

Living Waters

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Recorded on October 20, 2019

I would like to share with you a subject that has been popping up in my life, over the last four years, beginning in 2016. I've been speaking on this particular subject off and on. So let me ask you a question or two to get into it. How would you describe living water? We are all familiar with water that has become brackish or still. I know when I was a young man—that was quite a while ago—over in Azwell, Washington, the Columbia River flooded every year; it was beautiful at the time because it brought in fish and all kinds of things in the overflow. Then when it settled back down, it left big pools. That was wonderful for a short period of time, but as time went on, the water became lifeless; the fish in it could not survive.

So the opposite of living water is stagnant or brackish water, and eventually, life in that particular type of water dies—it evaporates. In contrast, living water is active. We've all had access to streams or rivers in the outdoors, and if you take a look at these waters and listen to them—small streams, as they come down over the rocks and whatever is in their path, they kind of chuckle to you, they talk to you—they're alive. Then as they get bigger and more boisterous, and they come crashing down in larger streams, there is a roaring, and you can't really talk to your neighbor or whoever is with you—your companion—because the water is so alive and so filled with energy that it just takes over; it drowns out all sound.

Living water oxygenates and becomes mineralized as it makes its way out of the mountains and it forms a stream; streams turn into rivers and so on, and we have rivers of life. Now, with that background, here's a statement I want to start with and I want to end with: All of the temples of God are washed and cleansed, and are made beautiful, clean and functional, with the use of living water. This will apply to the physical temples of the past and to the spiritual temples of the present. God has and does require living water to cleanse and energize all of His temples.

How many of you have had the privilege of being in Jerusalem? I see a few hands raised. You probably have visited Hezekiah's tunnel and taken a walk through that cold water, right? Even if you only have a map of what I call the Jerusalem Ridge, you'll know what we're talking about. (We'll get to the handout in just a minute.) I remembered the water in that tunnel being up to my ankles but my wife says it was up to her knees. Our family had the privilege of going there in 1985. When you live a long time you talk in terms of generations.

The water in Hezekiah's tunnel is supplied by the only freshwater, living stream within five miles in any direction of Jerusalem. That's key, that's a major point. There are other sources of water, but they are either from wells or they come in by viaduct. The only natural, active stream is there. This is the Gihon. The Gihon stream today is a

kitten that once was a lion—it roared, and delivery of the tons of living water from that particular siphon, that artesian-type spring, had enough force to drive the water up through forty stories of that ridge, from the Kidron Valley up into the temple of God. It also supplied a spinoff of water that ran down into the Kidron Valley, to the south.

Hezekiah walled off that water in 700 A.D. to keep it from going out into the Kidron and supplying any water to the Assyrians who were about to invade. He sealed it off and that's when he had this tunnel built, that people can walk through, and some of you did so. I think it's 1,735 feet, from the Gihon area to down underneath the ridge; it seems that the ancient peoples loved to dig into the rocks, and they used those rocks for fortifications, for defenses, and they lived in among them. That meandering tunnel that they carved out went underneath the ridge and came out down at the pool of Siloam, at the southern tip of that particular ridge.

Why is the Gihon not producing today like it once did? There were three major earthquakes in that area in the past; the one in 1068 A.D. killed about 25,000 Jews, and it also crushed the Gihon's production. So it went from tons of water intermittently (I'll get to that) during that day, to a constant stream just kind of gurgling, to what we see today. I have every hope and every expectation that God is going to open that spring up once again. That's just my personal belief. We'll take a look at some scriptures here in a moment as I get to it.

There are three things I would like to accomplish: A brief review of the historical record of these waters, the source of them, and the interaction of the Gihon water with the temples of Solomon, Zerubbabel, and Herod. I'll focus on the temple from time of Christ that was built by King Herod. I would like to include a few eyewitness reports of these temples and the fresh, living water that cleansed them. That's number one.

Number two, I will touch on several millennial prophecies, just enough to give us a taste of what this living water will be used for, and how it will be used in restoring this planet.

Thirdly, let's see what we can personally take away from this service this morning.

Let's go the handout. (Once you start writing and putting things together, then you also get into the editing business. I've edited this thing three times and I still have to edit it again, live, here with you.) In the upper left-hand corner, it says, "Fort Antonia and the Temple built by King Herod, 19 BCE – 64 CE (BCE, an acronym for "Before Common Era", simply means "BC").

