

Series: Life to the Full; Sermon: **Rivers of Living Water**
Delivered by: **Dr. Josh Moody**, senior pastor; Date: **March 4, 2018**

Bible text explored: John 7:1–52

¹After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. ²Now the Jews' Feast of Booths was at hand. ³So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. ⁴For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." ⁵For not even his brothers believed in him. ⁶Jesus said to them, "My time has not yet come, but your time is always here. ⁷The world cannot hate you, but it hates me because I testify about it that its works are evil. ⁸You go up to the feast. I am not going up to this feast, for my time has not yet fully come." ⁹After saying this, he remained in Galilee.

¹⁰But after his brothers had gone up to the feast, then he also went up, not publicly but in private. . . .

¹⁴About the middle of the feast Jesus went up into the temple and began teaching. . . .

³⁷On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. ³⁸Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" ³⁹Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. . . . [ESV]

Review and application:

1. Why (vv. 2-3) did most Jewish men—including Jesus' [half] brothers (named in *Mark* 6:3)—go to Jerusalem to observe the week-long Festival of [temporary] Shelters? (See *Deut.* 16:16.)
2. Was the advice of Jesus' brothers at this time (v. 5) genuine or cynical? What destiny was Jesus moving inevitably toward (vv. 6-10 and 14), and how does that explain the timing and manner of his participation in the festival?

This festival commemorated how the Jewish people's ancestors wandered and thirsted in the desert for forty years. Tradition had added a daily ceremony for six days, and a seven-fold repetition of it on the final day. It consisted of prayers offered to God to send rain in the late autumn, and pouring water over the altar as Levites sang the words of Isaiah 12:3.

3. What (v. 37) is the source of the living water offered to anyone thirsting for a hope now missing from their life? Why are hopes pinned on political, psychological or even religious sources inadequate? Have you trusted Jesus enough to personally place your life in his hands?
4. What (v. 38) is involved in this drinking? What Scripture was Jesus likely citing as the basis for his invitation? (Pastor Moody suggested *Isa.* 55:1.)
5. Is this living water an external or internal resource? Is this an essential difference when you feel isolated, rejected, or exhausted? (See *Isa.* 40:29-31.)
6. How had Jesus earlier explained to the Samaritan woman at the well what the "living water" provided? (See *John* 4:13-14.)
7. How does John here (v. 39) explain the living water? When was Jesus to be glorified? (See *John* 13:31-32.) Name three aspects of that glorification. Which one needed to precede giving the Spirit? When was the Spirit given? (See *Acts* 2:1-4.)