Jesus' time. It commemorated God's miraculous provision of water during Israel's wilderness wandering (Ex. 17:6; Num. 20:8–11; Deut. 8:15; Neh. 9:15; Pss. 105:41; 114:8; Isa. 48:21), and anticipated the blessings of the messianic age (cf. Isa. 30:25; 35:6–7; 43:19–20; 44:3–4; 49:10; Ezek. 47:1–9; Joel 3:18; Zech. 14:8). It was also a symbolic prayer for rain.

Each day of the feast the high priest drew water from the pool of Siloam and carried it in a procession back to the temple. At the Water Gate (on the south side of the inner court of the temple), three blasts were sounded on a shofar (a trumpet made out of a rams' horn) to mark the joy of the occasion. Isaiah 12:3 ("Therefore you will joyously draw water from the springs of salvation.") was also recited. At the temple the priests marched around the altar while the temple choir sang the Hallel (Pss. 113–118). The water was then poured out as an offering to God.

Exodus 17:1–6 (NKJV)

17 Then all the congregation of the children of Israel set out on their journey from the Wilderness of Sin, according to the commandment of the Lord, and camped in Rephidim; but *there was no water* for the people to drink. **2** Therefore the people contended with Moses, and said, “Give us water, that we may drink.”

So Moses said to them, “Why do you contend with me? Why do you tempt the Lord?”

3 And the people thirsted there for water, and the people complained against Moses, and said, “Why *is it* you have brought us up out of Egypt, to kill us and our children and our livestock with thirst?”

4 So Moses cried out to the Lord, saying, “What shall I do with this people? They are almost ready to stone me!”

5 And the Lord said to Moses, “Go on before the people, and take with you some of the elders of Israel. Also take in your hand your rod with which you struck the river, and go.

6 Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come **out of it**, that the people may drink.”

And Moses did so in the sight of the elders of Israel.

out of it

min or minni or minne: from

Original Word: מִן

Part of Speech: Preposition

Transliteration: min or minni or minne

Phonetic Spelling: (min)

Short Definition: than

Ge 2:6–9

⁶and a mist was going from the land and was watering the whole face of the ground— ⁷then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, and the man became a living creature. ⁸And the Lord God planted a garden in Eden, in the east, and there he put the man whom he had formed. ⁹And out of the ground the Lord God made to spring up every tree that is pleasant to the sight and good for food.

The Holy Bible: English Standard Version. (2016). (. Wheaton, IL: Crossway Bibles.

Psalm 78:15–16 (NKJV)

¹⁵ He split the rocks in the wilderness,

And gave *them* drink in abundance like the depths.

¹⁶ He also brought streams out of the rock,

And caused waters to run down like rivers.

Psalm 105:41 (NKJV)

⁴¹ He opened the rock, and water gushed out;

It ran in the dry places *like* a river.

Psalm 114:8 (NKJV)

⁸ Who turned the rock *into* a pool of water,

The flint into a fountain of waters.

In looking at verse 15, of Psm 78 we can ascertain much with regard to the physiology of the rock and the process

by which it was **split**. "**He clave**": the Hebrew word here is baqa', meaning to cleave; generally, to rend, break, rip, or open. Further definitions explicitly detail this word to mean to cleave asunder, divide asunder, or rend asunder. The word cleave actually means to divide in pieces. ..."the rocks":

Genesis 22:3 (NKJV)

³ So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and **he split** the wood for the burnt offering, and arose and went to the place of which God had told him.

Exodus 14:16 (NKJV)

¹⁶ But lift up your rod, and stretch out your hand over the sea and **divide it**. And the children of Israel shall go on dry *ground* through the midst of the sea.