Then I'd like to have you drop down over to the southeast corner in the green [now changed to gold] section, where it says "Gihon", and just make an arrow or something; the Gihon should actually be over on the line itself or just inside the temple area. [Note that the map has since been corrected.] We'll find history has said over and over again that this water came up in the southeast corner of the temple platform.

I will draw your attention to the illustration in the lower, left-hand corner, which is actually an artist's perspective from the southeastern wall of the Roman Fort Antonia, right there where it says 924 feet, and from there, south, to the [gold] area. That's what that drawing is all about. I'm sorry, that's not right. It also takes in the whole of Fort Antonia, which is that big expanse, or compound, north of the temple.

Let's start with the Jewish area—the [gold] area. I was surprised when I actually sat down and began to look at maps and legends, just how far or how much of a distance the Jerusalem ridge was. In my mind it was huge, it was big. No, it's less than two-fifths of a mile—it's a very small piece of real estate. Also, I want to draw your attention to the scriptures that we've been going through here at the Feast where God says, I will dwell—where?—in the midst, in the middle of My people. So the true Temple Mount is in the middle of the people.

I know I'm going to be pushing the envelope a little bit. Some of you are not acquainted with any of this information, some of you a little bit, but probably most of you will have questions, and you'll wonder from time to time, does he know what he's talking about? I have quite a bit of back-up here from historians and from eyewitnesses in the material I'm going to be presenting to you. All I want is God's people to take a look, to see what God very possibly will do—that He is going to return and He's going to establish a temple. This has some bearing on what is in the future. Somewhere, some time, Ezekiel's temple will be built, will it not? There will be sacrifices, will there not? Will they need living water to cleanse that temple? Yes, they will.

If God has another opinion, He'll let us know, but this is the presumption that I am moving ahead with, and I'm presenting this material today because the Roman Fort Antonia is, today, labeled what?—the Temple Mount. How many people believe that? Most everybody. You know, it's only been in the last 800 years that people have believed that from the historical accounts. Is God opening up a few doors? We'll see.

I'm not a light-bringer, I'm not trying to put myself in that position, but this became so evident with a focused study. What can I tell you? Take a look at the [gold] area again. It is 600 feet from Fort Antonia, down to the north wall of the temple platform. On every platform that was built, the temple was built and put on that platform. Solomon's and Herod's were almost identical. Now, 600 feet from the northern border of the temple platform to the south, if you multiply 600 x 600, you come up with 8.28 acres. When I say sometimes truth is hidden in plain sight, take a look; if this is 8.2 acres, it is a perfect square. How often do you find God is using perfect squares? Even in New Jerusalem it's a perfect cube. Square, up and down—this keeps popping up all the time in the instruction that we receive.

Now let's go up to the huge expanse or the fort up north of this. This Roman fort was started 150 years prior to Herod's time by Simon Hasmonian. He was a Jew and he was a priest and he was also the King, so he had total dictatorial power and that's quite a study in itself, so I'll just leave it at that. He's the one who started a fortification right there where it says 924 feet, just about in that area, and it was called the basil. It was a

beginning of a fortification and he built it to protect the northern part of the temple platform. The Romans came in shortly after that, after they had run the Greeks out, and the Romans came in and they took over, and it was Herod who finished building this immense Roman fortification up there. He also built the temple of God. He tore down the one that was there and built the temple that the apostles and Christ walked in and preached from and so forth. It's all right here in plain sight. I didn't see it until this last year.

The measurement across the bottom of Fort Antonia is 924 feet. The top, west to east, is roughly 140 feet. The left or the west side is 1,610 feet and the right (and you can get this off of google if you want) is 1,551 feet. Number one, this is anything but a square. It's a trapezoid. What's the difference between that and temple platform? One is a trapezoid, the other is a square. Now how about the acreage?—36 acres up there. Why did it have to be so big? I'm glad you asked.

