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Living Water-

Look beneath the surface- Jesus has challenged the people at the feast to look at how they are viewing themselves and Jesus, he tells them they need to review how they are judging the situation, they need to look beneath the surface to see the deeper things. We can take a lesson from this; we need to discern correctly.

"In an age when Matthew 7:1 ('Do not judge, or you too will be judged') has displaced John 3:16 as the only verse in the Bible the man in the street is likely to know, it is perhaps worth adding that Matthew 7:1 forbids judgmentalism, not moral discernment. By contrast, John 7:24 demands moral and theological discernment in the context of obedient faith (7:17), while excoriating self-righteous legalism and offering no sanction for censorious heresy-hunting."- D. A. Carson

The Bible contains the use of water to highlight life, found at both the start and end books.

In the beginning...

Gen 2:10-14

"A river flowed from the land of Eden, watering the garden and then dividing into four branches. The first branch, called the Pishon, flowed around the entire land of Havilah, where gold is found. The gold of that land is exceptionally pure; aromatic resin and onyx stone are also found there. The second branch, called the Gihon, flowed around the entire land of Cush. The third branch, called the Tigris, flowed east of the land of Asshur. The fourth branch is called the Euphrates."

At the End....

Rev 22:1-2

"Then the angel showed me a river with the water of life, clear as crystal, flowing from the throne of God and of the Lamb. It flowed down the center of the main street. On each side of the river grew a

tree of life, bearing twelve crops of fruit, with a fresh crop each month. The leaves were used for medicine to heal the nations."

We know that due to the fall of man, life left Adam and Eve and Death came into the world, this was a direct result of sin. This sin separated humanity from the Spirit of God. We were physically alive, but spiritually dead. Effectively, "dead men walking."

The encounters within the Bible record God's ways of interacting with his creation in his plan of redemption.

In this passage of John, the Apostle records to his chosen audience his comprehension of Jesus. He places once again another detail of Jesus self-disclosure and challenges his audience to decide, is this the Messiah?

The book and its message shows three audiences, the first, that of the Jews who physically interacted with Jesus, the second is those who knew John when he wrote the gospel, and finally the rest, who read this gospel within their own time, that is us.

Dry Past, Refreshed future.

In the minds of all Jews, the image of water came to mean life, and then life in the Spirit of God. Moses struck the rock in the desert and life-giving water came forth. (Please read Ex 17:1-7).

The image of living Water

"The last day of the feast would be the seventh day, a very special day on which the priests would march seven times around the altar, chanting Psalm 118:25. It would be the last time they would draw the water and pour it out. No doubt just as they were pouring out the water, symbolic of the water Moses drew from the rock, Jesus stood and shouted His great invitation to thirsty sinners.

It has been pointed out that this "great day," the twenty-first of the seventh month, is the same date on which the Prophet Haggai made a special prediction about the temple (Hag. 2:1-9). While the ultimate fulfillment must await the return of Christ to this earth, certainly there was a partial fulfillment when Jesus came to the temple. Haggai

2:6–7 is quoted in Hebrews 12:26–29 as applying to the return of the Lord.

Jesus was referring to the experience of Israel recorded in Exodus 17:1–7. That water was but a picture of the Spirit of God. Believers would not only drink the living water, but they would become channels of living water to bless a thirsty world! The “artesian well” that He promised in John 4:14 has now become a flowing river! While there are no specific prophetic Scriptures that indicate “rivers of water” flowing from the believer, there are a number of verses that parallel this thought: Isaiah 12:3; 15; 32:2; 44:3; and 58:11; and Zechariah 14:8. Note that Zechariah 14:16ff speaks about the future Feast of Tabernacles, when the Lord is King.

Water for drinking is one of the symbols of the Holy Spirit in the Bible. (Water for washing is a symbol of the Word of God; see John 15:3 and Eph. 5:26.) Just as water satisfies thirst and produces fruitfulness, so the Spirit of God satisfies the inner person and enables us to bear fruit. At the feast, the Jews were reenacting a tradition that could never satisfy the heart. Jesus offered them living water and eternal satisfaction!”- Warren W. Wiersbe

"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 lûlāḇ (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”-D. A. Carson