Exodus 14:21–22 (NKJV)

²¹ Then Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea into dry *land*, and the waters were **divided**. ²² So the children of Israel went into the midst of the sea on the dry *ground*, and the **waters were a wall to them on their right hand and on their left**.

interestingly enough, the Hebrew word here is tsuwr, which is not plural. It means a rock or a boulder, sometimes a cliff, or an edge, as precipitous. ..."as out of the great depths": the word for depths here is tehowm, which means a surging mass of water as an abyss. We could, by expanding these Hebrew definitions declare the verse as follows: "He divided the boulder asunder into pieces; and gave them drink from the surging mass of waters

from the abyss". Our take on the process by which water was given from the rock is that Moses struck it, just as he was told to do. From deep within the earth under this monolithic rock sitting atop this boulder hill came a gushing geyser of water from an large aquifer well below the surface. You could picture it as one of the old time oil wells coming in, if you will. The pressure from this earth shaking release of the waters of the deep was forced upward and right through the boulder hill and found its way to the base of the big rock itself. The pressure building beneath that rock finally caused it to give way and the stream of water literally sliced that rock in two, as we see it today. The water actually did come "out of the rock itself".

Verse 16 tells us directly that the rock spoken of here must be elevated. "He brought streams also out of the rock, and caused waters to run down like rivers". "He brought also": the Hebrew word here is yatsa, meaning to go out. Further expansion of the definition is to break out, bring forth out & up, to issue out, to shoot forth from, and to spring out. ..."streams": the Hebrew word here is nazal, meaning to drip or shed by trickling, to cause to flood or gush out, to pour down, a running water, stream. ..."out of the rock": the Hebrew word for rock here is cela, meaning to be lofty, a craggy rock. ..." and caused waters to run down": the Hebrew word is yarad, meaning to descend, literally to go downwards to a lower region, to bring down abundantly, to let run down. ..."like rivers": the Hebrew word is nahar, meaning a stream. Once again, to bring all these expanded meanings to life we would have, "He brought forth, outward, upward, & shooting forth, rivers gushing from the lofty, craggy rock, and caused

waters to go downwards, descending to the lower region abundantly like rivers". The split rock in Saudi Arabia has been divided right down the middle. It is sitting high atop a boulder hill, and is thereby defined as being lofty and craggy. In other words, if your candidate for the rock that Moses struck is not elevated, it can't be the rock that the Scriptures so painstakingly describe. Beside that, this split rock shows evidence that much water indeed flowed from a source between the two slabs that remain. It gushed up from great depths below the surface, came up and actually split the rock itself, then bubbled up and cascaded downward in great streams. It came out from behind the rock and in front of the rock, and formed the deep gouges and channels that are so evident in our pictures. It gushed on down, smoothing the boulders below the split rock, and pooled up below the entire formation giving the children of Israel and their flocks an almost instantaneous freshwater lake, way down below the rock.

But on what day did Jesus so speak? It could have been the seventh day, the final day of the Feast proper, or the eighth day, the closing festival (*cf.* notes on v. 2). In favour of the former is the fact that, so far as we know, the water-pouring rite (*cf.* notes below) and the lights ceremony (*cf.* notes on 8:12) did not extend beyond the seventh day. Moreover, by Old Testament standards the Feast of Tabernacles itself lasted seven days: it seems odd to refer to the eighth day as the 'last and greatest day of the Feast'. On the other hand, in favour of the eighth day is the fact that at least some Jews in the first century so linked the eighth day

with the preceding seven that they thought of the Feast of Tabernacles as an eight-day feast (Jos., *Ant.* iii. 245). Moreover, on any reckoning the eighth day really was a great day, distinct from the others, a rest day (*i.e.* a special Sabbath) distinguished by particular sacrifices, the joyful dismantling of the booths, and the repeated singing of the *Hallel* (Pss. 113–118). Moreover, if Jesus' public pronouncements (7:37–38; 8:12) are informed by the rites of the Feast of Tabernacles, there may have been special force to his words if he spoke them on the eighth day, immediately *after* the ceremonies themselves had ceased. The water and the light of the Tabernacles rites pass into memory, year after year; his claim to provide living water and light for the world is continuously valid.