Fort Antonia housed, at the time of Herod and Christ, the tenth legion of the Roman army. What's a legion? It is 6,000 men. They had their support people, they had their officers' quarters, they had their pagan temples—everything was up there. According to Josephus they had thirty-seven cisterns up there. They got their water, not from the Gihon, but from Bethlehem, five miles to the south, and they piped it in by viaduct—that's what the Romans used. It looked, as Josephus also said, as if there was room up there for two cities. It was an immense amount of real estate and it is a magnificent edifice. Somewhere down through the ages, the Dome of the Rock that now stands in the middle of it got labeled the holy place, and the holy place ended up being labeled the temple of God.

I can't go into all of that today, but it is a fascinating story and all of this is available online. I'm going to try and introduce a little bit more of this material with the elders and see how viable it is for the congregation. It's all right there and I've got a long list of resources if anyone wants to become involved in it; as I think Mark Mickelson said, we're all on the web page. Write to us, criticize, send whatever. We love to be vetted—I do. To me there is safety in that. I just wanted to pass that on and I'll leave it at that.

You might want to know what that white strip is just below the Roman fort, on the left, down into the Jewish area. If you look at that picture in the lower left-hand corner, what you will see, between the fort and between the temple platform on the west side, are colonnades. They were 35-feet-wide and the Romans insisted that they be placed there so they could come out of the fort and quell any kind of riot or disturbance going on in the temple; if you'll go back in your memory, remember when the Apostle Paul was out there? The Jews were rioting and they were about to tear him apart, and all of a sudden there were soldiers there. Where did they come from? Right over there in the fort. They did that so they could have quick access to the Jews. They tried to keep hands off as much as they could but usually there was some kind of commotion and they wanted quick access to any of those areas.

With that appeal to write to ask questions, just let me slip in the scripture in Acts 17:11, about the Bereans—they listened. Then they said now we're going to see if that is so or not. That is the open invitation, okay? That's the open invitation, and I hope you will use it because there is power in our numbers. Those who are converted have God residing in them, and as we study and as our thoughts come and we share them—because everyone has a blind side, honestly; even some of those of us who would rather not have them—we need input because we're all going to move together in a group. As did the Bereans, in verse 11, chapter 17.

We're not through with the outline yet. According to Josephus, who was an incredible historian—he was Jewish but he also served the Romans, and they gave him all the records of the Jews before they finally burned and totally devastated Jerusalem, temple and all, and those records were both given to him and collected by him. He then also had his own writings and his own records. So he had quite an arsenal of information. As recorded by Josephus, historically and presently the location of that fort (and I say presently because it's still there), was well-defined, and after 2,000 years, is still there, and one of the comments I would emphasize is there is not a burn mark on a single stone of that fort. Interesting, because Jerusalem died by fire, and the temple was torn apart. As Jesus Christ said in Matthew 24:2, every single stone in that area would be torn down and gotten rid of, and it was.

That's the history that's been blanked out and ignored, but it's still there in the records. I feel like I'm preaching to the choir. Josephus said historically and presently the location of this fresh spring of living water (that's why they labeled it living water) is 1,000 feet south of the southeast corner of the present-day Temple Mount, and that's the last time I'll refer to it by name—Fort Antonia. How did that fort get its name? That's also a good question. Who built it? Herod—he was a Roman and also a soldier. Mark Anthony was his hero. So he named that edifice up there after Mark Anthony, and that's how it got its name, Antonia. The Muslims today call it the Haram esh-Sharif. They just refer to it usually as the Haram. If you talk to the Jews there, they say, oh yeah, that's the Haram.

It's interesting—the old traditional Jews have bought into the fort as the location of the temple. But there is a growing group of individuals over there now who are doing a tremendous amount of excavation work and they are down to the level of Solomon's temple. That will come up a little bit later. It's sometimes on my mind; I like to tell you about it. It is said the present location of the spring water, the living water, is 1,000 feet south of the southeast corner of the present-day Haram or Temple Mount. If you look up there, to the southeast corner, come down through the [gold] area, which is almost 600 feet, about 400 feet into the temple area, what do you know, there's the Gihon—living water. This is what Josephus the historian says: Today, this spring supplies the water that courses through Hezekiah's tunnel. And it does; you can draw your own tunnel area underneath that peninsula down to the Pool of Siloam.

