

Jesus our Living Water

John 7:37-39

Pastor Eddie Ildefonso

(John 7:37-39) Jesus Christ, Claims: the claims of Jesus. It was on "the last day, that great day of the feast," the day when the people marched in the processional seven times that Jesus made His phenomenal claim. Some imagine Jesus shouting His claim just as the people finished saying, "Send now prosperity" ([Psalm 118:25](#)).

Imagine the scene: Jesus did two unusual things. (a) He "stood" (a teacher always sat in that day), and (b) He "cried out" (*ekraxen*) shouting loudly. Both actions would startle and shock the people to attention. Picture thousands of voices praying to God for the living rains in the coming season, reciting: "Send now prosperity," and then piercing the air comes the thundering cry:

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" ([John 7:37-38](#)).

Jesus made three phenomenal claims.

1. Jesus Christ is the source of life: He is the One who can quench the real thirst of man's being, who can meet the desperate need of man for prosperity, the real fruit and bounty of life.

- a. Men do thirst. They thirst for physical water and they thirst for spiritual life (see page # 3 [DEEPER STUDY # 2—John 4:13-14](#) for a discussion of this point).
- b. Jesus Christ claims to be the source, that is, the Water that can quench man's thirst and give the fruit and bounty man so desperately needs in his life. He claims that He can do what water does (see page # 3 [DEEPER STUDY # 1—John 7:37](#)).

1. He can cleanse and purify.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" ([Ephes. 1:7](#); cp. [1 John 1:9](#)).

2. He can refresh.

"[He] is the rest wherewith ye may cause the weary to rest; and this is the refreshing" ([Isaiah 28:12](#)).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" ([Acts 3:19](#)).

3. He can revitalize and energize.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" ([Matthew 11:28](#)).

2. Jesus Christ is the source of abundant life. Rivers of *living water* can flow out from a person. An abundance of life can be experienced (see page # 5 [DEEPER STUDY #3—John 1:4](#); see page # 6 [DEEPER STUDY #4—John 10:10](#)).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" ([Matthew 5:6](#)).

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" ([John 4:14](#)).

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat" ([Rev. 7:16](#)).

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" ([Rev. 22:17](#)).

"I am come that they might have life, and that they might have it more abundantly" ([John 10:10](#)).

- a. The death of Jesus Christ (His having been smitten for the sins of the world) is the source of the living water. Out of His death (because He died) He was able to arise, and by arising He was able to conquer sin and death and to bring forth eternal life in all of its abundance. Note: the Word of God to Moses was a picture of the living water that was to come from Christ after He was smitten.

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink" ([Exodus 17:6](#); cp. [Numbers 20:11](#)).

- b. Living water comes only through "believing on Christ." (See page # 7 [DEEPER STUDY # 5—John 2:24](#).)

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" ([John 6:35](#)).

3. Jesus Christ is the source of the Holy Spirit. Rivers of living water refer to the Holy Spirit. This is a crucial verse, for it is the only place "**living waters**" is defined. When Jesus spoke of giving "living water," He meant He would give the Holy Spirit to a person. The presence of the Holy Spirit, of course, meant the experience of abundant and eternal life.

Note: it is only the person who believes in Christ who receives the Holy Spirit. Belief in Him is essential. Christ is the Giver of the Spirit. (See note below—[John 4:13-14](#) for more discussion.)

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" ([Galatians 5:22-23](#)).

"For the fruit of the Spirit is in all goodness and righteousness and truth" ([Ephes. 5:9](#)).

DEEPER STUDY #1 (John 7:37) Living Water

([John 7:37](#)) Jesus Christ— Living Water: water does at least three things.

1. It cleanses or purifies;
2. It refreshes; and
3. It revitalizes or energizes.

DEEPER STUDY #2 (John 4:13-14) Water, Living— Jesus Christ

([John 4:13-14](#)) Water, Living— Jesus Christ: living water is the only water that will quench thirst. **Men have two thirsts:** a physical thirst and a spiritual thirst.

"As the heart panteth after the water brooks, so panteth my soul after thee, O God" ([Psalm 42:1](#)).

"In that day there shall be a fountain opened...for sin and for uncleanness" ([Zech. 13:1](#)).

Men know immediately how to quench their physical thirst, **but their spiritual thirst is a different matter.**

Within their hearts men sense a thirst for.....