On the seven days of the Feast, a golden flagon was filled with water from the pool of Siloam and was carried in a procession led by the High Priest back to the temple. As the procession approached the watergate on the south side of the inner court three blasts from the *šōpār*—a trumpet connected with joyful occasions—were sounded. While the pilgrims watched, the priests processed around the altar with the flagon, the temple choir singing the *Hallel* (Pss. 113–118; cf. Mishnah *Sukkah* 4:9). When the choir reached Psalm 118, every male pilgrim shook a *lūlāb* (willow and myrtle twigs tied with palm) in his right hand, while his left raised a piece of citrus fruit (a sign of the ingathered harvest), and all cried ‘Give thanks to the Lord!’ three times. The water was offered to God at the time of the morning sacrifice, along with the daily drink-offering (of wine). The wine and the water were poured into their respective silver bowls, and then poured out before the Lord. Moreover, these ceremonies of the Feast of Tabernacles were related in Jewish thought both to the Lord's

provision of water in the desert and to the Lord's pouring out of the Spirit in the last days. Pouring at the Feast of Tabernacles refers symbolically to the messianic age in which a stream from the sacred rock would flow over the whole earth (*cf.* J. Jeremias, *TDNT*, 4. 277f.).

Carson, D. A. (1991). *The Gospel according to John* (pp. 321–322). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

The water-pouring ceremony is interpreted in these traditions as a foretaste of the eschatological rivers of living water foreseen by Ezekiel (47:1–9) and Zechariah (13:1). In these traditions the water miracle in the wilderness (Ex. 17:1–7; Nu. 20:8–13; *cf.* Ps. 78:16–20) is in turn a forerunner of the water rite of the Feast of Tabernacles.

Carson, D. A. (1991). *The Gospel according to John* (p. 322). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

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)

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 301). Wheaton, IL: Victor Books.

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day from the one on which the events of vv. 14–36 took place (cf. v. 14). As He had done earlier (v. 28), Jesus **cried out** in a loud voice, calling all to hear and heed His invitation. That the Lord **stood** to deliver His message (rabbis normally sat when they taught; cf. Matt. 5:1; 13:2; 26:55; Luke 4:20; 5:3), further emphasized its importance.

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II. The Savior

Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.” ³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

37 εν δε τη εσχατη ημερα τη μεγαλη της εορτης ειστηκει ο ιησους και εκραξεν λεγων εαν τις διψα ερχεσθω προς με και πινετω

38 ο πιστευων εις εμε καθως ειπεν η γραφη ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος ζωντος 39 τουτο δε ειπεν περι του πνευματος {VAR1: ου } {VAR2: ο } εμελλον λαμβανειν οι πιστευσαντες εις αυτον ουπω γαρ ην πνευμα οτι ιησους {VAR1: ουπω } {VAR2: ουδεπω } εδοξασθη

In general terms, then, Jesus' pronouncement is clear: he is the fulfillment of all that the Feast of Tabernacles anticipated. If Isaiah could invite the thirsty to drink from the waters (Is. 55:1), Jesus announces that he is the one who can provide the waters

Carson, D. A. (1991). *The Gospel according to John* (pp. 322–323). Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans.

v.37 Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink.

cried out

krazó: to scream, cry out

Original Word: κράζω

Part of Speech: Verb

Transliteration: krazó

Phonetic Spelling: (krad'-zo)

Short Definition: I cry aloud, shriek

Definition: I cry aloud, shriek.**2896 krázō** – an onomatopoetic term for a raven's piercing cry ("caw"); (figuratively) cry out *loudly* with an *urgent scream* or shriek, using "inarticulate shouts that express *deep emotion*" (WS, 708).

[Properly onomatopoetic of the raven, **2896 (krázō)** means *to croak*; hence, generally used of inarticulate cries, *to scream, cry out* (Aesch., etc.)" (Abbott-Smith).]

Let him come and drink

Let him come Pres. Pass. Imperative Command

Isaiah 55:3 (NKJV)

³ Incline your ear, and come to Me.
Hear, and your soul shall live;
And I will make an everlasting covenant with you—
The sure mercies of David.

