

CHRIST, THE FOUNTAIN OF LIFE

JOHN 7:3-39 • TV111B

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By

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John 7:37-39

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

Let me read you a passage of Scripture which is found in the **7 chapter** of the book of **John verses 37 through 39**; *“In the last day, in the last day, that great day of the feast, Jesus stood and cried saying: If any man thirst, let him come to me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”*

Our subject today is: **“CHRIST, THE FOUNTAIN OF LIFE”**

Now my friend, the study of Scriptures, the study of the Word of God, is a course which a man never completes in this life. I think we have misnamed some degrees in Bible College and Seminary, a “graduate of theology,” man never graduates in theology.

A Master of Divinity; a man never masters divinity or the Scriptures, a Doctor of Theology? My friend, no one has ever mastered one verse of Scripture, let alone the entire Bible or all the Word of God or all the doctrines of God. Why, we could live the rest of our lives looking at one verse

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of Scripture and every day would be a day of new discovery of the glory of God, of the beauty of Christ.

You see, the Bible is infinite as its Author and it must be revealed. I saw a little book one time that had about 95 pages and it was for sale on a bookstand and this was the title: "All About the Bible." Now, isn't that amazing, "All about the Bible!"

Then, I'll tell you something else; the perfect knowledge of the living God and Jesus Christ whom He hath sent is a desire that is not fully realized until we stand in His presence because as much as we know about God and about redemption and about life and about eternity, "*we only know in part.*" Isn't that what Paul said in **1 Corinthians 13**: "*I know in part, I prophecy or preach in part; I see through a glass dimly (or darkly; I barely see these things.)*"

Why, we are just standing in the vestibule of the great palace hall of eternity. We are just standing around looking at one snowflake. There's a whole blizzard out yonder or one drop of water; there's a whole flood of mercies out there.

There's no way that a man is going to know all about God in this life. I will tell you something else; the thirst of true holiness and the thirst for true godliness, to hunger and thirst for righteousness, will never be fully satisfied until we stand in his likeness.

David, a man after God's own heart, conqueror, and victorious king leader, a man who walked with God and wrote the Psalms, he said: "*I will be satisfied when I awake with his likeness.*" There was a man who was not satisfied, whatever he saw or God revealed to him or participated in; he was never satisfied.

I will tell you this, a true believer is never satisfied with himself and he's never satisfied with his knowledge and he's never satisfied with his understanding and he's never satisfied with his growth. He'll be satisfied when he awakes in the likeness of Jesus Christ.

In **Philippians chapter 3** Paul said: "*I count everything but rubbish that I may win Christ and be found in him. Oh, that I may know him and the power of his resurrection. I count not myself to have arrived. (I'm not already perfect).*"

Here was a man who was the first missionary, who founded churches, who ordained elders city to city, who wrote 13 or 14 books in the New Testament. Here was a man who died and was taken up to the third heaven and sent back to earth.

Here was a man God mightily and greatly used and yet he said: "*I have not arrived. (I'm not already perfect). I'm not apprehended or laid hold upon that for which I have been laid hold of by Christ: Forgetting those things which are behind; I press forward towards the mark for the prize of the high calling of Christ Jesus my Lord.*"

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We go on studying the Word, we go on seeking after God, and we go on hungering and thirsting for righteousness. We go on pressing forward towards the mark of the prize of the high calling of Christ our Lord.

But I will tell you this, the years of teaching and being taught and the years of searching and being searched (and that's what it's all about) and the years of judging and being judged, do give us a place to stand. We have a place to stand.

We do have a foundation for our house. We do have a hope of eternal life in Christ Jesus. We do have a refuge. We do know some things. Paul said: *"I know whom I have believed."* Whatever else I do not know but I do know Him, Jesus Christ.

John said: *"We know that we've passed from death unto life because we love the brethren."* I know in part, I preach in part, but I do know that I have passed from death unto life.

