

3/9/25

Come And Quench Your Thirst
Jn. 7:37-39

Six months have passed since Jesus healed the lame man at the Pool of Bethesda and attended the Passover. Jn. 5:1-9; 6:4

* John records three Passovers in His gospel giving us the length of the ministry of Jesus. Jn. 2:13; 6:4; 11:55

Since Jesus healed the man at the Pool of Bethesda on the Sabbath, the Jewish leader persecuted Jesus constantly and sought to kill Him. Jn. 5:16

* The Jews also sought to put Jesus to death because He made Himself out to be equal with God by calling Him His Father. Jn. 5:18

Jesus has already been proclaimed to be the Son of the living God at Caesarea Philippi by Peter and Jesus has revealed that He is going up to Jerusalem to suffer at the hands of the elder, chief priest and the scribe, be killed and be raised on the third day. Matt. 16:16, 21

* It is now six months till He is crucified, Jesus is walking under the shadow of the cross.

Therefore John says Jesus walked in Galilee and not in Judea for the Jews sought to kill Him, but now Jesus is going up to Jerusalem to celebrate the Feast of Tabernacles. Jn. 7:1

At this point Jesus is rejected by his brothers and challenged to reveal himself openly to the world, Jesus has been declared to have a demon, and the people are divided as to who Jesus, all along while the Jewish leaders were seeking to arrest Him!

* This is the background under which Jesus proclaimed the promise of the Holy Spirit as He taught in the Temple.

We want to examine the proclamation of Jesus regarding the promise of the Holy Spirit which is characterized by three things. Jn. 7:37-39

- I. The invitation. vs. 37
- II. The appropriation. vs. 38
- III. The interpretation. vs. 39

I. The invitation. vs. 37

A. The invitation took place on the last day of the feast. vs. 37a-b

* “On the last day, that great day of the feast.”

1. The Feast of Tabernacles was one of the seven feast given in the law of Moses.
* The Feast of Passover, Unleaven, First Fruits, Pentecost, Trumpets, the day of Atonement and Tabernacles.
2. The Feast of Tabernacles was one of the three major feast that every male over the age of 20 had to attend at Jerusalem. Deut. 16:16

3. The Feast of Tabernacles lasted seven days and an eighth was a holy convocation or Sabbath rest. Lev. 23:33-36
- * The feast took place on October from the 15-22, based on the lunar calendar.
 - a. The feast would be celebrated with the building of booth out of branches and palms and spend the days in the booths to commemorate God's faithfulness to keep them through the wilderness. Lev. 23:42-43
 - * There would be room left between the walls and roof to see the sky and the wind to come through.
 - b. The feast also was a celebration of thanksgiving to God for the harvest.
 - c. The woman's court would be lit up with golden candle stand in memory of the pillar of fire in the wilderness.
 - d. The feast would include a procession of priests who would go down to the Pool of Siloam to draw a pitcher of water each day and then pour it out on the court area at the alter as a witness of the faithfulness of God to provide water for them in the wilderness.
 - e. The passage of Isaiah would be sung at the time as well as the Hallel Psalms. Ps. 113-118

- * "Therefore with joy you will draw water From the wells of salvation." Is. 12:3
 - f. The last day is the eighth day, the number of new beginnings, a holy convocation of rest, no water would be brought from the Pool of Siloam declaring that they no longer were in need of water from God. Neh. 8:18
 - * Josephus called it the Holiest and greatest of the feasts!
 - g. The feast looks forward to the Millennium, it is the only feast mentioned to be celebrated and if not attended, no rain will be given. Zech. 14:16-19
- B.** The invitation was given as a Herald. vs. 37c-d
- * "Jesus stood and cried out, saying."
 - 1. The position of a teacher was to sit and the students stood, ensuring that none fell asleep.
 - 2. The position of a herald was to stand and proclaim.
 - a. A herald was given the message it was not his own.
 - b. A herald was given the authority to proclaim, it was not his own.
 - c. The herald was only responsible to proclaim the message and expected a

response but he was not responsible for the response.

1) Jesus stood to His feet on the last day of the feast when no water was brought forth from the Pool of Siloam.

2) Jesus cried out with great emotion revealing their ongoing need to depend on God's provision instead of celebrating their complacency to remain empty.

C. The invitation was all inclusive. vs. 37e-f

1. The condition to be recognized by the individual is, "If anyone thirst". vs. 37e
 - a. The loud cry must of seemed out of order.
 - b. The loud cry must of seemed arrogant.
 - c. The loud cry must of seemed a call to be noticed.
 - d. The loud cry was in reality a proclamation of God's love, seeing the desperate need of man, which he was ignorant about.
2. The condition is based on the exercise of one's free will, "Let him come to Me and drink." vs. 37f
 - a. The exercise of one's free-will is by the drawing of God, not by one's own natural ability. Jn. 6:44
 - b. The exercise of one's free-will is in recognition by the illuminating work of the Holy Spirit to reveal my sin and need

of God through the conviction of the Holy Spirit.