- | | |
|--------------------------|---------------------------------------|
| a. purpose | g. something to fill the void, |
| b. meaning | the emptiness and |
| c. significance | the loneliness |
| d. satisfaction | h. deliverance from a |
| e. fulfillment | sense of lostness |
| f. something that | i. freedom from undue |
| is missing | anxiety, stress, and pressure |

Men have a problem, however. They usually misunderstand the spiritual thirst and try to quench it with the stagnant waters of the flesh and of this world. The result is poison and death.

1. The stagnant waters of the flesh are such things as lust, immorality, drunkenness, indulgence, and pride.

2. The stagnant waters of the world are such things as the love of money, cars, houses, lands, clothes, extravagant living, position, and power.

The stagnant waters of the flesh and the world never quench a man's thirst. They are like salt water; they only make a man crave for more and more. (See page # 8 [DEEPER STUDY #6, Lust—James 4:1-3.](#))

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" ([Jeremiah 2:13](#)).

Note several facts about the living water.

1. The living water comes from Christ. He and He alone is its source.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" ([John 7:37](#)).

"And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely" ([Rev. 21:6](#)).

2. The living water keeps a man from ever thirsting again. His inner thirst is gone forever. It is quenched and fully satisfied.

"In that day there shall be a fountain opened...for sin and for uncleanness" ([Zech. 13:1](#)).

"And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" ([Isaiah 58:11](#)).

3. The living water is "**a well of water**" placed "**in**" the man. The well is not placed outside the man, not placed anywhere out in the world, not in his home, nor in his business. It is placed "**in**" him.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive)" ([John 7:38-39](#)).

4. The living water springs up and continues to spring up and bubble, flowing on and on. It is ever in motion.

"Therefore with joy shall ye draw water out of the wells of salvation" ([Isaiah 12:3](#)).

5. The living water springs up into everlasting life. It will never end.

"For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" ([Rev. 7:17](#); [Ezekiel 47:1-12](#), the river of life.)

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" ([Rev. 22:17](#)).

(**Note:** Jesus interpreted what He was saying in [John 7:37-39](#). All five of the above facts are seen fulfilled in the Holy Spirit.)

DEEPER STUDY #3—(John 1:4) Christ is life

(John 1:4) Life— Jesus Christ, Life: the simple statement "**in Christ was life**" means at least three things.

1. Life is the quality and essence, the energy and power, the force and principle of being. Christ is life;

He is.....

- | | |
|-----------------------------|-------------------------------|
| a. the very quality of life | d. the very power of life |
| b. the very essence of life | e. the very force of life |
| c. the very energy of life | f. the very principle of life |

Without Christ, there would be no life whatsoever. Life is in Him, within His very being. All things exist and have their being (life) in Him.

2. Life is purpose, meaning, and significance of being. Christ is life;

He is.....

- a. the very purpose of life.
- b. the very meaning of life.
- c. the very significance of life.

3. Life is perfection. Life is all that a man must be and possess in order to live perfectly. This is what is meant by life. Life is completeness of being, absolute satisfaction, the fulness of all good, and the possession of all good things. Life is perfect love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and self-control ([Galatians 5:22-23](#)).

Whatever life is and all that life is, it is all in Jesus Christ. Even the legitimate cravings of man that are sometimes entangled with evil—such as power, fame and wealth—are all included in the life given by Jesus Christ. Those who partake of His life shall reign forever as kings and priests (see page # 9 [DEEPER STUDY # 8, Rewards—Luke 16:10-12](#)).

This is the very thing that is distinctive about life—it is eternal. It lasts forever and it is rewarding. It will eventually exalt the believer to the highest life and place and position. **(Rev. 21:1)**

Jesus Christ is the source of life: He is the way to life and He is the truth of life. He is the very substance of life, its very being and energy (**John 5:26; 1 John 1:2**).

DEEPER STUDY #4—(John 10:10) Purpose of Life

(John 10:10) Jesus Christ, Purpose— Life: life is one of the great words of the Scriptures. The word "life" (*zoe*) and the verb "to live" or "to have life" (*zen*) have a depth of meaning.

