

Insert B for Discourse 1 pp9

Excerpt from John Lightfoot's commentary on the New Testament, pp 319-325

my emphasis in bold and [comments added in red] and underlining.

37. 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.

[In the last day, that great day of the feast.] The evangelist speaks according to a received opinion of that people: for from divine institution it does not appear that the last day of the feast had any greater mark set upon it than the first: nay, it might seem of lower consideration than all the rest. For on the first day were offered thirteen young bullocks upon the altar; on the second, twelve; and so fewer and fewer, till on the seventh day it came to seven; and on this eighth and last day of the feast there was but one only. As also for the whole seven days there were offered each day fourteen lambs, but on this eighth day seven only, Numbers 29. So that if the numbers of the sacrifices add any thing to the dignity of the day, this last day, will seem the most inconsiderable, and not like the great day of the feast.

I. But what the Jews' opinion was about this matter and this day, we may learn from themselves:

"There were seventy bullocks, according to the seventy nations of the world. But for what is the single bullock? It is for the singular nation [the Jewish]. A parable. It is like a great king that said to his servants, 'Make ready a great feast'; but the last day said to his friend, 'Make ready some little matter, that I may refresh myself with thee.'" **The Gloss is, "I have no advantage or refreshment in that great feast with them, but in this little one with thee."**

"On the eighth day it shall be a holy day; for so saith the Scripture, '**For my love they are my adversaries, but my prayer is for them,**' Psalm 109. Thou seest, O God, that Israel, in the feast of tabernacles, offers before thee seventy bullocks for the seventy nations. Israel, therefore, say unto thee, O eternal Lord, behold we offer seventy bullocks for these; it is but reasonable, therefore, that they should love us; but on the contrary, as it is written, 'For our love they are our adversaries.' The holy blessed God, therefore, saith to Israel, 'Offer for yourselves on the eighth day.'" A parable. **"This is like a king, who made a feast for seven days, and invited all the men in that province, for those seven days of the feast: but when those seven days were past, he saith to his friend, 'We have done what is needful to be done towards these men; let thee and me return to enjoy together whatever comes to hand, be it but one pound of flesh, or fish, or herbs.' So the holy blessed God saith to Israel, 'The eighth day shall be a feast or holy day,'" &c.**

"They offer seventy bullocks for the seventy nations, to make atonement for them, that the rain may fall upon the fields of all the world; for, in the feast of tabernacles, judgment is made as to the waters": i.e. God determines what rains shall be for the year following.

Hence, therefore, this last day of the feast grew into such esteem in that nation above the other days; because, on the other seven days they thought supplications and sacrifices were offered not so much for themselves as for the nations of the world, but the solemnities of the eighth day were wholly in their own behalf. And hence the determination and finishing of the

feast when the seven days were over, and the beginning, as it were, of a new one on the eighth day. For,

II. They did not reckon the eighth day as included within the feast, but a festival day separately and by itself.

The eighth day is a feast by itself, according to these letters, by which are meant,

1. The casting of lots. Gloss: "As to the bullocks of the seven days, there were no lots cast to determine what course of priests should offer them, because they took it in order, &c.; but on the eighth day they cast lots."

2. A peculiar benediction by itself.

3. **A feast by itself. Gloss: "For on this day they did not sit in their tents."**[i.e. the **sukkah/booths**] Whence that is not unworthy our observation out of Maimonides; "If any one, either through ignorance or presumption, have not made **a booth** for himself on the first day of the feast [which is holy], let him do it on the next day; nay, at the very end of the seventh day." **Note that, "at the very end of the seventh day"; and yet there was no use of booths on the eighth day.**

4. A peculiar sacrifice. Not of six bullocks, which ought to have been, if that day were to have been joined to the rest of the feast, but one only.

5. A song by itself. Otherwise sung than on other days.

6. The benediction of the day by itself; or as others, the royal blessing; according to that 1 Kings 8:66, "On the eighth day Solomon sent the people away: and they blessed the king." But the former most obtains.

To all which may be added what follows in the same place about this day; "**A man is bound to sing the Hallel**" [viz. Psalms 113-118].

He is bound to rejoice; that is, to offer thank-offerings for the joy of that feast.

And he bound is to honour that last day, the eighth day of the feast, as well as all the rest.

On this day they did not use their booths, nor their branches of palms, nor their pomegranates: but they had their offering of water upon this day as well as the rest.

38. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

[Out of his belly shall flow rivers of living water.] To this offering of water, perhaps, our Saviour's words may have some respect; for **it was only at this feast that it was used, and none other.** You have the manner of this service described in the place above quoted, to this purpose:

After what manner is this offering of water? "They filled a golden phial containing three logs out of Siloam. When they came to the water gate" [a gate of the Temple so called, as some would have it, because that water which was fetched from Siloam was brought through it], "they sounded their trumpets and sang. Then a priest goes up by the ascent of the altar, and turns to the left. There were two silver vessels, one with water, the other with wine: he pours some of the water into the wine, and some of the wine into the water, and so performs the service."