- c. The condition can only be fulfilled by the experience of drinking in a personal way to satisfy one's spiritual thirst that can not be quenched with things the world has to offer.

* A very appropriate metaphor as with the woman of Samaria! Jn. 4

The invitation is to those who recognize their spiritual thirst for God!

II. The appropriation. vs. 38

A. The promise is to the one who believes in Jesus. vs. 38a

1. The sinner who believes identifies any person who recognizes their spiritual thirst for God without limiting or qualifying their personal condition, it is simply conditioned on , "He who believes". vs. 38a
 - a. The drunkard.
 - b. The fornicator.
 - c. The prostitute.
 - d. The adulterer.
 - e. The drug-addict.
 - f. The murderer.
 - g. The thief.
 - h. The idolater.
 - i. The terminally sick person.
 - j. The good moral person.

2. The sinner who believes is very specific “in Me”, identifying the person in whom they are putting their trust to do for them what they can not do for themselves, to be forgiven of their sins and saved. vs. 38a
 - a. The person of Jesus was the promised Messiah conceived by the Holy Spirit and born of a virgin. Gen. 3:15; Is. 7:14; Matt. 1:18, 23
 - b. The person of Jesus was God who became flesh and tabernacles among men in order to be the substitute for the sins of every person in the world. Jn. 1:14; Matt. 20:28; 2Cor. 5:21; 1Jn. 2:2
 - c. The person of Jesus was and is the only person who reveals the Father and forgives a person’s sins and make them a new creature. Jn. 1:18; Acts 2:38; 2Cor. 5:17
 3. The sinner who is “in” Christ identifies the person’s position justified by faith. Rom. 5:1
 - a. It speaks of abiding.
 - b. It speaks of dependency.
 - c. It speaks of safety.
 - d. It speaks of reverence.
 - e. It speaks of honor.
 - f. It speaks of love.
 - g. It speaks of wisdom.
- B.** The promise is based on the Scriptures. vs. 38b
 * “as the Scripture has said.”

1. The reference to the Scriptures is not to any specific quote.
 2. The reference is to the whole of Scripture that was prophetic of the promise such as the one in Isaiah.
 - * “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.” Is. 58:11
- a. The Scriptures refer to the revelation of Himself, His mind and His will for man.
 - b. The Scriptures are distinct from all other writings of man in that they are Inspired, which means that the men who spoke and wrote them did so under the direction, guidance and enablement by the Holy Spirit, not out of their own impulse or origin, thereby guaranteeing the absolute accurate recording of the Scriptures, Infallible and Innearent. 1Pet. 1:20-21
 - c. The Scriptures are also said to be breathed out from God and therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, and thoroughly equipped for ever good work. 2Tim. 3:16-17
 - 1) This declares that all the Scriptures are Infallible and Innearent as they are literally expired out from God.

2) Not one yod or one title will fail Jesus declared, therefore any teaching or practice that is not identified as coming from the Scriptures in it's proper context has no authority.

C. The promise was to impart power for spiritual life. vs. 38c

* "out of his heart will flow rivers of living water."

1. The targeted area is declared to be the heart of man.
 - a. The word for heart "koilia" from "koilos", which means "hollow" denoting the entire physical cavity, but most frequently it was used to denote the womb of a woman, the place where the fetus is conceived and nourished til birth.
 - 1) The KJV translates it "belly".
 - 2) Here in John it is used in a metaphorical way to indicate the innermost part of a man, the soul, the heart as the seat of thought, feeling, choice.
 - b. The heart in Hebrew is "Leb" and the heart of man is said to be deceitful and desperately wicked. Jer. 17:9
 - 1) The heart of man is used symbolic of who a man really is and the whole man, his intellect, emotions and will.

- 2) The heart of man is the source of evil in the life of people and the world.
 - 3) The heart of man is his basic problem; it is rebellious towards God and self-serving as pointed out on the Sermon on the Mount.
 - 4) The heart of man must be replaced with a new heart "kardia", is the word in Greek, through the new birth and the love of God is shed abroad in the heart of man by the Spirit. Jn. 3:2-5; Rom. 5:5
2. The purpose was in order that man be a channel for this living water to flow through him.
 - a. The word flow "rheo", implies that man is never to be thought of as a container of the Holy Spirit, for then it would be limited to the individual.
 - b. The word "flow" is an indicative future tense, implying that the promise was and is to be constantly flowing as a fresh source to others thereby revealing man's greatest capacity, that of a channel to reach others as a witness of and for Jesus.
 3. The resource would be inexhaustible.
 - a. The metaphor is that of a river, which once again emphasizes that the source is not in and of itself, but from Jesus.

- b. The metaphor also implies an abundance of water by the use of the plural rivers “potamos”.
- c. The metaphor clearly teaches that the divine quality of the source.
 - 1) This torrent of living water has power to do what man so desperately needs spiritually.
 - 2) This torrent of living water has the ability to cleanse and freshness his life spiritually.
 - 3) This torrent of living water is the property of life, implying the state of man in his natural order as dead spiritually, just as Jesus told the woman at the well. Jn. 4:13-15
 * The prophet Jeremiah knew the difference between living water and cisterns that have stagnant water and at time can hold no water having crack in them. Jer. 2:13

The appropriation is to those who believe the promise of Jesus!