"The water-pouring ceremony is interpreted in these traditions as a foretaste of the eschatological rivers of living water foreseen by Ezekiel (47:1–9) and Zechariah (13:1). In these traditions the water miracle in the wilderness (Ex. 17:1–7; Nu. 20:8–13; cf. Ps. 78:16–20) is in turn a forerunner of the water rite of the Feast of Tabernacles."- D.A.Carson

"Among these was the daily drawing of water from the pool of Siloam. Every daybreak of the seven days of the feast, a priest went to the pool of Siloam and filled with water a golden pitcher, containing about two and one-half pints. He was accompanied by a procession of the people and musicians. On returning to the temple, he was welcomed with three blasts from a trumpet, and, going to the west side of the great altar, he poured the water from the golden pitcher into a silver basin, which had holes in the bottom through which the water was carried off. This ceremony was accompanied with songs and shouts from the people and the sound of trumpets. It is supposed to have been designed to represent three distinct things: 1. A memorial of the water provided for their fathers in the desert. 2. A symbol of the forthcoming "latter rain." 3. A representation of the outpouring of the Holy Spirit at the coming of the Messiah. To this last, reference is made in verses 38 and 39, and it's to this pouring out of water, or the Holy Spirit, that Jesus no doubt refers to in our text-verse." -James M. Freeman

We need to understand that for the people attending the feast they will know "In Nehemiah 8:5–18, those who have returned from exile are pictured obeying the command of Deuteronomy 31:10–11: 'At the end of every seven years ... during the Feast of Tabernacles, when all Israel comes to appear before the Lord your God ... you shall read this law before them in their hearing ... so that they can listen and learn to fear the Lord your God and follow carefully all the words of this law.'- D. A. Carson

"In their hunger you gave them bread from heaven, and in their thirst you brought them water from the rock ... Because of your great compassion you did not abandon them in the desert. By day the pillar of cloud did not cease to guide them on their path, nor the pillar of fire by night to shine on the way they were to take. You gave your

good Spirit to instruct them. You did not withhold your manna from their mouths, and you gave them water for their thirst "(Ne. 9:15, 19–20).

The people knowing of the "feeding of the five thousand" can see that "Perhaps Jesus' most recent pronouncement (vv. 37–39) prompted some to think of Moses again, this time in connection with the miraculous provision of water from the rock (Ex. 17:6; Nu. 20:11). That is why some reflected on Deuteronomy 18 once again, and concluded, Surely this man is the Prophet."- D. A. Carson

Why did they think the Messiah would "just appear."

"The Jerusalemites are convinced that they know where this man is from; when the Christ comes, no-one will know where he is from. This cannot mean that they think the biblical revelation provides no hint of Messiah's ultimate origins (cf. Mi. 5:2; Mt. 2:4–6; cf. Dn. 7:13), As far as they were concerned, they know where Jesus came from: he sprang from Nazareth, and his family home was now in Capernaum, and he had been engaged in an itinerant ministry for some time. This is of course another instance of the celebrated 'Johannine irony': the Jerusalemites are not as informed of Jesus' true origins as they think."- D. A. Carson

The people are once again accused by Jesus of not knowing God; this is a direct affront to their identity as God's chosen people. They and we through John's gospel are challenged to understand. It's Jesus or bust!

We need also to consider why the Authorities tried and failed to arrest him?

"The temple guards were a kind of temple police force, drawn from the Levites, with primary responsibility for maintaining order in the temple area. But since the Sanhedrin governed the internal affairs of the country in all matters of little interest to the Roman prefect, the temple police could be used at the pleasure of that high court in

matters quite removed from the sacred precincts. If Jesus was still teaching somewhere in the temple area, however, they would not have had to go far. These guards were under a commanding officer, 'the captain of the temple', who was also drawn from one of the priestly families and whose authority in a wide range of practical matters was second only to that of the high priest (cf. Schürer 2. 277f.). Their problem lay partly in the fact that they were not brutal thugs, mercenaries trained to perform any barbarous act provided the pay was right. They were themselves drawn from the Levites; they were religiously trained, and could feel themselves torn apart at the deepest level of their being by the same deeds and words of Jesus that were tearing apart the population at large." - D. A. Carson,

They could not understand what Jesus meant about leaving. Their thinking was limited to the temporal and local time frame. They thought he meant he was going to Greek Jews from the Diaspora. This was as far as they could imagine! We need to consider how foolish this lack of imagination, this parochial attitude looks, in light of the actions that followed Jesus ascension. We also need to be challenged ourselves always to be aware of the wider scheme of God's Kingdom, not just our backyard.

