

The Water Of God

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The Fire of God (Israel Teaching Letter) has the unique attribute of being an incredible blessing or an all-consuming fire. Depending on the condition of our heart, it can have a good effect or a bad effect. Those whose hearts are right will receive the power of God to sanctify and "burn away" the impurities and sin in their lives. Those whose hearts are not right and are in rebellion to the Lord will be consumed by the same fire, the same power of God.

Likewise, the Water of God displays a similar effect throughout the Bible. In some instances, the Water of God is a picture of the Holy Spirit of God that is the water of life, bringing refreshment as pleasant as a clear, cool, bubbling spring in a hot and dusty desert. On other occasions, water is used as a barrier or test of consecration that one has to "pass through" to crossover into God's blessing, e.g. crossing the Red Sea or Jordan River and baptism. As with the Fire of God, the Water of God is a purifier.

There are many spiritual applications to this biblical symbol. However, we need to learn about this important, life-giving resource from the Scriptures before we can fully appreciate the application.

The Importance Of Water

Water is essential to life, which is why people tend to live where water is easily available, and rain comes with abundant regularity. Especially for those who live in marginal regions, water is critical and must be pumped from underground or piped from another region. Otherwise, the area is uninhabited, for without water, there is no life.

Israel, the land of the Bible, is one of those marginal areas in a region of marginal lands. For this reason, water has always been one of the main sources of conflict in the region, e.g., in Ex. 2:16, Moses rescued the daughters of Reuel who were being chased from their well by some shepherds; and in Gen. 26:19-21, we find Jacob being run off from well to well by Abimelech, who wanted Jacob's water and the blessing of God it represented. Even today, it is predicted that the quest for much needed water will be the cause of the next major conflict in the Middle East.

In biblical Israel, water was not just a water faucet away. Therefore people appreciated how precious this commodity was to them. In most cases, one had to go and fetch the water from a nearby source. In fact, it was usually the young, unmarried women of the house who did the water carrying (Gen. 24:11; I Sam. 9:11).

Therefore, the place to find a wife was often at the local water source, e.g. Isaac's wife, Rebekah, was found at a spring (Gen. 24:12ff); Jacob met Rachel at the local well (Gen. 29:9-11); Moses met his would-be wife, Zipporah, at a well in Midian (Ex. 2:15-21). Water was drawn in the cool of the day, early in the morning for daytime use, and in the late afternoon, for evening use. Someone drawing water at midday was considered an outcast, e.g. the Samaritan woman Yeshua (Jesus) met at the well (John 4). Even today in the villages of Israel, you can still see the women collecting water. However, instead of the picturesque clay jugs of days gone by, they carry plastic jerry cans!

Cities were always located near a water source. Many hid these sources from outside view and cut special tunnels to bring the water into the interior of a walled city (II Kgs. 20:20). This allowed easy access for the inhabitants, even during an enemy siege, e.g. such tunnels can be seen today in Jerusalem, Hazor, Megiddo, and Beersheva. Many important biblical cities were even named for their water source, e.g., Beersheva, Beeroth, Beerelim (Beer meaning "well"); or Ein Gedi, Ein Gannim, Ein Rogel (Ein meaning "spring"). Major biblical events took place at the water source of important biblical cities, e.g., the pool of Gibeon (II Sam. 2:13ff) where the war broke out between the Houses of David and Saul, the pool of Hebron (II Sam. 4:12), the pool of Samaria (I Kgs. 22:38), the Pool of Siloam in Jerusalem where the blind man received his healing from Yeshua (Jesus) (John 9:1-12), etc.

Sources Of Water

There were a number of sources of water in Israel, and not all of them were reliable. That is because it only rains in Israel for about 4 months per year, with 8 months of sunny, hot and dry conditions. Therefore, people had to think in terms of retaining water from season to season and could not depend on year round rainfall. And when a drought came to the land, and the winter rains failed, the people were desperate and cried out to the Lord for help. In His mercy, God would answer their prayer with the blessing of rain. What were these sources?