Job said, *"I know that my redeemer liveth."* There are a lot of things I don't know, even how a man can be just and how God can be just and justifier. He was asking questions about that but he said: *"I do know my redeemer liveth."*

So, there are some things we know and that's where we have to start. I know that the Lord our God is one Lord, one God. In **1 John chapter 5** it says: *"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one."*

The Lord our God is one God, one God in person, one God in purpose, one God in His eternal plan, and one God in redemption. He never saved men but one way: *"He's the same yesterday, today, and forever."*

The revelation of that God is in the person of Jesus Christ. *"He that hath seen me, Christ said, has seen my Father."* So, I know the Lord our God is one Lord, one God.

And we know that the Lord created all things by the Word of His power; the Scripture says, *"for him, and by him, and through him, and for his glory they were created."*

I don't know why in the world men today put a question mark on the creation by the power of God, creation by the hand and wisdom and power of God. It's a whole lot easier to believe Him than to believe what they say happened.

God created all things: *"In the beginning God created the heaven and the earth."* In His wisdom, greatness, majesty, and power; He reigns and He rules. *"In the armies of heaven and among the inhabitants of the earth, and giveth it to whomsoever he will, that in all things he might have the preeminence."* I know our God made all things.

I'll tell you something else, I know that we are sinful creatures; I don't have any doubt about that. Sin is upon us, sin is in us, and sin is about us.

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The Scripture says: *“The Lord God looked down from heaven to see if there were any that did seek God, any that did good. He found out they are altogether become unprofitable. There’s none that doeth good, no not one.”*

Then, Paul picked it up in **Romans 3** and begins describing how our eyes become instruments of sin and our tongues are set on fire with hell and our throats are an open sepulcher and our whole head is sick and our whole heart is faint.

And our mind is enmity against God and our hands are swift to shed blood and our feet walk in paths of ungodliness and darkness, how that every imagination of man’s heart is evil continually. I know the mess we’re in; I know it and you know it, if we would just admit it.

Then, I know something else, I know that God is pleased to show mercy. I’m glad that I don’t have to preach depravity without preaching mercy. I’m glad I don’t have to preach man’s sin without proclaiming God’s salvation.

I’m glad that I have good news for the guilty. I have glad tidings for the sinful. I have good news for the captives. God delights to show mercy. God is plenteous in mercy. God was pleased to send His son into the world on an errand of mercy.

He came to save the lost: *“For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. In the fullness of the time God sent forth his Son made of a woman, made under the law, to redeem them that were born under the law.”*

“This is a faithful saying and worthy of all acceptation that Christ Jesus came into this world to save sinners,” for the purpose of saving sinners. That’s why He came. **Isaiah 7:14** says, *“Behold, the Lord himself will give you a sign, a virgin shall conceive and be with child and thou shalt call his name Immanuel.”*

What does Immanuel mean, God with us? And if God be with us and God be for us, who can be against us; if God be with us and God be for us, who can be against us?

“And God was in Christ reconciling the world unto himself. The Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.”

I know this, I have a foundation and that foundation is Christ. I know that if I would be accepted of God, I must be accepted in the beloved. That’s what it says, The Lord saved men *“to the praise of his glory wherein he made us accepted in the beloved.”*

I know that if I would be forgiven of my sins, forgiveness is only in Christ: *“In whom we have redemption through his blood, the forgiveness of sin.”* That’s where it is!

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I don't know why men keep coming to laws, rules, and all manners of plans and recipes set forth by men for cleansing and forgiveness when the Scripture plainly says that forgiveness is in Christ, *"in whom we have redemption, the forgiveness of sin through his blood. The blood of Jesus Christ God's Son cleanseth us from all sin."*

And Christ stood before those people and He said in **John 5:40**: *"You will not come to me that you might have life."* If a man's thirsty he goes to the fountain. If a man's hungry he goes to the bread. If a man's a sinner he goes everywhere but where his need can be met.

Why is that? It's difficult to figure out isn't it? We know that if we ever build a spiritual house it shall stand against the winds of judgment, and the storms of judgment, and the floods of judgment.

We are going to have to build on the rock Christ Jesus. He said: *"I am the rock, I am the foundation. Other foundation can no man lay than that which is laid, Christ the Lord."* That's just as clear as words can make it.