III. The interpretation. vs. 39

- A. The metaphor of rivers was prophetic symbolic of the Holy Spirit. vs. 39a
 * “But this He spoke concerning the Spirit.”
 - 1. The Holy Spirit is all present in the world for He is God, but not all indwelling.

- 2. The Holy Spirit only came upon certain individuals in the Old Testament for a time, like prophets, Kings, priests and craftsmen for the building of the Tabernacle.
- B. The recipients would be those believing Jesus was the fulfilling prophecy present and future. vs. 39b
 * “whom those believing in Him would receive”.
 - 1. The apostle John gives us his commentary looking back writing his gospel about 95 A.D.
 - a. The eleven apostles were dead at this time.
 - b. John is the twelfth apostle and the only one still living.
 - 2. Holy Spirit would be given to the individual in a new and different way. Joel 2:28-32; Acts 2:28-32
 - a. Verse 28-29 were the short-term fulfillment in the day of Pentecost, “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. And also on My menservants and on My maidservants I will pour out My Spirit in those days.”

* Peter quotes this in fulfillment at Pentecost! Acts 2:16-18

- b. Verses 30-32 will be fulfilled at the end of the Great-Tribulation, “And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and awesome day of the LORD. And it shall come to pass That whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.”

1) None of this happened at Pentecost, yet Peter quoted the entire prophecy of Joel without making the distinction between its fulfillment at Pentecost and the yet future fulfillment at the end of the Great-Tribulation and the Second Coming. Acts 2:19-21

2) The last half of verse 32 in Joel was not quoted by Peter, it confirms the long-term fulfillment at the Second Coming, “For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls.”

3. The Holy Spirit is given in the age of Grace and possessed by every believer, distinct from the Old Testament time and their body become the temple of God, the living God. 2Cor. 6:14-16

- a. The Holy Spirit indwells every believer through Jesus. Jn. 14:16-17
- b. The Baptism of the Holy Spirit is be the source of power to be a witness of Jesus in Jerusalem, Judea and the ends of the world. Acts 1:5, 8
- c. The Holy Spirit is to be a constant filling on an ongoing basis. Eph. 5:18
- d. The Holy Spirit would be an essential for the last day survival kit. Jude 20-21

C. The promise of the Holy Spirit was clearly a prophetic proclamation. vs. 39c-d

* “for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

- 1. The Holy Spirit at this point when Jesus cried outload these words had not yet given until Pentecost.
 - a. The apostle John again gives us his commentary, the period of time was a transitional one from the Old Testament to the New Testament.
 - * The number eight represents “new beginnings”.
 - b. The period of time was climatic in that it was witnessing the fulfillment of the

coming Messiah to redeem the world, as the Lamb of God to take away the sins of the world, fulfilling the Passover. Jn. 1:29

- c. The Holy Spirit would be the fulfillment of the Feast of Pentecost, the giving of the Law 50 days after Passover and Exodus of Egypt.
- 2. The reason is given by John it was, “because Jesus was not yet glorified.”
 - a. Jesus called Himself the comforter to His disciples.
 - b. Jesus also declared that He would send another “allos” one of the same source but different number. Jn. 14:16
 - c. Jesus said that if He did not go away the Holy Spirit could not come, therefore it was essential that He leave. Jn. 16:7
 - 1) The Holy Spirit would not speak of Himself.
 - 2) The Holy Spirit would not glorify Himself.
 - 3) The Holy Spirit would not teach anything that Jesus had not taught.
 - 4) The Holy Spirit would be with the believer forever.

The interpretation is prophetic of Jesus being glorified!

IV. The application.

- A. The invitation is open to every person.
 - 1. If anyone includes you and anyone else.
 - 2. If you recognize your thirst for God, then it is by the drawing and illumination of the Holy Spirit. Rom. 10:8-17; Eph. 2:8-9
 - 3. If this describes you, then you must step out in faith based on the gospel you have heard and understood about your lost condition and exercise your own free will and drink.
- B. The appropriation must be made by you.
 - 1. Your belief and faith must be in the person of Jesus as the Savior of the world. Jn. 1:29
 - 2. Your belief and faith is made valid, due to the fact that it is the revelation of the Scriptures. Jn. 3:16; Acts 4:12; 1Tim. 2:5
 - 3. Your benefit is that you will become indwelt by the Holy Spirit of God and become a channel towards others that they might be saved like you. Jn. 14-16
- C. The interpretation being prophetic is fulfilled in you.
 - 1. By receiving the person of Jesus.
 - 2. By quenching your spiritual thirst.
 - 3. By acknowledging that Jesus has been glorified.

Conclusion

The proclamation of Jesus regarding the promise of the Holy Spirit has been characterized by of three things.

- I.** The invitation is to those who recognize their spiritual thirst for God!
- II.** The appropriation is to those who believe the promise of Jesus!
- III.** The interpretation is prophetic of Jesus being glorified!