Particular characteristics of the stream—I did want to focus on the water—the living water was required by God to keep the temple clean and beautified. As was mentioned, and pointed out in the sermonette, when you do something you do it well. So the temple

of God had to be cleaned every day after the sacrifices. There also had to be sufficient water—clean, living water—for the priests to be purified, and they sometimes changed clothes several times a day. So it was a continuous supply. I want to emphasize the amount of water that is needed and I will get to that.

There was an Egyptian historian of note named Aristeas, and in 300 B.C. (300 years before Herod's temple was built), he stated, "There is an inexhaustible reservoir of water as would be expected, from an abundant spring gushing up naturally from within the temple." The rest of that quote is on page 284 of The Temples that Jerusalem Forgot by Dr. Ernest L. Martin. Now, 300 years forward from that time, just before the destruction of Herod's temple, Tacitus, a Roman historian at this time, in Jerusalem, just before its destruction, said, "The temple resembled a citadel." A citadel is a fortress. The temples were armed. They were armed to the teeth because they usually had to be protected.

Tacitus said, "The temple resembled a citadel, and had its own walls, which were more laboriously constructed than the others, even the colonnades with which it was surrounded formed an admirable outward." In other words, in their terminology, it was beautiful—a gorgeous building. It contained an inexhaustible spring, there were subterranean excavations in the hills, and tanks and cisterns for holding rain water. It goes on, "The founders of the state [as he put it] had foreseen that frequent wars would result from the singularity of its customs,"—like the Sabbath, the holy days, and monotheism in a pagan world—"and so had made every provision against the most protracted siege." It was amazing how long the Jews held out in Jerusalem; that war started in 66 A.D. and Jerusalem didn't fall until 70. Masada did not fall until 73 A.D.

I want to give you a quote by that commander here in just a moment. It was armed and they were tough but the Romans finally pushed through from the north across that—there were walkways—and once they breached that wall, the rest of the city of Jerusalem fell. According to Josephus they destroyed everything that was Jewish—not just the temple. As far as eyewitnesses, the list is immense. Some were Egyptian, some were Roman, some were Jewish, many from different parts of the world. Some were Christians later on and they all had their comments when they went to Jerusalem to see it.

Let me drop back to the Gihon. The Gihon was an artesian-like, siphon spring. What does that mean? We are all familiar with the famous geyser, Old Faithful, in Yellowstone National Park, and how it would blow—very predictable. When I was a kid, wasn't it every hour, on the hour, that Old Faithful did its thing? It's not as faithful anymore. That's kind of a bum way to compare the two, so let me elaborate a little bit more. We're all familiar with artesian-like springs that bubble up out of the ground, and they just bubble up forever. This particular spring was a siphon spring. We can draw you a picture and show you that but what it did was ball up water within the rocks themselves—huge amounts of water—and then there was an inverted U coming out. These were all natural channels.

Once that water and that pool built up and it took sometimes an hour, sometimes a half a day—it was intermittent—and then it would build up and then start over into that inverted U, and once it started, [speaker makes a sucking sound], you've all done it, sucked on a garden hose and pulled water out of one pail to another, or gasoline out of your car, and as long as it was running, it pulled that water out of that pool until it got low enough and broke the suction. A siphon-like spring, but it was intermittent. Sometimes it would happen twice a day, sometimes five times a day, and in the dry season maybe once a day, or once every two days—again, it was intermittent.

Of the figures I got, it was one of the twenty-seven in the world. Other reports have been one in every sixteen or there's sixteen of them in the twenty-five, I don't know. There are a few of them. This water, again, came up with enough force, with enough volume behind it, to come crashing down within thirty feet of the Kidron Valley and go up 400 feet into the temple. Like I said, she was a lion in her day; now she's a kitten. We have some prophecies that might change that a little bit.

Let me give you a little bit of history on that. Let's go back to 1 Chronicles 11, where there is a story that you're likely to be familiar with. When David first came into this area, there was already a fortress built by the Jebusites, the people of the land. They were one tribe of the Canaanites, they had already had a fortress built, and it was also built down over the ridge, to protect this source of water. When David was brought into that area, he took a look at it and said, we need that. So he made them a proposition, and if I get to it, in 1 Chronicles 11:4, they made fun of him, and said, David, you're not coming in here.