Cisterns: The least satisfying source was cistern water. In a land of limestone, it was relatively easy to carve out an underground cistern, cover the interior with plaster, and then direct winter rainwater into it for storage. The cistern was first used as a community resource, and ultimately people started to carve them under their houses to store rainwater from their roofs. In order to keep it relatively fresh, it was a completely closed underground "tank" so that sunlight would not initiate the growth of algae. You can well imagine that this source of water became rather unpleasant as the dry season wore on, even drying up completely before the new winter rains.

Nevertheless, having your own cistern was a sign of well-being. Consider the empty promise of Sennacherib, the Assyrian king, who tried to get the people of Jerusalem to overthrow King Hezekiah with this promise of blessing, *"Do not listen to Hezekiah... Make peace with me and come out to me. Then every one of you will eat from his own vine and fig tree and drink water from his own cistern..."* (II Kings. 18:31).

Wells: Wells were a better option, because the water is drawn from a below ground watertable that replenishes and keeps the water relatively fresh throughout the year. Nevertheless, it was still standing water, which could become stale late in the dry season. And, if drought came and the watertable dropped, then wells could dry up. In this hot, desert climate, having a well could mean the difference between life and death. Therefore, they were fiercely protected, and we can see many a skirmish in the Bible over ownership of wells (e.g., Gen. 26:19-21).

Shepherds, who dug wells to be used by the community, would be sure to place a heavy stone over the well opening that would take at least three or more men to move it. This would keep a passing thief from stealing water from the well, or any one user from taking more than his share. Shepherds and a well were the centerpiece for the occasion when Jacob met his future bride, Rachel. In Genesis 29, we read, *"Then Jacob continued on his journey and came to the land of the eastern peoples. There he saw a well in the field, with three flocks of sheep lying near it, because the flocks were watered from that well. The stone over the mouth of the well was large. When all the flocks were gathered there, the shepherds would roll the stone away from the well's mouth and water the sheep. Then they would return the stone to its place over the mouth of the well..."* (vv. 1-3).

Jacob spoke to the shepherds about watering their flocks, and they told him that even the three of them could not move the stone. When Jacob urged them, knowing Rachel was coming and he wanted to be alone, the shepherds said, "We can't until all the flocks are gathered and the stone has been rolled away from the mouth of the well. Then, we will water the sheep" (v. 8). As a show of strength, and perhaps some showing off in front of Rachel, Jacob moved the stone single-handedly, *"When Jacob saw Rachel daughter of Laban, his mother's brother, and Laban's*

sheep, he went over and rolled the stone away from the mouth of the well and watered his uncle's sheep" (v. 10). The story of his prowess even reached Laban before he and Jacob ever met!

Springs: One of the most satisfying sources of water is a spring, also called a "fountain" in the Bible. It breaks forth to the surface from underground, so it is a cool, fresh, moving water source. Spring water is a delight to anyone who drinks of this water, even today. In contrast to cistern or well water, spring water was also called "living water" to indicate its special quality. God's Spirit is likened to this refreshing source. Jeremiah says, *"Those who turn away from You will be written in the dust because they have forsaken the Lord, the spring of living water"* (Jer. 17:13b).

In the encounter between Yeshua and the Samaritan woman at the well in Sychar (John 4:1-26), Yeshua contrasts the images of well water and spring or living water to explain a spiritual truth about God's Spirit. When He offered *"living water" to the woman, she mocked the fact that "you have nothing to draw with, and the well is deep."* Yeshua went on and said, *"Everyone who drinks this water (the well water) will be thirsty again, but whoever drinks the water I gave them (God's Spirit) will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life"* (v. 14).