1. Life is the energy, the force, the power of being.
2. Life is the opposite of perishing. It is deliverance from condemnation and death. It is the stopping or cessation of deterioration, decay, and corruption (**John 3:16; John 5:24, 29; John 10:28**).
3. Life is eternal (*aionios*). It is forever. It is the very life of God Himself (**John 17:3**). However, eternal life does not refer just to duration. Living forever would be a curse for some persons. The idea of eternal life is also quality, a certain kind of life, a life that consistently knows love, joy, peace, power, and responsibility (**John 10:10**).
4. Life is satisfaction (**John 6:35**).
5. Life is security and enjoyment (**John 10:10**).
6. Life is found only in God. God is the source and author of life, and it is God who has appointed Jesus Christ to bring life to man. Jesus Christ gives the very life of God Himself (**John 5:26; John 6:27, 40; John 10:28; John 17:23**).
7. Life has now been revealed. It has been unveiled and is clearly seen in Jesus Christ. Jesus Christ shows man what life is (**John 1:4-5; John 5:26; 1 John 1:2**).
8. Life only comes to a man by believing in Jesus Christ. A man outside Jesus Christ only exists. He merely has the existence of an animal. Real life is found only in God. This is to be expected and it is logically true, for God is the creator of life. As the creator of life, He alone knows what life really is and what it is supposed to be (**John 3:36; John 5:24; John 6:47**). This is the reason He sent His Son, the Lord Jesus Christ, into the world: to show men what life is.

When a person looks at Jesus Christ, he sees exactly what life is, exactly what it involves (**Galatians 5:22-23**):

- | | |
|------------------|------------------|
| a. love | g. goodness |
| b. joy | h. faith |
| c. peace | i. temperance or |
| d. longsuffering | control and |
| e. gentleness | power |
| f. meekness | |

DEEPER STUDY #5—(John 2:24) Believing on Christ

([John 2:24](#)) **Believe—Commit**: the word "commit" (*episteuen*) is the very same word "believe" (*episteusan*) ([John 2:23](#)). This gives an excellent picture of *saving faith*, of what *genuine faith* is—of the kind of faith that really saves a person.

1. Saving faith is not head knowledge, not just a mental conviction and intellectual assent. It is not just *believing the fact* that Jesus Christ is the Savior of the world. It is not just believing history, that Jesus Christ lived upon earth as the Savior just as George Washington lived upon earth as the President of America. It is not just believing the words and claims of Jesus in the same way that a person would believe the words of George Washington.

2. Saving faith is believing in Jesus, *who* and *what* He is, that He is the *Savior* and *Lord* of life. It is a man giving and turning his life over to Jesus. It is a man casting himself upon Jesus as Savior and Lord.

3. Saving faith is commitment—the commitment of a man's total being and life to Jesus Christ. It is a man's commitment of all he *is and has* to Jesus. It gives Jesus everything; therefore, it involves all of a man's affairs. The man trusts Jesus to take care of **his past (sins), his present (welfare), and his future (destiny)**. He entrusts his whole life, being and possessions into Jesus' hands. He lays himself upon Jesus' keeping, confiding in Him about his daily necessities and acknowledging Him in all the ways of life. He follows Jesus in every area and in every detail of life, seeking His instructions and leaving his welfare up to Him. It is simply commitment of a man's whole being, all he is and has, to Jesus.

There are **three steps involved in faith**, steps that are clearly seen in this passage.

1. **There is the step of *seeing* ([John 2:23](#)) or *hearing* ([Romans 10:16](#))**. A man must be willing to listen to the message of Christ, the revelation of truth.

2. **There is the step of *mental assent***. A man must agree that the message is true, that the facts of the case are thus and so. But this is not enough. Mere agreement does not lead to action. Many a person knows that something is true, but he does not change his behavior to match his knowledge. For example, a man knows that eating too much harms his body, but he may continue to eat too much. He agrees to the truth and knows the truth, but he does nothing about it. A person may believe and know that Jesus Christ is the Savior of the world and yet do nothing about it, never make a decision to follow Christ. This man still does not have faith, not the kind of faith that the Bible talks about.

3. **There is the step of *commitment***. When the New Testament speaks of faith, it speaks of *commitment, a personal commitment to the truth*. A man hears the truth and agrees that it is true and does something about it. He commits and yields his life to the truth. The truth becomes a part of his very being, a part of his behavior and life.

DEEPER STUDY #6, Lust—James 4:1-3

([James 4:1-3](#)) **Lust—Desire:** the word is used three times in [James 4:1-3](#).

