

Public Apocalypse (John 7:37-52)

1. Invitation (37-39)

a. Fulfillment of the Feast (37)

- i. “Last” and “great” day of the Feast – Jesus stood and cried out.
- ii. 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 *šôpār*—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 *lûlāb* (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.).¹ See endnote on vv. 37-38.
- iii. Lev. 23:36. Eighth day = rest and new beginning. Cf. Zech. 13:1; 14:8, 16.

b. Fulfillment of the Age (37)

- i. There is significance in the eighth day as only occurring after the seventh (completion) has finished. Jesus’ person and work have completed the requirements to which the Law, Prophets, and Feasts pointed.
- ii. Jesus ushered in the Kingdom and with it a new age of rest (Sabbath), communion, participation, glory, and unity – of which we will now consider.

c. Fulfillment of the Sabbath (37)

- i. Here, Jesus invites the thirsty. We saw Him w/ the woman at the well (4:14), where he promised to quench those who partake of Him.
- ii. This invitation is not unlike Mat. 11:28 where peace and rest (shalom & Sabbath) are promised to those who come to Him.
- iii. His words also echo Isa. 55:1 where life-giving water and sustenance is offered to whomever thirsts and come to trust the LORD.
- iv. Rev. 22:17 offers a final invitation to embrace Jesus as one who has no money to come and partake w/o price. We have no \$ in our spiritual bank accounts (in fact we are owing an insurmountable debt) yet Jesus has paid our debt and we thus can partake of His provision of eternal life freely.

d. Fulfillment of the Promise of God’s Spirit Pouring Out (38-39)

- i. Isa. 44:3 promises what Moses petitioned (Num. 11:29).

TDNT G. Kittel and G. Friedrich (eds.), *Theological Dictionary of the New Testament*, 10 vols. (ET Eerdmans, 1964–74).

¹ Carson, D. A. (1991). *The Gospel according to John* (pp. 321–322). Leicester, England; Grand Rapids, MI: InterVarsity Press; W.B. Eerdmans.

Public Apocalypse (John 7:37-52)

- ii. Joel also prophesied (2:28) of the day when Peter would recognize and confirm (Acts 2:17).
- iii. Ezekiel would confirm such (36:25-27). He would later picture the end time Temple as a source of water which eventually spreads through the entire earth giving life to the productive trees (47:1-12) seen also in Rev. 22:1-2. →
- e. Fulfillment of the Temple
 - i. It is no coincidence that the OT promises of the profound gift of God's very Spirit is connected with the water of life which springs forth.
 - ii. It is also no coincidence that Jesus positioned himself at the Temple on the last day of the Feast of Tabernacles and likened himself to the One who gives water (37), life (38), and the Spirit (39).
 - iii. Piecing the Puzzle:
 - 1. The Temple's purpose/reality = place where God comes to earth and where the atonement is provided.
 - 2. The Feast of Tabernacles reminded them of God's dwelling w/ them in the wilderness.
 - 3. The Body of Christ is, indeed, where God came to earth (incarnation), where the atonement was provided, where the Spirit dwells, where communion takes place, and where the source of the Spirit and His life is found.
 - 4. The Church is the New Age Temple!
 - a. The Church is the Body of Christ (1 Cor. 3:16; 6:19; 2 Cor. 6:16; Eph. 2:21).
 - b. Only in Christ can we have communion with God.
 - c. Not unlike the Tabernacle and Temple, the Church (Body of Christ) is the only place where the work of the priesthood is performed. The New Age Priesthood is the Church (1 Pet. 2:5).
 - d. In this New Age, the only acceptable place of reconciliation/redemption is in the Church. The only place where one can fellowship with God is in Christ. The only means God has appointed to herald the Gospel is the Church.
 - e. Ezekiel's Temple was that of picturing the source of life-giving water to the **entire world** in a future day. Christ proclaimed that He was the one from whom the Spirit would flow and spring forth from those who received Him.
 - 5. The Person of Christ provided for the Body of Christ the fulfillment of the Feasts, the promises of the Spirit, promise of a new age, the promise of rest, the fulfillment of the Temple, the fulfillment of our deepest desires/needs, and the promise of communion with the LORD forevermore (2 Cor. 6:16). It is nothing less than all of these that Jesus promised when He "stood and cried out, 'If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.'"
- 2. Decision (40-44)
 - a. Would or could they know from whence the Promised One would come?