Pools: These sources were usually carved out basins the size of a shallow swimming pool, located near a spring so that the water could collect. This made it easier for people to retrieve the water from a central source. Most pools were near the spring, as is the case with the Pool of Siloam in Jerusalem, the pool of Hebron, or the pool of Gibeon already mentioned. However, Jerusalem needed more water as it grew, and archaeologists have uncovered aqueducts dating from Solomon to Herod that brought water from springs between Bethlehem and Hebron to Jerusalem. The Roman city of Caesarea on the Mediterranean seacoast had no natural water sources, so a monumental elevated aqueduct brought water from the Carmel mountains. Remains of this aqueduct can still be seen today.

Rivers: The most reliable source of water was a steady, flowing river. Egypt had the great Nile that was very important to the people; it was one of their many pagan gods. In Israel, the Jordan River was the only river that continued to flow throughout the year; most others dried up as the dry season wore on. The Sea of Galilee is but part of the Jordan River system. The Upper Jordan flows with water from the Golan Heights via the Hulah Valley into the Sea of Galilee. The Lower Jordan flows out from Galilee, carrying water to the Dead Sea. The remains of numerous ancient communities have been found along this watercourse, and modern communities still inhabit some of these same locations.

Much of Yeshua's ministry took place in this area. Most of us have sung the chorus, "There's a river of life flowing out from me," repeating the words of Yeshua in John 7:38, indicating a source that will never dry up.

Water And Biblical Imagery

Now that we have all this background about the importance of water and its sources, we can begin to look at Scriptural references with deeper understanding of the meaning that might otherwise be lost to those of you who live in a land of abundant water. Thirst was a very real occurrence for the people of the Bible. Satisfying one's thirst in a cool spring was considered sweeter than honey. Let us look at some of the attributes conveyed by water in the Bible.

Water is precious: In Proverbs 5, the author is admonishing men to avoid adultery, and affirms a man's wife as someone to be treasured as one would value water: *"Drink water from your own cistern, running water from your own well. Should your spring overflow in the streets, your streams of water in the public squares? Let them be yours alone, never to be shared with strangers. May your fountain be blessed, and may you rejoice in the wife of your youth"* (Prov. 5:15-18). The Lover in the Song of Songs refers to his beloved, *"You are a garden spring, a well of flowing water streaming down from Lebanon"* (Song 4:15). Do we esteem our spouses as precious to us as water is to a thirsty man or thirsty land?

Water as a refresher: The Bible uses water as a symbol of refreshment. When compared with God, who also refreshes our soul, Proverbs 25:25 says, *"Like cold water to a weary soul is good news from a distant land."* In the ever-popular 23rd Psalm, it says, *"The Lord is My Shepherd, I shall lack nothing. He makes me lie down in green pastures, He leads me beside quiet waters, He restores my soul"* (vv. 1-3a). The sign of the Good Shepherd (our Lord) is that He provides for His sheep (us) green pastures and quiet waters. It is easy to picture this scene on the lush hillsides of Wales, but green pastures and a pool of cool, quiet water in the deserts of Israel testify to the rich blessing this Shepherd provides for His flock. It is a symbol of God's blessing and care for us.

Do we stop to consider how blessed we are by God and thank Him every time we turn on the water faucet? I am sure we don't, but it might be a good habit to begin.

Also, our words should be like refreshing sweet water to the soul of another. James uses this symbol to instruct us about our tongue: *"With the tongue, we praise our Lord and Father, and with it we curse men, who have been made in God's likeness. Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring?"* (Jas. 3:9-11). Sweet water brings life. Praising God and speaking to others with the Word of God brings life. Cursing, like salt water, causes life to shrivel up and die. While our mouths can produce both blessing and cursing, unlike a spring that gives one or the other, this should not be the case. We need to be fountains of sweet water, speaking forth life to others.

Water as a sign of friendship: In biblical culture, to show friendship and hospitality, you would wash a visitor's feet, greet him with a holy kiss, give him a cup of water, anoint his head with oil, and/or burn incense.

Throughout the Scriptures, we read of the age-old Middle East custom of washing one's feet. This custom is first mentioned in Genesis 18 when the Lord and two others visited Abraham in Mamre. Abraham said to them, *"Let a little water be brought, and then you may all wash your feet and rest under this tree"* (v. 4).