1 Chronicles 11:4 *And David and all Israel went to Jerusalem, which is Jebus [this was the earlier name of Jerusalem]; where the Jebusites were, the inhabitants of the land.*

5) And the inhabitants of Jebus said to David, Thou shalt not come hither [in here]. Nevertheless David took the castle of Zion, which is the city of David [or is in the city of David].

David made this deal with his troops, saying, okay, this is going to be one tough nut to crack; we can't get in there. He told his men, if you find a way in, I'll make whoever does this a commander of my army.

6) So Joab the son of Zeruiah went first up, and was chief.

7) And David dwelt in the castle [it says castle in the King James, in Zion]; therefore they called it the city of David. (KJV)

The story behind that is that the Jebusites said to David, if we just have a youngster in here, or an old man, that's enough defense, and we'll keep you out. Most of you know how they got in there, right? They went up, when the Gihon wasn't pushing water; they figured that out, they went up the tunnel, got into the fortress, and interestingly enough, the Jebusites weren't slaughtered, nor did they fight. They said, okay, David, you're here, you've got it, we quit, we're friends. Interesting—I don't know what the

background of that was. So that's how David acquired that area and the water rights, if you please, to the Gihon Spring. That was approximately 1,000 B.C.E. or B.C.

Regarding the temple (and this is something I tried to work through, and I'll put it out there in just a moment—if some of you can figure out some of these figures for me and send me an e-mail, I would appreciate it), in 1 Chronicles 23, David divided the Levites and the priests into twenty-four orders. I understand the twenty-four orders and the number of men, in other words, he brought the priests, he brought the Levites on as shift workers. As much as I can distill out of that, out of the thousands, there were several thousand men on duty at any one given time. If they came in for a week and were off twenty-three, and they repeated that throughout the year, in that group that came in during that week, did they divide it up into each day or something? You take this group and this group, and so on, I don't know. If you want to figure out those numbers, I couldn't make them gel—there were over 24,000 priests and 24,000 Levites to service the temple, the first temple that was going to be built. Let me emphasize, I'll just leave that as a question and homework for anybody who wants to take it on.

As to 2 Chronicles 7:5 and 1 Kings 8:63, I'll skip through these passages because some people are a little bit squeamish, but I want to emphasize, at the dedication, how many animals were slaughtered; if we only equate the amount of water with the blood that was shed, it is enormous. Let me move through this. It states that the slaughter of 22,000 oxen were offered at that dedication, as well as 120,000 sheep. An ox, a full grown animal like that, has ten gallons of blood. A sheep has a gallon. You add those together, and if we assume it took about a week for that dedication to run its course, there were 340,000 gallons of blood to flush out of the temple. The temple was kept meticulously clean.

What kind of comparison can we use there? You've seen these large tanker trucks pulled by a diesel tractor, the kind you hook up to a box? We call them 18-wheelers, and every so often there's this huge tanker that they pull around, sometimes full of water, sometimes full of cooking oil or gasoline, depending on what they are hauling. Those tanks are about 11,000 gallons a piece—the big ones. When you do the math and you put it all together, it would take four tanker trailers a day—44,000 gallons of water—to match the amount of sacrificial blood that was spilled daily, if in fact the dedication ran a week. All I'm trying to do is show the need for prodigious amounts of water, living water, to cleanse the temples—the physical ones, and I think we'll see a little bit about the spiritual ones.

We got through that without exciting too many people. I just want to put in a little bit of a note here about the present excavations going on. On your outline, within the square, where it says "TEMPLE", that's where the recent excavations are focused. The Jewish Antiquities Society, which is kind of in charge of this, and the government and so on, have gone down now about three levels. In the first level, obviously, there isn't a thing there because when Jesus Christ said every stone would be removed, He meant what He said. That top layer is gone. It was burnt, it was beat up, all the stones were taken out of there, moved over to the west bank or wherever else they went.

The second level, from the time of Zerubbabel, they've gotten down through that debris. Now they got down and among the latest finds, within the last year or so, they have found the sewer system, the gutters, the tethering places where the sacrificial animals were tied up, and I think they found four of the tables—butchering tables—that the Levites used to cut up the sacrifices. It's all right there and the pictures taken of it are easy to find, and if you need to know a source, come and see me; I'll give you several, but it's all there. Things are coming to light, and, with God opening our minds, we're going to see what's been hidden in plain sight. How long did we read in the Bible about God and Christ in the record of scripture? I'm not comparing the two subjects, but how long did we read over those scriptures? Until God said, okay, it's time, and look how it spread.

