

Jesus Offers Living Waters
John 7:37-39
June 8, 2025

The Bible is the mind of God revealed.

How do the seven Jewish feasts form an outline of the ministry of Jesus?

What did they do on Sukkoth, the feast of Tabernacles? The crowds, the tents, the processions, the singing, the lights!

Sukkoth was a joyous celebration of God and His provision for them.

A rabbi once said, “Whoever has not seen Sukkoth has not witnessed real joy.” Leviticus 23:40

What were the Lulavim? What did they sing? What is the Hallel?

The procession for living water to the Pool of Siloam and return to the Temple.

What was a Shofar?

“If anyone thirsts, let him come to Me and drink!

“I am the fulfillment of Sukkoth. I give the living waters.”

This invitation sounds like Isaiah 55:1-2, Revelation 21:6, 22:17.

The responses to this bold proclamation of Jesus were stunning!

The Grand Invitation - It Goes Out to All. “If anyone.” v. 37

The invitation goes out to all but there is a condition.

Thirst. Psalm 42:1; 63:1. Oreo’s.

Do you thirst for God? Do you really want to know Him? Do you need Him?

The Grand Gift - The Life-Giving Holy Spirit. v. 38

The gift promised to the thirsty who come to Jesus was the Holy Spirit.

The fruit of the Spirit will grow in us. Galatians 5:22-23; See Proverbs 4:23; Isaiah 44:13.

Living water comes to you and through you.

How did the Dead Sea die? Why is it lifeless, salty and arid?

The Grand Glory - The Age of the Spirit. v. 39

The fullness of the Spirit awaited the glory of Jesus Christ.

Remember the Creation Mandate? The Great Commission?

Hunger for the Water of Life - Pursue Jesus.

Receive the Water of Life, the promised Holy Spirit.

Allow the Spirit to flow through you into the lives of others. John 4:13-14

Meditation

Jesus longs for His joy to be ours (John 15:11; 16:24; 17:13). He wants His joy to cover creation, as all things are made new (Romans 8:18–23; Revelation 21:5). Abraham Kuyper’s off-quoted assertion of Jesus crying, “Mine!” over the universe must be understood as Jesus’ joyfully rightful claim and restorative commitment to the cosmos. Augustine spoke of the Lord as the “true, the sovereign joy . . . sweeter than all pleasure” in his *Confessions*. Rescuing Christianity from stoic shadowlands, C.S. Lewis spoke of a “holiday at the sea”—an “infinite joy” vastly superior to our idols. In *Religious Affections*, Jonathan Edwards describes this sweet joy as “the cream of all our pleasures.”

We need to develop a taste for joy—His joy. It is the Trinitarian joy of knowing our Father, the contenting joy of abiding in Christ, indwelt by the Spirit. Our joy flows from contemplating the person and work of Christ. We also sing, “Joy to the world, the Lord has come!” at Christmas, and “Raise your joys and triumphs high!” as Easter’s guarantee that we’ll see Him again and our joy will never be taken away (John 16:22). Love for the unseen Christ fills us with inexpressible and glorious joy (1 Peter 1:8). Spirit-empowered obedience is crucial to joy. This joy, then, fuels continued obedience. Donald MacLeod says Jesus experienced “a deep and habitual joy . . . an indispensable element in the psychology of His obedience . . . [serving] not as a slave but as a Son.” This is true for us, as our sonship enables us to joyfully cry, “Abba! Father” (Romans 8:15).

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