Matthew 11:28–29 (NKJV)

28 Come to Me, all *you* who labor and are heavy laden, and I will give you rest. **29** Take My yoke upon you and learn from

Me, for I am gentle and lowly in heart, and you will find rest for your souls.

John 5:40 (NKJV)

⁴⁰ But you are not willing to come to Me that you may have life.

John 6:37 (NKJV)

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:44 (NKJV)

⁴⁴ No one can come to Me unless the Father who sent Me draws him; and I will raise him up at the last day.

John 6:64–65 (NKJV)

⁶⁴ But there are some of you who do not believe.” For Jesus knew from the beginning who they were who did not believe, and who would betray Him. ⁶⁵ And He said, “Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father.”

drink Pres. Act. Imperative. Command

Having COME DRINK

The Passive Imperative—The Mood Of God’s Economy

This “synergism” is conveyed through the use of the passive imperative.

The passive imperative is a command directed to you in which you are not the active doer, but rather

the cooperator and recipient of someone else's doing, and yet you still retain responsibility. A classic instance is Paul's command in Romans 12:2 to "be transformed":

And do not be fashioned according to this age, but **be transformed** by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

C. E. B. Cranfield explains the meaning of this passive imperative:

The use of the passive imperative *μεταμορφοῦσθε* [be transformed] is consonant with the truth that, while this transformation is not the Christians' own doing but the work of the Holy Spirit, they nevertheless have a real responsibility in the matter —to let themselves be transformed, to respond to the leading and pressure of God's Spirit... The transformation is not something which is brought about in an instant, it has to be continually repeated, or, rather, it is a process which has to go on all the time the Christian is in this life.^[3]

Thus in the passive imperative our responsibility lies in being open to God's operation, the Spirit's working, and Christ's indwelling.

Witness Lee, in commenting on the passive imperative, calls this grammatical mood, "the basic principle of God's economy":

This is to be active-passive; it means: “I am here, Lord, to let You do it.” “Let” shows the active, but “You do it” shows the passive. To the Lord it is active, but to me it is passive. We must be an active-passive person... This is the basic principle of God’s economy...[4]

Ten Passive Imperatives In The New Testament

Since this mood seems to be so critical to our ongoing experience of God’s salvation, I decided to do a search through the New Testament to see where I could find other instances of the passive imperative. All these instances below are true passive imperatives (in contrast to many other phrases that still convey the sense of God’s operation and our cooperation, i.e. Phil. 2:12-13), which means that in Greek they are represented by one word—a verb in the passive voice and imperative mood. Thus, no matter how your preferred Bible version translates these phrases (ESV has “save yourself” for Acts 2:40, which does not accurately convey this tension), they should be understood as a command directed to you, yet not enacted directly by you. So the verb should be past tense in form (although not necessarily past tense in meaning; in Romans 12:2 the passive imperative is

in the present tense, so it could be translated as “be being transformed”).

- 1 Be saved—Acts 2:40
- 2 Be transformed—Rom. 12:2
- 3 Be reconciled—2 Cor. 5:20
- 4 Be enlarged—2 Cor. 6:13
- 5 Be separated—2 Cor. 6:17
- 6 Be perfected—2 Cor. 13:11
- 7 Be filled—Eph. 5:18
- 8 Be empowered—Eph. 6:10
- 9 Be humbled—1 Pet. 5:6
- 10 Be sanctified—Rev. 22:11

Thus the passive imperative preserves in the grammar the most fundamental principle of God’s economy, that is, that God is the One who operates in us and yet we are responsible to open to His operation, to allow Him to operate, and to cooperate with His operation.

³⁸ He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

He who believes

Pres active Part. The believing one. Nominative Absolute

as the Scripture has said, out of his heart will flow rivers of living water.”

No precise passage can be quoted, though similar idea in several (Isa. 55:1; 58:11; Zech. 13:1; 14:8; Ezek. 47:1; Joel 3:18).

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Jn 7:38). Nashville, TN: Broadman Press.