"Jesus speaks of his imminent departure in words that are clear to any reader (especially after the entire book has been read at least once). He has but a short time before the cross (once again the Father's foreordained schedule is presupposed: cf. notes on 7:6), the means by which he returns to the one who sent him. Death is not, for Jesus, the end, but the return to the glory he had with the Father before the world began (17:5), his being lifted up to where he was before (cf. notes on 3:14). Once Jesus reached that point, others could not join him, not even the faithful disciples (13:33). Indeed, for some there is implicit threat: the time would come when some would look for him and die in their sins (8:21)." - D. A. Carson

"The most likely explanation of his words (the tentative *mē* introduces their deliberative question), they conclude, is that he will go to where our people (Gk. diaspora) live scattered among the Greeks, and teach the Greeks. It is unclear whether the last three words, 'and teach the Greeks', picture a further step in the argument: i.e. does Jesus go (in their question) to the diaspora and teach Greek-speaking Jews, or does he go to the diaspora (made up of Greek-speaking Jews) and also teach Greeks, i.e. Gentiles? The latter is

marginally more likely, but probably Gentile proselytes are in view (as in 12:20). Once again the 'Johannine irony' is very thickly laid on. Not only will serious readers of this Gospel remember that within six months the question of visiting proselytes will signal for Jesus the onset of the last 'hour' (12:20ff.), but that after the cross, resurrection and ascension the truth of the gospel Jesus proclaimed would in fact be spread in Jewish and Gentile circles throughout the Roman Empire and beyond. Indeed, there is even more irony if, as has been suggested in this commentary (cf. Introduction, § VI; notes on 20:30–31), the Fourth Gospel was in the first instance penned as an evangelistic treatise aimed at diaspora Jews and Greek-speaking proselytes."-D. A. Carson

When religious leaders move from servants to rulers.

The Leaders are meant to lovingly shepherd the people, but an attitude about the locals had crept into their thinking, they had contempt for them, not the heart of servant leadership.

They thought, 'If anyone has learned the Scripture and the Mishnah [a large corpus of Jewish tradition] but has not served as a student of the Learned he is one of the people of the land. If he has learned the Scripture but not the Mishnah he is an uneducated man; if he has learned neither the Scripture nor the Mishnah the Scripture says of him: "I sow the house of Israel and the house of Judah with seed of men and seed of cattle [i.e. he is indistinguishable from an animal]" ' (cf. SB 2. 486). Even the more liberally-minded Rabbi Hillel, a generation before Christ, insisted, 'A brutish man does not fear sin, and no people of the land ('am hā'āreš) is pious' (Pirke Aboth 2:6). The sentiment could take on extreme form amongst the Qumran sectaries (e.g. 1QS 10:19–21)." -D. A. Carson

Nicodemus breaks ranks proving the previous statement in John 7:48 wrong, there is a person who is willing to believe in Jesus, at least to give him a fair hearing. Nicodemus reward for this courage is to be turned on. It is not new to find when society turns on those who will not conform (what ever the reason)

We find today many are not being singled out for ridicule for standing for biblical truth, we should not be afraid remembering " It

is a commonplace of the Christian gospel that not many wise and noble are chosen: God makes it a practice to go after the weak, the foolish, the ignorant, the despised (e.g. Mt. 11:25; Lk. 10:21; 1 Cor. 1:26–31). The religious authorities boast that they have not been duped; their very boasting is precisely what has duped them.”- D. A. Carson

Jesus is offering us the change to become non-conforming to the worlds standard; he is offering us the chance to look beneath the surface and live life to the full.

Jesus water isn't just life giving; it is life to the full. If water is representative of the HS, we also need to take into the account the imagery of water into wine that John has already shared. Jesus is showing that this new Kingdom is a place of rest and peace, a place where metaphorically “wine” can be made, coming to Jesus means we have the opportunity to engage with the HS and become the people we were created to be.

How does Jesus see a person?

We are images of the word corrupted, yet Jesus can chip away at this marred figure to allow the true form to come through. Like a sculptor revealing the work hiding in the rough piece of wood, so Jesus can show his true glory by restoring the true image of himself in our lives by the willing surrender of ourselves to his hand.

Are we willing to allow this great work of Christ to be done, will we surrender these parts of life to him?