We know that if we would enter the Holy of Holies; we've got to come the way God said we are to come. In **Hebrews chapter 10:19, 20, and 21**: *"Having boldness brethren to enter into the holiest by the blood of Jesus."*

You see? God said; "Come on in." Come on into God's righteous, awesome, holy, immaculate, infinite presence, but come through the blood of Jesus Christ. Come through the veil that He opened with His own sacrifice, with His own life, with His own death. Come the way that He prepared for us. Come through the shedding of the blood upon the Mercy Seat.

I do know this; I know that if we would approach God it's going to have to be through the Mediator. God says: *"There's one God and one mediator between God and men,"* (one, one God, one Mediator). Isn't that **1 Timothy 2:5**, *"the man Christ Jesus?"*

That's the only Mediator. Why would you go to all the trouble of engaging another mediator or setting up another mediator such as a dead saint or the mother of Jesus or someone like that when God says *"there's one mediator?"*

What's a mediator, it is an advocate, one who pleads our cause, one who intercedes for us, one who makes us accepted. And God says there's one, Jesus Christ, the man Christ Jesus.

I know that if I would have a righteousness with which God would be pleased and one that he would accept, it must be Christ. *"Christ is the end of the law for righteousness, to everyone that believeth."*

"What the law saith, it saith to them that are under the law." That's me and you! *"Let every mouth may be stopped and all the world become guilty before God. Therefore, by the deeds of the law shall no flesh be justified:"*

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But, there is a righteousness manifested without the law, and that righteousness is the obedience and righteousness of God's own Son, "*whom God has set forth to be the propitiation for our sins, through faith in his blood.*"

Christ did what I can't do; He obeyed the law. He did what I can't do, He pleased God. He did what I can't do; He satisfied justice. And I know that if I ever have righteousness or a holiness it is in Christ, not in my deeds or works or good charitable offerings, it's in Christ!

The song writer said:

**“My hope is built on nothing less
Than Jesus' blood and his righteousness
I dare not trust the sweetest frame
I holy lean on Jesus' name.”**

And my friend, all religions and all traditions and all forms, and all laws, and all doctrines, and all ceremonies, are to no avail except as they lead us to Christ. They are worthless and useless play-pretties unless they lead us to Christ because Christ is the only one who can help us.

I must get to Christ. The woman said: "*If I can touch but the hem of his garment I will be made whole.*" She wouldn't stop before she got to Christ. Everything must lead to Him!

Now, in our text that I read to you a moment ago, in the last day, that great day of the feast, Jesus stood in a prominent place and He cried: "*If any man thirst let him come to me and drink. If any man's thirsty, let him come to me and out of his belly shall flow rivers of living water; (But this he spake of the Holy Spirit which they that believe on him should receive).*"

Now, the place; let's look at the place where He said that, it was Jerusalem. Jerusalem was the great stronghold of religion (it was then). Jerusalem was the home of the priests and the Sadducees, the Pharisees and the Bible scholars.

Jerusalem was the sight of the ceremonies, the sight of the temple. The holy days were kept there, the sacrifices were offered, and the Scripture was read and taught. That's the place where these words were spoken.

Religion was knee-deep. They were up to their eyebrows in religion. Religion was everywhere. Everything had a religious slant in Jerusalem.

All right, something else; the occasion, what was the occasion when Christ spake these words? The occasion was the Feast of the Tabernacle.

This was one of the great Feasts. This was one of the great annual Feasts which every Jew observed if he possibly could. He left his home and came to Jerusalem to observe the Feast of the Tabernacles in the last day, the great Day of the Feast.

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All right, the time that Christ spoke these words. It was the last Day of the Feast. All of the ceremonies were over, all of the lambs, turtle doves, heifers, goats and all, had been slain. All of the blood had been shed, all of the mumbo-jumbo, and all of the rituals. All of the words had been said and everything was over. The ceremonies were all over.