In [James 4:1](#) and [James 4:3](#) the word *hedonon* is used. It means out of your sinful, sensual pleasures.

In [James 4:2](#) the word is *epithumeite* which means a yearning passion for (A.T. Robertson. [Word Pictures In The New Testament, Vol. 6, p.49](#)). (See below [DEEPER STUDY #7, Lust—John 8:44](#) for more discussion.)

Note that desire, lust, a yearning passion for is not always evil. In [James 4:5](#) the Spirit "lusts to envy." In [Luke 22:15](#) Christ desires (yearns) to eat the passover with the apostles. **What is it that distinguishes a good desire from an evil desire? At least two major things.**

1. **Motive:** if one desires the necessities of life, his desire is good. The necessities—food, clothing, shelter, love, care—are essential for the fullness of life. When a man seeks God for these things, God provides the necessities.

2. **Greed:** desiring food is good, but if one desires food to "consume it upon [his] lusts," that is, he desires food and food and food, it is wrong passion. It becomes sinful, sensual pleasure. Desiring love is good, but if one desires love to *consume it upon his lusts*, that is, he desires love and love and love, it is wrong passion ([1 Thes. 4:5](#)).

DEEPER STUDY #7, Lust—John 8:44

([John 8:44](#)) **Lusts (*epithumia*):** a strong desire, a yearning passion for. The word is used in a good sense three different times in Scripture ([Luke 22:15](#); [Phil. 1:23](#); [1 Thes. 2:17](#)). A man is to turn his strong desires toward righteousness and godliness; however, a man has to struggle to turn away from the desire to *please* himself. Man's natural tendency is the desire or lust to satisfy self before others, in particular when survival and comfort are at stake.

1. The very nature of man is lust, the lust of the flesh and of the mind ([Ephes. 2:2-3](#)). **Sinful and evil lust show that men are *by nature*.....**

- a. the children of wrath.
- b. the children of disobedience.
- c. the children of the spirit who is the prince and power of the air, that is, the devil.

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" ([Ephes. 2:2](#)).

2. The very nature of man and of the world is lust, a tendency both *to be* and *to get*.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all

that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" ([1 John 2:15-17](#). Cp. [Romans 13:14](#); [Galatians 5:16, 24](#); [Col. 3:5](#); [1 Thes. 4:5](#); [1 Tim. 6:9](#); [2 Tim. 3:6](#); [2 Tim. 4:3](#); [Titus 2:12](#); [Titus 3:3](#); [1 Peter 1:14](#); [1 Peter 2:11](#); [1 Peter 3:3](#); [1 Peter 4:2](#); [2 Peter 2:1, 8, 10, 18](#); [Jude 18](#); [Rev. 18:14](#).)

What a man discovers is that his cravings are never satisfied; they have to be controlled. There is something within man's innermost being that craves for more and more; and as more and more is taken, the lust does not diminish, it grows. It craves for still more and more. Man's cravings are never satisfied; his only answer is to control them (see previous note, [Lust—James 4:2](#) page # 8 for a discussion of the Spirit of God's control. [Galatians 5:22-23](#).)

DEEPER STUDY # 8, Rewards—(Luke 16:10-12)

([Luke 16:10-12](#)) Rewards: the Christian is to be faithful in handling possessions, for his faithfulness determines what he will be trusted with eternally.

1. Money and possessions are the least trust given a person ([Luke 16:10](#)). They are nothing compared to eternal salvation and to love, joy, peace, and the absolute assurance and confidence of life eternal. They are nothing compared to the presence and companionship, the power and leadership of the Holy Spirit. They are nothing compared to possessing the Word of God and the promises of God. They are nothing compared to knowing God personally and to being made an heir of God and a joint heir with Christ.

2. Unfaithfulness in the use of money and possessions disqualifies a person from true, heavenly riches. A person may think his life and possessions are his own to do with as he wills, but they are not. His life and possessions are God's. God has trusted the person with life and possessions only as long as he is on this earth. The holder is only a steward of all he is and has. He cannot take his life or possessions with him out of this world when he dies. He has both life and possessions only temporarily—as a trust. If he handles his life and possessions badly, he shows he is not fit to be trusted with responsibility in the new heavens and earth.