"R. Judah saith, They offer one log every of those eight days: and they say to him that offered it, 'Lift up thy hand': for upon a certain time there was one that offered it upon his feet" [Gemara. He was a Sadducee. Gloss: The Sadducees do not approve the offering of water], "and the whole congregation pelted him with their citrons. That day a horn of the altar was broke."

"Whoever hath not seen the rejoicing that was upon the drawing of this water, hath never seen any rejoicing at all."

This offering of water, they say, was a tradition given at mount Sinai: and that the prophet Jonah was inspired by the Holy Ghost upon this offering of water.

If you ask what foundation this usage hath, Rambam will tell us, "There are some kind of remote hints of it in the law. However, those that will not believe the traditional law, will not believe this article about the sacrifice of water."

I. They bring for it the authority of the prophet Isaiah, the house of drawing; for it is written, "With joy shall ye draw water," &c. Isaiah 12:3.

This rejoicing (which we have described before) they called the rejoicing of the law, or for the law: for by waters they often understand the law, Isaiah 55:1, and several other places; and from thence the rejoicing for these waters.

II. But they add moreover, that this drawing and offering of water signifies the pouring out of the Holy Spirit.

"Why do they call it the house of drawing? Because thence they draw the Holy Spirit." Gloss in Succah, ubi supr.: "In the Jerusalem Talmud it is expounded, that they draw there the Holy Spirit, for a divine breathing is upon the man through joy."

Another Gloss: "The flute also sounded for increase of the joy." Drawing of water, therefore, took its rise from the words of Isaiah: they rejoiced over the waters as a symbol and figure of the law; **and they looked for the holy Spirit upon this joy of theirs.**

III. But still they add further: "Why doth the law command, saying, Offer ye water on the feast of Tabernacles? The holy blessed God saith, Offer ye waters before me on the feast of Tabernacles, that the rains of the year may be blessed to you." For they had an opinion, that God, at that feast, decreed and determined on the rains that should fall the following year. Hence that in the place before mentioned, "In the feast of Tabernacles it is determined concerning the waters."

And now let us reflect upon this passage of our Saviour, "**He that believeth in me, out of his belly shall flow rivers of living water.**" They agree with what he had said before to the Samaritan woman, chapter 4:14; and both expressions are upon the occasion of drawing of water.

The Jews acknowledge that the latter Redeemer is to procure water for them, as their former redeemer Moses had done. But as to the true meaning of this, they are very blind and ignorant, and might be better taught by the Messiah here, if they had any mind to learn.

I. Our Saviour calls them to a belief in him from their own boast and glorying in the law: and therefore **I rather think those words, as the Scripture hath said, should relate to the foregoing clause, "Whosoever believeth in me, as the Scripture hath spoken about believing,** Isaiah 28:16, 'I lay in Sion for a foundation a tried stone: he that believeth,' &c.: Habakkuk 2:4. 'The just shall live by his faith.'" And the Jews themselves confess, that six hundred and thirteen precepts of the law may all be reduced to this, "The just shall live by faith"; and to that of Amos 5:6, "Seek the Lord, and ye shall live."

II. Let these words, then, of our Saviour be set in opposition to this right and usage in the feast of Tabernacles of which we have been speaking: "Have you such wonderful rejoicing at drawing a little water from Siloam? He that believes in me, whole rivers of living waters shall flow out of his own belly. **Do you think the waters mentioned in the prophets do signify the law? They do indeed denote the Holy Spirit, which the Messiah will dispense to those that believe in him: and do you expect the Holy Spirit from the law, or from your rejoicing in the law? The Holy Spirit is of faith, and not of the law,**" Galatians 3:2.

39. (**But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given**; because that Jesus was not yet glorified.)

[so then vs 39 proves that vs 38 is not saying that the Holy Spirit will come out of believers, as the Holy Spirit was not yet given.]

[For the Holy Ghost was not yet.] These words have relation to that most received opinion of the Jews about the departure of the Holy Spirit after the death of Zechariah and Malachi. To this also must that passage be interpreted, when those of Ephesus say, Acts 19:2, "We have not so much as heard whether there be any Holy Ghost": that is, We have indeed heard of the Holy Ghost's departure after the death of our last prophets, but of his return and redonation of him we have not yet heard. O Lord, revive thy work in the midst of the years, in the midst of the years make known, Habakkuk 3:2. He calls the seventy years of captivity the midst of the years: for, on the one hand, it had been seven times seventy years from the birth of Samuel, the first of the prophets, to the captivity, and, on the other hand, it was seven times seventy years from the end of the captivity to the death of Christ. The prayer is, that the gift of prophecy might not be lost, but preserved, whiles the people should live exiled in a heathen country. And according to the twofold virtue of prophecy, the one of working miracles, the other of foretelling things to come, he uses a twofold phrase, revive thy work, and make known. Nor indeed was that gift lost in the captivity, but was very illustrious in Daniel, Ezekiel, &c. It returned with those that came back from the captivity, and was continued for one generation; but then (the whole canon of the Old Testament being perfected and made up) it departed, not returning till the dawn of the gospel, at what time it appeared in inspiring the blessed Virgin, John Baptist and his parents, &c.: and yet "the Holy Ghost was not yet come," that is, not answerably to that large and signal promise of it in Joel 2:28.