Isaiah 55:1–3 (NKJV)

- 55 “Ho! Everyone who thirsts,
 Come to the waters;
 And you who have no money,
 Come, buy and eat.
 Yes, come, buy wine and milk
 Without money and without price.
- 2 Why do you spend money for *what is* not bread,
 And your wages for *what* does not satisfy?
 Listen carefully to Me, and eat *what is* good,
 And let your soul delight itself in abundance.
- 3 Incline your ear, and come to Me.
 Hear, and your soul shall live;
 And I will make an everlasting covenant with you—
 The sure mercies of David.

Isaiah 58:11 (NKJV)

- 11 The Lord will guide you continually,

And satisfy your soul in drought,
 And strengthen your bones;
 You shall be like a watered garden,
 And like a spring of water, whose waters do not fail.

Zechariah 13:1 (NKJV)

13 “In that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness.

Joel 3:18 (NKJV)

18 And it will come to pass in that day
*That the mountains shall drip with new wine,
 The hills shall flow with milk,
 And all the brooks of Judah shall be flooded with water;
 A fountain shall flow from the house of the Lord
 And water the Valley of Acacias.*

out of his heart not kardia

koilia: belly

Original Word: κοιλία, ας, ḥ

Part of Speech: Noun, Feminine

Transliteration: koilia

Phonetic Spelling: (koy-lee'-ah)

Short Definition: belly, womb, the inner man

Definition: belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; met: the inner man.

will flow rivers of Living water

John 4:13–14 (NKJV)

¹³ Jesus answered and said to her, “Whoever drinks of this water will thirst again, ¹⁴ but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

Proverbs 11:25 (NKJV)

²⁵ The generous soul will be made rich,
And he who waters will also be watered himself.

God did not intend for believers to be ponds in which the living water of salvation stagnates.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 314). Chicago: Moody Press.

[Leon Morris writes](#), “The believer is not self-centered. As he receives the gift of God, so he passes it on to others. Or to put the same thought in another way, when a man believes he becomes a servant of God, and God uses him to be the means of bringing the blessing to others” (*The Gospel According to John*, The New International Commentary on the New Testament [Grand Rapids: Eerdmans, 1979], 426). By evangelizing the lost (which is the primary emphasis here) and edifying the saints (1 Cor. 12:4–11; 1 Peter 4:10–11), believers allow the spiritual life within them to spill over and impact those around them.

MacArthur, J. F., Jr. (2006). *John 1–11* (p. 314). Chicago: Moody Press.

³⁹ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.

As the apostle John's inspired footnote indicates, Jesus **spoke of the Spirit**, through whom eternal life is imparted to those who believe (3:5–8; 6:63; Rom. 8:9; 1 Cor. 6:11; 1 Peter 1:1–2). The Spirit also empowers them to bring the living water of salvation to other thirsty souls (cf. Acts 4:31; Rom. 15:18–19; Eph. 4:11). When the Lord spoke, the promise that **those who believed in Him were to receive the Holy Spirit** was still future, **for the Spirit was not yet given, because Jesus was not yet glorified.**

This comment needs an explanation so that there is no misunderstanding of the Spirit's work. Our Lord is not saying that the Holy Spirit was not present or active at that time, or in past redemptive history. He was saying that there was to come for believers a giving of the Spirit by which unique power would be provided for ministry and evangelism.

The words of Jesus in John 14:17 are helpful in this matter: "the Spirit of truth ... you know Him because He abides with you and will be in you." Clearly in that Upper Room dinner with the apostles, Jesus promised a future coming of the Holy Spirit (14:16, 20, 26; 15:26–27; 16:13–14). But the comment in 14:17 that "He abides with you" affirms the obvious fact that no one in any era of redemptive history could be saved or sanctified, empowered for service and witness, or guided in understanding Scripture and praying in the will of God apart from the Spirit's presence.