Scripture says that the *true heavenly riches* and rewards are beyond comprehension:

Rewards Dealing with our Nature or State of Being

1. Being adopted as a son of God ([Galatians 4:4-7](#); [1 John 3:1](#)).
2. Being made blameless and harmless ([Phil. 2:15](#)).
3. Being given eternal life ([John 3:16](#); [1 Tim. 6:19](#)).
4. Being given an enduring substance ([Hebrews 10:34](#)).
5. Being given a glorious body ([Phil. 3:11, 21](#); [1 Cor. 15:42-44](#)).
6. Being given eternal glory and honor and peace ([Romans 2:10](#)).
7. Being given eternal rest and peace ([Hebrews 4:9](#); [Rev. 14:13](#)).

8. Being given the blessings of the Lord ([Proverbs 10:22](#)).
9. Being given the knowledge of Christ Jesus ([Phil. 3:8](#)).
10. Being given durable riches and righteousness ([Proverbs 8:18](#)).
11. Being made priests ([Rev. 20:6](#)).
12. Being given a crown of incorruption ([1 Cor. 9:25](#)).
13. Being given a crown of righteousness ([2 Tim. 4:8](#)).
14. Being given a crown of life ([James 1:12](#)).
15. Being given a crown of glory ([1 Peter 5:4](#)).

Rewards Dealing with Work or Position or Rule

1. Being made exalted beings ([Rev. 7:9-12](#)).
2. Being made ruler over many things ([Matthew 25:23](#)).
3. Being given the Kingdom of God ([James 2:5](#); [Matthew 25:34](#)).
4. Being given a position or rule and authority ([Luke 12:42-44](#); [Luke 22:28-29](#); [1 Cor. 6:2-3](#)).
5. Being given eternal responsibility and joy ([Matthew 25:21](#), [23](#)).
6. Being given rule and authority over cities ([Luke 19:17](#), [19](#)).
7. Being given thrones and the privilege of reigning forever ([Rev. 20:4](#); [Rev. 22:5](#)).
8. Being given the privilege of surrounding the throne of God ([Rev. 7:9-13](#); [Rev. 20:4](#)).
9. Being made priests ([Rev. 20:6](#)).
10. Being made kings ([Rev. 1:5](#); [Rev. 5:10](#)).

Rewards Dealing with our Inheritance or Wealth

1. Being made an heir of God ([Romans 8:16-17](#); [Titus 3:7](#)).
2. Being given an incorruptible inheritance ([1 Peter 1:3-4](#)).
3. Being given the blessings of the Lord ([Proverbs 10:22](#)).
4. Being given durable riches and righteousness ([Proverbs 8:18](#)).
5. Being given unsearchable riches ([Ephes. 3:8](#)).
6. Being given treasures in heaven ([Matthew 19:21](#); [Luke 12:33](#)).

3. Unfaithfulness disqualifies a person from all he would receive. The other man in [verse 12](#) refers to God. Our lives and possessions are His. If we are not faithful in using them, how can we expect to be compensated? Note a person never has all he would have if he fails to pursue God and to give others what is due them. ([Matthew 19:29](#); [Mark 10:29-30](#); [Luke 18:30](#).)

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath" ([Matthew 25:27-29](#)).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" ([Mark 8:36](#)).

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" ([1 Cor. 3:13-15](#)).

"Your iniquities have turned away these things, and your sins have withholden good things from you" ([Jeremiah 5:25](#)).

(John 7:2)

Feast of tabernacles: Jesus' visit to the feast (Feast of Booth, is approximately early October) was debated by His half brothers, about six months prior to the Crucifixion. During this feast, for six consecutive days a procession of priests carried water in golden vessels into the temple area. This pouring of water was thought to have physical and spiritual significance. On the seventh day, the **"great day"** (v.37), no water was carried. It was then that Jesus stood and taught of the **"rivers of living water"** (v.38), an especially significant reference to the Holy Spirit.

Feast Of Tabernacles' Final Day

This was what happens, in ancient Israel, during the last day of the Feast of Tabernacles. There was a great procession, from the Temple through the streets of Jerusalem to the pool of Siloam.

It was led by the temple band, with the white-robed priests marching in front. It passed through Jerusalem, out at the Water Gate, and down the hill of Zion to the pool of Siloam, where each of the priests filled his golden vessel with water.