Let's jump quickly into the future. Here's a taste—how about Joel 3, still in the King James. The time setting here is the seven last plagues, building up to Armageddon.

Joel 3:15 *The sun and the moon shall be darkened, and the stars shall withdraw their shining.* (KJV)

So we're into the tail end of the Day of the Lord.

16) *The LORD [all caps, Yahweh] also shall roar out of Zion, [not pussyfoot, He's going to roar out of Zion] and utter his voice from Jerusalem; and the heavens and the earth shall shake: but [Yahweh] the LORD will be the hope of his people, and the strength of the children of Israel.*

17) *So shall ye know that I am the LORD your God [Yahweh your Elohim] dwelling in Zion ...* (KJV)

Zion is going to be reestablished here. Right now, if you look on your Bible maps, where is Zion? Way over there. That was renamed, right after the destruction of the temple, and they deemed it Zion. Well, it's the wrong place.

17 repeated) *So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem [because that whole area is Zion] be holy, and there shall no strangers pass through her any more.*

18) *And it shall come to pass in that day, that the mountains shall drop down new wine, [so we're getting into the new heavens and new earth, into the Millennium] and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of [or within] the house of the LORD [Yahweh], and shall water the valley of Shittim.* (KJV)

That is an area, if you go right outside of Jerusalem, and you go north through the Jordan rift, you'll find that area. There's a couple of towns in there. I almost hesitate to turn to poor old Zechariah 14 again—we've been there so many times—but let's do it. You just remember everything we've read in there so far. Zechariah 14, in the middle of the chapter; again, I'm trying to focus on the water aspect. We pick it up in verse 8.

Zechariah 14:8 *And it shall be in that day, that living waters [translated this way from Hebrew, and it didn't say just water] shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: [in other words, down towards the Dead Sea or the Salt Sea, and the other half will curl around and go up, and head for the Mediterranean, somehow or other] in summer and in winter shall it be. (KJV)*

At this juncture you can plug in Ezekiel, chapters 40-48, but chapter 47 talks about the use and the need, in the sacrificial area, of living water. Actually, Ezekiel starts that way in chapter 40. I have to leave it at that, as I have almost overextended my time, and I do want to get to the conclusion. Revelation 22; all of this is talking about the same period of time. The revelation to John and he wrote it this way.

Revelation 22:1 *And he shewed me [the messenger showed John] a pure river of water of life, clear as crystal, proceeding out of the throne [or the temple] of God and of the Lamb. (KJV)*

The need for water and that growth, and the earth to be reconstituted—it's all there. Let me wind this up, coming to the third point. What can you take away from this? I hope it's been clear up to this point. Let me preface this third point with a memory scripture, 2 Corinthians 4:16. I like that scripture because as mathematics, 2 x 2 is 4, and 4 x 4 is 16; so 2, 4, 16—2 Corinthians 4:16, and what does it say? We are restored daily. We are renewed daily. So the need for living water, as it were, to the people of God, is on a daily basis. It will tie this in with the Spirit and it will tie this in with study.

One of the major themes that I think has evolved here at this festival is willingness to learn, willingness to investigate and to study. In the old days (and I hope they are gone forever) we used to wait, as Terry Swagerty mentioned in the sermon yesterday, until new information came down from the apostle, and then you could go forth. That was the tenor. If in fact, and it is a fact in John 14:23, that the Father and the Christ dwell in us, well, brethren are fully capable of reading, understanding and digesting the scriptures. Please do not minimize your capabilities, to read, to understand, to synthesize, and then hopefully to spark your brother—and I hope I'm one of them.

All of us can have input. I gave you that principle, let me give you another one. I have time to read this; let's go to 1 Corinthians 3—you know where I'm going with this one—1 Corinthians 3:16. It says each one of us has God's—the Spirit of the Father—and He and Jesus Christ are living within us. We are, as it says here in 1 Corinthians 3 (and the Apostle Paul uses this), and again, this has been used before,

1 Corinthians 3:16 *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (KJV)*

We are all a part or a piece of that temple that is being formed. He also then emphasizes that once again, in chapter 6 of 1 Corinthians (we're still in the King James), where the Apostle Paul repeats himself.