In Luke 7, Yeshua was chastised by the Pharisees because He allowed a sinful woman to wash His feet with her tears and put perfume on them. He pointed out that her need was great, and she came for forgiveness, showing her love by her actions. Then He said to the self-righteous Pharisees: *"I came into your house. You did not give Me any water for My feet, but she wet My feet with her tears and wiped them with her hair. You did not give Me a kiss, but this woman, from the time I entered, has not stopped kissing My feet. You did not put oil on My head, but she has poured perfume on My feet"* (vv. 44-47).

During the Passover/ Last Supper meal that Yeshua had with His disciples (John 13), He took a basin of water and started to wash the feet of the disciples.

This was the truest example of servanthood He could display to them. The feet, in biblical and Middle East culture, are considered the lowliest parts of the body. Today, if you visit a Bedouin tribe, you sit in his tent and drink the customary cup of tea or coffee. However, you must sit cross-legged and NEVER stick your legs straight out with the soles of your feet showing, as it is considered extremely rude. Therefore, to wash someone's feet is a real act of humility. Yeshua wants us all to be servants, and that is why He said to His disciples after washing their feet:

"Do you understand what I have done for you? You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them" (vv. 13-17).

Giving a cup of water was a pledge of friendship. Abraham's servant, Eliezer, looked for a welcome by waiting for a drink of water (Gen. 24:17-18). A cup of water given in Yeshua's Name was considered a blessing, which was confirmed when He said: *"I tell you the truth, anyone who gives you a cup of water in My Name because you belong to Christ will certainly not lose his reward"* (Mk. 9:41).

In Matthew 25, Yeshua draws upon this symbol of friendship when He said: *"I was thirsty and you gave Me something to drink"* (v. 35). Then, when the disciples questioned when they did this, He said *whatever you did for one of the least of these brothers of Mine, you did for Me"* (v.40), referring to the Jewish people. To help the needy was to receive God's blessing, and not to help, would bring His curse. A complaint Eliphaz made against Job was: *"You gave no water to the weary"* (Job 22:7).

Something as simple as giving a cup of cool water to someone in need, along with a warm smile and a word of encouragement can be of great help.

To the right is a picture of a woman collecting water at the Pool of Siloam in Jerusalem.

God's spiritual provision, like water, gives life: In Psalm 1, a man who lives according to God's ways (Spirit-led) is likened to a fruitful tree planted by an abundant water source: *"Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on His law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in its season and whose leaf does not wither. Whatever he does prospers"* (Ps. 1:1-3). Do we recognize that living by God's standards is as life-giving and fruit-producing as a well-watered orchard, and without this "water," we will dry up and bear no fruit?

When there is a need, God is our source, just as He provides water to a dry and thirsty land. One of Job's counselors suggested to him: *"But if it were I, I would appeal to God; I would lay my cause before Him. He performs wonders that cannot be fathomed, miracles that cannot be counted. He bestows rain on the earth; He sends water upon the countryside"* (Job 5:7-10). What was Eliphaz's proof that God is a miracle-working God who could help Job? That He gives rain, which is quite a miracle in Israel.

Water as the promise of Messianic fulfillment: Isaiah can hardly contain his excitement about future promises of blessing to the people and land of Israel. The blessing is expressed in comparison with life-giving water:

"Each man will be like a shelter from the wind and a refuge from the storm, like streams of water in the desert and the shadow of a great rock in a thirsty land" (Isa. 32:2).

"The burning sand will become a pool, the thirsty ground bubbling springs" (Isa. 35:7a). And, of Israel: *"You will be like a well-watered garden, like a spring whose waters never fail"* (Isa. 58:11b).