When the procession returned to the Temple, the priests gathered around the altar of sacrifice, where each one emptied his vessel of water on the side of the altar. As they did so, the Levitical choir chanted the words of [Isaiah 12:3](#): **"With joy shall ye draw water out of the wells of salvation."**

Seven-and-a-half centuries after Isaiah wrote those words, Jesus stood near the Temple watching the procession, and listened to the music of the trumpets and the chanting of the Levites on the last great day of the Feast of Tabernacles.

Lifting up his voice, he cried out, **"If any man thirst, let him come unto me, and drink."** ([John 7:37](#))—**Encyclopedia of 15,000 Illustrations**

Notes for Nehemiah 8:14-17

During the seven-day Feast of Tabernacles, the people lived in booths made of branches. This practice was instituted as a reminder of their rescue from Egypt and the time spent in shelters in the desert ([Leviticus 23:43](#)). They were to think about God's protection and guidance during their years of wandering and the fact that God would still protect and guide them if they obeyed him. This was a time to remember their origins, where they came from. It is helpful to remember our beginnings in order to appreciate where we are today. Think back on your life to see where God has led you. Then thank God for his continuing work to protect you and provide for your needs.

—Life Application Bible Notes

Seasons and festivals

Notes for Leviticus 23:1

Feasts played a major role in Israel's culture. Israel's feasts were different from those of any other nation because, being ordained by God, they were times of celebrating with him, not times of moral depravity. God wanted to set aside special days for the people to come together for rest, refreshment, and remembering with thanksgiving all he had done for them.

The Feasts

Feast	What It Celebrated	Its Importance
Passover One day (Leviticus 23:5)	When God spared the lives of Israel's firstborn children in Egypt and freed the Hebrews from slavery	Reminded the people of God's deliverance
Unleavened Bread Seven Days (Leviticus 23:6-8)	The exodus from Egypt	Reminded the people they were leaving the old life behind and entering a new way of living
First fruits One day (Leviticus 23:9-14)	The first crops of the barley harvest	Reminded the people how God provided for them
Pentecost (Weeks) One day (Leviticus 23:15-22)	The end of the barley harvest and beginning of the wheat harvest	Showed joy and thanksgiving over the bountiful harvest
Trumpets One Day (Leviticus 23:23-25)	The beginning of the seventh month (civil new year)	Expressed joy and thanksgiving to God
Day of Atonement One day (Leviticus 23:26-32)	The removal of sin from the people and the nation	Restored fellowship with God
Tabernacles Seven days (Leviticus 23:33-43)	God's protection and guidance in the desert	Renewed Israel's commitment to God and trust in his guidance and protection

Besides enjoying one Sabbath day of rest each week, the Israelites also enjoyed 19 days when national holidays were celebrated.

[Leviticus 23:1-4](#) God established several national holidays each year for celebration, fellowship, and worship. Much can be learned about people by observing the holidays they celebrate and the way they celebrate them. Take note of your holiday traditions. What do they say about your values?

The Passover and Festival of Unleavened Bread

Notes for [Leviticus 23:6](#)

The Feast of Unleavened Bread reminded Israel of their escape from Egypt. For seven days they ate unleavened bread, just as they had eaten it back then ([Exodus 12:14,15](#)). The symbolism of this bread made without yeast was important to the Israelites. First, because the bread was unique, it illustrated Israel's uniqueness as a nation. Second, because yeast was a symbol of sin, the bread represented Israel's moral purity. Third, the bread reminded them to obey quickly. Their ancestors left the yeast out of their dough so they could leave Egypt quickly without waiting for the dough to rise.

The Festival of First Fruits

Notes for [Leviticus 23:9-14](#)

The Feast of Firstfruits required that the first crops harvested be offered to God. The Israelites could not eat the food from their harvest until they had made this offering.

Today God still expects us to set aside his portion first, not last. Giving leftovers to God is no way to express thanks.

The Festival of Pentecost

Notes for [Leviticus 23:15-22](#)

The Feast of Weeks was a festival praising God for a bountiful harvest.

The Festival of Trumpets

Notes for [Leviticus 23:23,24](#)

Most of the trumpets used were rams' horns, although some of the more special trumpets were made of beaten silver. Trumpets were blown to announce the beginning of each month as well as the start of festivals.