The Feast was over; the water had been poured on the altar and it was all over. All that remained for the people to do was to go home and most of them were going home frustrated, disappointed, full of despair, and defeated.

At that moment, that last day of the Feast, that great day when it was all over and all of the ceremonies had been completed and all the rituals had been practiced and all the things had been done that were required, all that remained was for the people to leave (and they were leaving when He stood up to speak).

And Christ stood there in a prominent place and He knew their hearts. He knew the emptiness of their hearts. He knew that their teachers had taught them nothing. He knew they had watched these ceremonies and learned nothing.

He knew they knew no more about God then than when they came. And you ever felt that way after going to many church services and going through all the ceremonies, motions, and lighting the candles, bowing and scraping, and wearing your uniforms, and hearing the choir chant and the “seven-fold amen’s” and the “Holy, Holy, Holy’s.”

And the dipping and the praying and the bowing, the marching and the processions; you just go out as empty and disappointed and full of despair as when you came in. That’s the way these people were.

They had gone through all of these motions and Christ knew the emptiness of their heart. He saw that they had gotten nothing from the ceremonies, the teachers, the rituals, or anything else. He saw that they had received nothing from all the teachings that they had received.

And He cried: *“If any man’s thirsty, if any man’s thirsty.”* What kind of thirsty is He talking about? Well, I know this, He’s not talking about physical thirst. Our Lord told the woman at the well, He said: *“You drink this water and you will thirst again.”*

That’s dreadful enough, physical thirst. I’ve never known what it meant to be physically and terribly thirsty like those boys in WWII or other wars when some have been marooned on islands or life rafts and suffered from thirst.

He’s talking here about a spiritual thirst. David is talking about in **Psalm 42** when he said: *“As the hart (thirsty deer running through the wilderness) panteth for the waterbrooks; my soul panteth for the living God. My soul thirsteth for the living God.”*

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This is what Christ is talking about. This is the thirst that Moses felt when he cried: *“God show me your glory. I’ve seen the glory of Egypt and I’ve seen the glory of education and I’ve seen the glory of gold. I want to see your glory. I’m thirsty to see the glory of God.”*

This is a thirst that the publican felt when he smote on his breast *“and would not so much lift his eyes to heaven but cried God be merciful to me the sinner.”* This is a thirst that the thief on the cross felt when he knew he was dying justly for his sin, an outcast with the outcast, that’s cast out. And he cried: *“Lord; remember me when you come into your kingdom.”*

This is the thirst the Philippian jailer felt when he saw the power of God. And it’s a thirst which the law can’t satisfy and it’s a thirst which ceremonies can’t satisfy.

It’s a thirst which doctrine and tradition can’t satisfy. It is a thirst and a hunger for righteousness. That’s what it is; it’s a thirst for righteousness. It’s a thirst for knowledge of God. It has to be revealed by the Holy Spirit.

It’s a thirst for forgiveness of sin, to know that your sins are forgiven, to hear: *“Blessed is the man to whom God will not charge sin. Blessed is the man to whom God will not impute sin.”* Happy, that’s what that word *“blessed”* means, happy again.

That’s a thirst for forgiveness, a thirst for acceptance and a thirst for a fellowship with God. *“If any man thirst,”* now everybody doesn’t. Some people thirst for gold, some people thirst for fame, some people thirst for riches, some people thirst for entertainment, and some people thirst for fleshly satisfaction but the wise man thirsteth for God.

Christ said, now, if you do; (watch the next line), *“let him come to me, let him come to me.”* I would like to camp right there for a long time, *“Let him come to me.”* This sentence is so simple: *“Let him come to me,”* five one-syllable words: *“If any man’s thirsty, let him come to me.”*

It’s so simple that everybody listening to me knows what He’s saying. He’s not saying: *“Let him go back to the Feast.”* He’s saying: *“Let him come to me;”* the Feast didn’t help them did it? No, because they made an end instead of a means out of that Feast.