There are Old Testament references to the Spirit's ministry, such as the following:

Then the Lord said, "My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years." (Gen. 6:3)

Do not cast me away from Your presence
 And do not take Your Holy Spirit from me. (Ps. 51:11)

Where can I go from Your Spirit?
 Or where can I flee from Your presence?
 If I ascend to heaven, You are there;
 If I make my bed in Sheol, behold, You are there.
 If I take the wings of the dawn,
 If I dwell in the remotest part of the sea,
 Even there Your hand will lead me,
 And Your right hand will lay hold of me.
 If I say, “Surely the darkness will overwhelm me,
 And the light around me will be night,”
 Even the darkness is not dark to You,
 And the night is as bright as the day.
 Darkness and light are alike to You. (Ps. 139:7–12)
 Teach me to do Your will,
 For You are my God;
 Let Your good Spirit lead me on level ground. (Ps. 143:10)

I will put My Spirit within you and cause you to walk
 in My statutes, and you will be careful to observe My
 ordinances. (Ezek. 36:27)

Prior to Pentecost the Spirit was the author of repentance (cf. John 16:8–11) and the power behind regeneration (John 3:4–5). He also illuminated believers in the face of persecution (Mark 13:11; Luke 12:11). Still, after Pentecost the Spirit was given to believers in a new fullness that became normative for all believers since (Rom. 8:9; 1 Cor. 12:13).

That Jesus **was not yet glorified** (cf. 12:16; 17:4–5) refers to His ascension to heavenly glory (Acts 1:9–11), at which

point the Father sent the Holy Spirit. This sending of the Spirit after Christ's return to heaven made possible the "greater works" believers do (John 14:12).

Those who responded to Christ's invitation received the living water of salvation He offered that very day. But the **Spirit** would not be **given** in fullness until several months later, on the Day of Pentecost, following Jesus' death, resurrection, and ascension (16:7; Acts 1:4–5, 8; 2:1–4). Since the close of the transitional period in the book of Acts, however, all Christians receive the Holy Spirit at the moment of salvation.

MacArthur, J. F., Jr. (2006). *John 1–11* (pp. 314–315). Chicago: Moody Press.

Many years ago, toward the end of the twelfth century, Scotland's great King Robert the Bruce was being chased by English soldiers. They were almost upon him. When he realized that he was not making the speed he should, he left the path and darted through the thick forest, hoping to escape. Robert ran mile after mile. But then, just as he was telling himself that perhaps he had escaped the vengeance of King Edward, he heard a sound that made his blood run cold. It was the baying of his own bloodhounds. The English, fearing that they would lose him in the thicket, had let loose his own bloodhounds to put them on his track. The animals, which were supposed to protect their master faithfully, were actually going to bring about his capture and death. Desperate now, and exhausted, he stumbled, suddenly, upon a clear mountain stream, several feet deep. At once, he plunged in, allowing it to sweep him several miles downstream. Then, he came out on the other side of the forest, where he hid and listened, as the hounds came barking and baying to the waters edge. They were able to go no further. The scent was gone. Robert had escaped.

The Law, which is supposed to do us good, actually, in the end, betrays us. My friend, you think you are safe – your church will save you; your works; your morality; your ethics. One day, they will, like baying bloodhounds, hunt you down. You will be lost, until you plunge into that one stream which will wash out the scent of sin forever.

III. The Selection

⁴⁰ Therefore many from the crowd, when they heard this saying, said, “Truly this is the Prophet.” ⁴¹ Others said, “This is the Christ.”

But some said, “Will the Christ come out of Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?” ⁴³ So there was a division among the people because of Him. ⁴⁴ Now some of them wanted to take Him, but no one laid hands on Him.

IV. The Sanhedrin

⁴⁵ Then the officers came to the chief priests and Pharisees, who said to them, “Why have you not brought Him?”

⁴⁶ The officers answered, “No man ever spoke like this Man!”

⁴⁷ Then the Pharisees answered them, “Are you also deceived? ⁴⁸ Have any of the rulers or the Pharisees believed in Him? ⁴⁹ But this crowd that does not know the law is accursed.”

⁵⁰ Nicodemus (he who came to Jesus by night, being one of them) said to them,

⁵¹ “Does our law judge a man before it hears him and knows what he is doing?”

⁵² They answered and said to him, “Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee.”

⁵³ And everyone went to his own house.