The Day of Atonement

Notes for [Leviticus 23:33-43](#)

The Feast of Tabernacles, also called the Feast of Ingathering, was a special celebration involving the whole family (see [Lev 23:34](#); [Exodus 23:16](#); [Deuteronomy 16:13](#)). Like Passover, this feast taught family members of all ages about God's nature and what he had done for them and was a time of renewed commitment to God. Our families also need rituals of celebration to renew our faith and to pass it on to our children. In addition to Christmas and Easter, we should select other special days to commemorate God's goodness.

The Festival of Tabernacles

Notes for [Leviticus 23:44](#)

Worship involves both celebration and confession. But in Israel's national holidays, the balance seems heavily tipped in favor of celebration — five joyous occasions to two solemn ones. The God of the Bible encourages joy! God does not intend for religion to be only meditation and introspection. He also wants us to celebrate. Serious reflection and immediate confession of sin is essential, of course. But this should be balanced by celebrating who God is and what he has done for his people.

—Life Application Bible Notes

[\(John 7:3-5\)](#)

The advice of Jesus' unbelieving half brothers was to go to the feast. Notice the Mary had other children by Joseph, but they were yet unbelievers ([Acts 1:14](#)).

[\(John 7:6-8\)](#)

My time refers to His death. This moment of His glorification ([John 17:4-5](#)) was **not yet come** ([John 7:30](#)).

[\(John 7:15\)](#)

How knoweth: Jesus had probably received the normal synagogue training of Jewish boys ([Luke 2:47](#), when Jesus was 12 years old at the temple). But He had not attended a

school for rabbis in Jerusalem, as Paul did under Gamaliel. Jesus claimed that His ability to teach should prove the divine origin of His message.

(John 7:17)

Obedience will help to determine true **doctrine**. Unfortunately, most people seek to reverse this order. They want to know more than is necessary before they act.

(John 7:21)

One work probably refers to the healing of the infirm man on **Chapter 5 (John 7:23)**. For the Jews, the conflict was between the commands to keep the Sabbath and to circumcise on the eighth day.

(John 7:25-52)

This passage focuses on Jesus' claim to Messiahship. There is no question in the minds of His listeners about His claim, which He had made clear to them. But their response is confused and divided (**v.43**).

There were three very good reasons for accepting His claim:

1. The hesitancy of **the rulers** to stop Him (**vv.25,26,30,32,44**)
2. The miracles He did (**v.31**); and
3. The excellence of His speaking (**vv.40, 46**).

However, they found three reasons for rejecting His claim

1. It was commonly believed that the Messiah would come in a spectacular fashion (**Mal. 3:1**) but Jesus' supposed origin was well known (**v.27**).
2. The Messiah was to sit on the throne of David and therefore must be a Judean from Bethlehem, the city of David (**Micah 5:2**), but they thought Jesus was born in Galilee (**vv.41,42,52**).
3. The messiah was to be a defender of the law—yet Jesus seemed indifferent to it (**vv.47-49**) by healing on the Sabbath.

(John 7:49)

This people: The Pharisees despise the rural people who do not rigidly observe **the law**.

(John 7:50-51)

It is not known whether **Nicodemus** was saved at this point. He was probably John's source for this event.

(John 7:52)

Out of Galilee ariseth no prophet: Of course they were wrong. Jonah came from Gath-hepher in Galilee (**2 Kings 14:25**); Nahum the prophet was from El Kosh, which may have been Capernaum (lit., "Village of Nahum") renamed in honor of the prophet (**Nahum 1:1**). Also, Hosea the prophet is believed to have been from Galilee.

(John 7:39)

Doctrine of the Holy Spirit

Indwelling of the Holy Spirit

One of God's purposes since the beginning has been to dwell with humanity and enjoy fellowship with us. He does it in this dispensation through the indwelling of the Holy Spirit. The indwelling of the Holy Spirit

- (1) occurs automatically when a person is saved;
- (2) is not an "experience", but produces spiritual experiences;
- (3) remains permanently;
- (4) is the basis of all other ministries of the Holy Spirit; and
- (5) is the source of new life in the believer.

Illustration: When Paul met 12 disciples of John who did not know of the Holy Spirit, he knew they needed to be saved. So he preached the gospel to them ([Acts 19:1-5](#)).

Application: The Holy Spirit's indwelling should motivate the believer to be careful not to harm his body nor indulge his body in sin ([1 Cor. 6:19-20](#)).