

## “Rivers of Living Water.”

John 7:38

**I. Greeting and Announcements:** Program This Saturday, Aug. 5

**II. Introduction: Cathy’s Question**

Me: “When we meet, what is it that you want God to do for you?”

Cathy: “I want to know my purpose. I want to know what I’m supposed to do with my life. I want to know what I’m supposed to be when I grow up.”

**III. A Question with Three Answers:**

A. Our over-all purpose is to love God, allowing Him and cooperating with Him as the Holy Spirit in us shapes us, molds us and conforms us to His image. That’s the purpose common to all Christian believers.

B. That doesn’t answer Cathy’s question. What Cathy wants to know is what kind of career should she pursue. Should she be a doctor, a business executive, a social worker, an oceanographer, a business owner? What? What should she be?

And the answer to that question will be found when she stands in her larger purpose of being conformed to His image and then, from that perspective, examines the deeper desires, gifting and interests that God has planted in her heart and mind.

C. Whatever career path that might be for Cathy, then she has a third purpose which is to serve in the Kingdom here as one of those “rivers of living water” to the world around her. What that means is that Cathy should pursue God, regardless of her career path, until she is so surrendered and so open to the voice of the Holy Spirit that He can work through Cathy continuously. She can literally pour out the love and wisdom and grace and confidence of the Holy Spirit in her everywhere the Spirit and life lead her to go.

The person who has reached a position of Christian maturity walks in the same relationship with God that Jesus modeled for us from the time of His baptism until He reached the cross. We’ve described that relationship as being deeply personal and “direct.” That looks like this:

1. A constant awareness of the will of God in every circumstance.
2. An immediate willingness to set aside my own agenda and redirect my attention to the intention of the Father.
3. Reflexive obedience, not trying to transition, modify or filter God’s pleasure through some religious, social or intellectual analytical process.
4. Complete confidence in the outcome of each interaction based upon the fact that whatever you do is ordained and in line with the purpose of God in that circumstance.
5. A willingness and ability to walk in this depth of identification with Christ continuously.

**III. Two Proclamations, Both Involving This “Living Water”**

Jesus described this kind of relationship with a picture word, almost a tiny parable. And He did that at least twice.

**A. The Samaritan Woman at the Well**

**John 4:7-13** — “A woman of Samaria came to draw water. Jesus said to her, “Give Me a drink.” 8 For His disciples had gone away into the city to buy food. 9 Then the woman of Samaria said to Him, “How is it that You, being a Jew, ask a drink from me, a Samaritan woman?” For Jews have no dealings with Samaritans. 10 Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” 11 The woman said to Him, “Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? 12 Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?” 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.”

## **B. The Feast of Tabernacles**

### **Understanding the Feast of Tabernacles**

Tabernacles was, along with Passover and Pentecost, was one of the three great feasts of Judaism. It lasted eight days and was marked by two or three grand observances: the construction of booths or tents out of which the whole nation of Israel lived of the duration of the feast, blood sacrifices — 13 bulls on the first day, decreasing by one daily until the seventh day when seven bulls were slaughtered — all sacrifices which were carried out in the temple, and huge crowds that overflowed the city of Jerusalem because Law required everyone who was able to gather and take part in the observances.

Tabernacles, like all Jewish feasts had both historic and prophetic significance. The historic perspective involved looking back in their history to the 40 years in the wilderness and celebrating the faithfulness of God who had delivered, sustained and established them. The prophetic significance looked forward to that time when all the world would bow its knees to the God of Israel and when Jerusalem will indeed be the City of God, the very center of the Spiritual universe.

“On the last, the great day of the feast,” the observance in the Temple was unique. Crowds would assemble at daybreak, each person carrying in his or her hand “fans” made up of three kinds of leafy branches — myrtle, palm and willow. Gathering in the Temple, the crowds would then break into three groups. The first would watch the priests as they attended to the morning sacrifices. The second would go in a procession south of the city and return with palm branches to make a canopy all around the altar of sacrifice. And the third, which was considered the most significant, would follow a selected priest who carried a golden pitcher to the Pool of Siloam where He would fill the pitcher with water and then carefully return (through the Water Gate) into the Temple proper. This third group with the golden pitcher is the one we want to watch.

The Pool of Siloam itself was prophetic. It’s water originated from a gushing spring in the Kedron Valley, a spring called “The Virgin’s Fountain.” The spring itself was located on a lush, terraced area called “The King’s Garden.” The pool itself was also known as “The King’s Pool” because of its origins, and the name “Siloam” means “Sent.”

From this pool, the priest drew water and led the procession back to the Temple to enter as sacrifices were being finished and the fire on the altar raging. Then in the greatest moment of the eight-day feast, the priest with the golden pitcher would step forward to be met by another priest with a pitcher of wine. Each priest would then pour the contents of his pitcher into silver chutes which carried the wine and water as a sacrifice to the very base of the fire below the altar. The pouring of that water was considered the climax of the eight-day feast, and even children were

that the significance of the outpouring was that it brought to mind the outpouring of God's Spirit promised to Israel (Isa. 44:1-3 and Joel 2:28-29). With the water and wine successfully poured, the assembly was led, with musical accompaniment, to recite "The Great Hallel" consisting of Psalm 113-118, reciting 118:25 after each section, "yasha anna Yehovah; Yehovah anna tsalach!" ("Work now salvation, I pray Thee, Oh Jehovah! Oh Jehovah, I pray Thee, send now prosperity!")

In the midst of this huge assembly, in the very Temple of the Lord God Himself, Jesus cries out!

**John 7:36-37** — "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. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.'"

#### IV. "Out of His Belly Shall Flow Rivers of Living Water"

**Matt. 28:18-19** — "And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"

**Mark 16:15** — "And he said unto them, 'Go ye into all the world, and preach the gospel to every creature.'"

**John 15:26-27** — But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: 27 And ye also shall bear witness, because ye have been with me from the beginning.

**John 17:18** — As thou hast sent me into the world, even so have I also sent them into the world.

**John 20:21-22** — "Then said Jesus to them again, 'Peace be unto you: as my Father hath sent me, even so send I you.' 22 And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Ghost.'"

#### V. Conclusion:

1. The Holy Spirit is the fountain, the river of living water.
2. The purpose of that river is not just for our own security and comfort; He is there for others. He is there that, through us, God can "pour out" His Spirit into the lives of other people.
3. To fulfill God's purposes in us, He calls us to "go" and "do" that He might LOVE through us.

River vs. Puddle ◆ River vs. Pacifier