Public Apocalypse (John 7:37-52)

- b. Yes and no! Jesus both provided evidence that they could know where He was from and that they really couldn't know where He was from – unless revealed and illuminated (7:28; 8:14)!
 - c. When His discreditors acknowledged they didn't know where He was from they dismissed Him (9:29). When His accusers thought they knew where He was from they dismissed His credentials (7:27). However, they could and did contribute the origin of the Christ as Bethlehem (7:42) but considered Jesus as from Galilee (7:41).
3. Rejection (45-52)
- a. Verdict before the Evidence: N. T. Wright articulately wrote, “They are looking down their noses not just at the majority of ordinary Jews in Jerusalem because they don't follow their teaching, but also at the people who come from up north.
 - b. And, as John surely intends us to see, their point about prophets not coming from Galilee shows just how wrong they are. Jonah and Hosea, two well-known prophets in the Old Testament, both came from Galilee. And when John has them say that no prophet ‘rises up’ from Galilee, the word he uses is almost always used elsewhere in the book to refer to the **resurrection**. Jonah was proverbial for coming, so it seemed, back ‘from the dead’ after three days in the belly of the fish; and Hosea contains the prophecy that God will ‘raise us up on the third day’ (6:2). Not only, then, are the Pharisees wrong about prophets coming from Galilee. The very language they use points to the truth, that Jesus not only ‘arises’ from there as his homeland, but will also ‘rise up’ in a far deeper sense, proving that he is indeed ‘the prophet’ and the Messiah. John intends that we, watching this extraordinary verbal chess match, should be able to tell which king is going to win in the end.²
 - c. Those who feel their authority, power, esteem, etc. are threatened have a hatred for any whom they perceive as a threat to their positions.
 - d. They hated Jesus, the crowds who followed Jesus, those in the North who had no credentials, the Levite guards who were amazed at Jesus' words, and even one of their own (Nicodemus) who simply pointed out their own Law.
 - e. Their Decision was that of closing off any possibility of Jesus being legitimate.
 - f. Having made up their minds before considering any evidence, they demand obedience (45), dismiss testimony (47), deny consideration (48), defame the crowd (49), distort prophesy (52).

² Wright, T. (2004). [*John for Everyone, Part 1: Chapters 1-10*](#) (pp. 109–110). London: Society for Promoting Christian Knowledge.

Public Apocalypse (John 7:37-52)

37–38 The phrase, “Now on the last day, the great day of the festival” (v. 37), serves as a marker, setting off what follows from what had transpired “already at the middle of the festival” (v. 14).² The Tent festival lasted seven days (see Deut 16:13, 15; Lev 23:33; Ezek 45:25), but Leviticus adds that it was followed by a “closing assembly” on the eighth day, set apart (like the first day) as a “day of rest” (see Lev 23:36, 39; see also Num 29:12–35; 2 Maccabees 10:6).³

PC:

It is difficult to be patient while waiting for truth to be revealed. However, I’m learning patience as I continually remind myself that God is in control and will reveal all things in due time. Jesus had initially refused to go the great feast when urged by His brothers. He knew it was not His time to be arrested thus strategically waited till crowds were gathered and He could appear in their midst without his observable entourage. He waited till the climax of the feast to declare His person and work to the multitude. Knowing that many had and would continue to reject Him, He offered a public declaration for many to consider. A public apocalypse does not equate to reception. Nevertheless, the evidence was available then and much more exists today! Have you examined it or have you tried following and trusting Jesus; who claimed to be the fulfillment of all the Old Testament promises of God’s peace, purpose, and preservation? His Spirit and the Bride still call out to the thirsty souls to come and “take of the water of life without price.”

² By itself the phrase, “Now on the last day,” could evoke for the reader the expression, “at [or on] the last day,” used repeatedly in the preceding chapter in connection with the hope of future resurrection (see 6:39, 40, 44, 54). While this is obviously not the reference here, the effect is to give Jesus’ words from here to the end of chapter 8 a certain urgency (even though tempered somewhat by the notice shortly to follow, that “the Spirit was not yet, because Jesus was not yet glorified,” v. 39).

³ Michaels, J. R. (2010). *The Gospel of John* (p. 461). Grand Rapids, MI; Cambridge, UK: William B. Eerdmans Publishing Company.