1 Corinthians 6:19 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? (KJV)*

He goes on to say that we are bought with a price. We are an intrinsic part of this temple. Do we need water to keep us clean and beautiful and functional? Don't go away; turn with me to John 4. I'll use the New Living Translation on this, it's beautifully written. This is a chapter where Jesus went into this Samaritan village; they were on the way to the coast, the disciples went into town to get some food or whatever, and He had a moment so He sat down by a well. It was a Samaritan village, and usually the Samaritans and the Jews didn't talk, so this lady was kind of surprised when she came up to the well to get some water, and this Jew, Jesus Christ, spoke to her. That's in verse 4.

John 4:4 *He had to go through Samaria on the way.
5) Eventually he came to the Samaritan village of Sychar, near the field that Jacob gave to his son Joseph. (NLT)*

Then he goes through the story, verse 7.

7) *Soon a Samaritan woman came to draw water, and Jesus said to her, [He knows how to start a conversation] "Please give me a drink."
9) The woman was surprised, [Jews don't have anything to do with Samaritans, and they had a discussion back and forth] for Jews refuse to have anything to do with Samaritans. She said to Jesus, "You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?"
10) Jesus replied, "If you only knew the gift God has for you and who you are speaking to, you would ask me [for a drink], and I would give you living water." (NLT)*

She didn't pick up on that, so she went right back to the well and got some water out of there.

13) *Jesus replied, "Anyone who drinks this water will soon become thirsty again.
14) But those who drink the water I give will never be thirsty again. It [the water] becomes a fresh, bubbling spring within them, giving them [the King James says, welling up within them, to] eternal life." (NLT)*

It may be poetic but it's just beautifully written and very descriptive. Interestingly enough, Isaiah 12; this is actually a quote from Isaiah 12. Let me hasten back there, in verse 3—I'd like to read verses 2 and 3.

Isaiah 12:2 *Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation.*
3) *Therefore with joy shall ye draw water out of the wells of salvation.* (KJV)

The terminology goes back to water—its source and the need for it. It begins to connect these elements and remind us that the replenishing of God’s Spirit and the need to study is as great of a need as we have for physical water to sustain life. You can go quite a while without food in the wilderness but you won’t go very far without water. Maybe two days and then things begin to happen.

I have two scriptures—John 7—let me just talk to you about that one. John 7:37.

John 7:37 *In the last day, that great day of the feast ...* (KJV)

I don’t want to get into whether it’s late on the seventh day or early in the eighth day, that’s not my point here. On that day, at the conclusion of the Feast, and over into the eighth day, there was a ceremony in Jerusalem and the priest would go down to, I believe, the Gihon (it says Siloam; later on Gihon was named Siloam—the water works of Siloam), and they would have a golden vase (any number of them) and they would fill it with water, and as they walked back up into the temple, they would be chanting (I think it was Psalms 43 through 48) and they would be singing those psalms. So there is a connection with water and living water to this festival, especially the tail end of it, to emphasize that life is going to come out of this again and it’s a necessary part.

Let’s turn to Ephesians 5, the last scripture. There is an analogy here by the Apostle Paul as well. In this chapter, as we all know, verse 31 is the capstone and it relates Jesus Christ to the bride, in this relationship. Then we go back and within the chapter itself, it talks about husbands and wives as to exemplify that relationship. Let me pick out two verses here, beginning with verse 25.

Ephesians 5:25 *Husbands, love your wives, even as Christ also loved the church [or the ecclesia, which is the proper word for it; it means the called out ones], and gave himself for it;*
26) *That he might sanctify [or set apart for a holy use] and cleanse it [the ecclesia] with the washing of water by the word ...* (KJV)

To me that is powerful and I know it is to you as well. We need God’s Spirit, obviously, and we need to study—it’s our life’s blood. It keeps us going, it’s the energy. It keeps on shaping us. We are washed by the water of the word, and as a member of the bride of Christ, we are also an intrinsic part of the temple of God, are we not? Let me then close with the same statement I started with. All of the temples of God are washed, cleansed, and made clean and beautiful, with the use of living water—the physical temples of the past and the spiritual temples of today.