He didn’t say: *“Let him come to the law.”* He didn’t say: *“Let him come to the altar.”* He didn’t say: *“Let him come to the front.”* He didn’t say: *“Let him come to the preacher or to the soul-winner:*

Christ said: *“Are any of you thirsty; come to me, come to me? And out of your belly shall flow rivers of living water, if you will come to me.”* He’s the fountain of life!

Put this statement beside the six golden sayings of our Lord. Do you know what the six golden sayings of our Lord are? He said: *“I am the bread of life. He that believeth on me, he that cometh to me, shall never hunger; I’m the bread.”*

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He said: *“I’m the light of the world. He that followeth me will never walk in darkness.”* He said, *“I am the door; by me if any man enter in he shall be saved.”* He said, *“I am the way, the truth, and the life. No man cometh to the Father but by me.”*

He said, *“I am the good shepherd. A good shepherd giveth his life for the sheep.”* He said, *“I am the resurrection and the life. He that believeth on me shall never die.”*

Now, you put this statement inside those six. What’s the sum and substance of these seven statements? Why, He is saying, Christ is the fountain of life; Christ is the source of life. Christ is the giver of life; *“in him dwelleth all the fullness of the Godhead bodily. Any man thirsty; let him come to me?”*

Don’t stop at one of the other places. Don’t stop with one of the messages. Don’t stop out yonder with the things of Christ; come to Christ Himself: *“As many as receive him, (not his law, not his church, and not his friend) but as many as receive him.”*

You see, you might congregate with His friends and they may know Him, but that won’t make you know Him. He has to reveal Himself to you. You may even read His law and read His life story and all of these other things but you’ve got to know Him. You’ve got to do business with Him.

Don’t stop short of Christ. Well, you say: “How does a man get to Christ?” Have you ever, have you ever sought the Lord just between you and Him or when you get concerned about your soul do you always send for a preacher or send for a soul-winner or send for somebody to do God’s talking for Him?

Let God speak for Himself. Take down your Bible and get alone between you and the Lord and say: “Lord; there’s salvation to be found in this Book; I want to know what it is, who it is, and where it is.”

“I want Christ; I want to do business with you. I want you to reveal yourself to my heart. I want salvation. I want to be forgiven of my sins.” Have you ever done that? “Well, no I never have.”

Well, how do you expect to come to Christ? You are dealing with everybody but Him: *“If any man thirst let him come to me.”* That’s simple isn’t it? That’s what He said: *“Let him come to me.”*

And what did He say was the benefit, the promise held out? *“He that believeth on me, he that cometh to me and believes out of his belly (out of his innermost being) shall flow rivers of living water.”* This says four things to me and I will close:

First of all: Salvation is an inward work, *“Out of his belly,”* (out of his innermost being).”

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Salvation is not just an outward walk although a godly walk will be manifested by an inward work. And although you can't separate faith and conduct, belief and obedience; salvation is an inward work.

Christ said: "If he comes to me something is going to happen inside, out of his innermost being, out of his heart, out of his very soul." Do you see that; it's an inward work? They were pricked in their heart: "*With the heart man believeth unto righteousness.*"

Secondly: The work of salvation is a continual work!

"*Out of his belly shall flow, (shall continue to flow).* You see that on, and on, and on. We have been saved, we are being saved, and we shall yet be saved. God never begins a work and cuts it off at a certain point. He said, "*My sheep; I give unto my sheep eternal life and they shall never perish, (no never) perish.*"

Thirdly: Not only is it a continual work but it's a sufficient work!

He said: "*If any man come to me out of his innermost being shall flow, shall flow continually, rivers, (not little drops of water, or even little streams of water), but great rivers, of water, (an abundance).*"

They use to build the cities on rivers. They didn't build cities on creeks and streams that dry up in the summer time draught. They built cities on rivers because they are deep and wide and full and they ever flow.

That's where you better build your hope, on the rivers of living water. "*Out of his belly shall flow a sufficient supply of grace, mercy, love, and truth.*"

Fourthly: Salvation is a divine work!

Its "*rivers are living water.*" Christ is the life. Christ said, "*If you ask of me, (to that young woman) I'd give you living water and you would never thirst again. Any man thirsty; come to me?*"