Isaiah is truly over the top concerning God's blessing upon the people and land of Israel in Isaiah 41:18-20: *"I will make rivers flow on barren heights, and springs within the valleys. I will turn the desert into pools of water, and the parched ground into springs. I will put in the desert the cedar and the acacia, the myrtle and the olive. I will set pines in the wasteland, the fir and the cypress together, so that people may see and know, may consider and understand, that the hand of the Lord has done this, that the Holy One of Israel has created it."*

Many of these prophecies are beginning to happen in Israel today, as God is bringing His covenant people home and restoring the land to its former glory. The desert is truly blossoming as the rose (Isa. 35:1).

Water, God's Spirit, and our salvation: Consistent with Messianic fulfillment, Yeshua used this comparative image of water - life (salvation) - and God's Spirit to make a very public and profound pronouncement.

The occasion was at the Temple in Jerusalem on the last day of the Feast of Tabernacles (Succoth) (Jn. 7:37). Along with all the other ceremonial prescriptions for celebrating this feast of the Lord, there was a daily drawing of water from the Pool of Siloam, the priests filling a golden pitcher and carrying it back to the Temple Mount with much ceremony, music playing, trumpets blowing, and people cheering. It was then taken to the west side of the altar and poured into a silver basin, which had holes in the bottom, so that the water poured out. It represented three distinct things: **1)** A memorial of the water provided for their ancestors in the desert. **2)** A symbol of the forthcoming rains, sort of "priming the pump" as they looked to God to provide the "early rains" at the end of the long, dry season. **3)** A representation of the outpouring of the Holy Spirit at the coming of Messiah.

The people had been watching this all week long, and at the end of the week, Yeshua stood up and said: *"If a man is thirsty, let him come to Me and drink. Whoever believes in Me, as the Scripture has said, streams of living water will flow from within him. By this, He meant the Spirit, whom those who believed in Him were later to receive. Up to that time, the Spirit had not been given, since Yeshua had not yet been glorified. On hearing His words, some of the people said, 'Surely this man is the Prophet.' Others said, 'He is the Messiah.'" (Jn. 7:37-41)* There was great Messianic anticipation in the air, and the symbol of the outpouring of water was a very Messianic sign which Yeshua used to proclaim Himself. As with the woman at the well (John 4), Yeshua likened the water to the Spirit of God that would dwell in each one of us as part of our salvation.

Isaiah puts it this way: *"With joy you will draw water out of the wells of salvation"* (Isa. 12:3).

In Revelation 22:1-3, a river of life will flow from the throne of God to bring life and fruitfulness to the city and ultimately healing to the nations: *"The angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for healing of the nations. No longer will there be any curse..."*

Water as a confirmation of our salvation: Water has always been a symbol of cleansing throughout the Bible, both physically and spiritually. We see from the Hebrew Scriptures how the priests and the people were instructed to wash their clothes, wash their hands, and immerse themselves in a mikve, like a baptism, to purify themselves. This was true for daily living, as well as for service to the Lord in the Tabernacle or Temple.

Washing with water was symbolic of God taking away our sin. The psalmist says: *"Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow"* (Ps. 51:7). Isaiah says: *"Your hands are full of blood; wash and make yourselves clean... Though your sins are like scarlet, they shall be as white as snow"* (Isa. 1:15b-16a, 18).

From the Jewish ritual practice of mikve, or ceremonial bathing, we get baptism in the New Testament. Baptism, like mikve, is an outward sign of the spiritual work that is happening inside. This public demonstration is an important step in our faith walk and declares our commitment to the salvation we have received from the Lord. Baptism is a faith step of consecration. The water is like the Holy Spirit. When we immerse ourselves in the water of God's Spirit, we are cleansed of all unrighteousness.

When Saul was blinded on the road to Damascus, he was visited by a man named Ananias. He prayed for Saul to receive his sight, and he did. Ananias also told him what God had called him to do: *"The God of our fathers has chosen you to know His will and to see the Righteous One and to hear words from His mouth. You will be His witness to all men of what you have seen and heard. And now, what are you waiting for? Get up, be baptized and wash your sins away, calling on His Name"* (Acts 22:14-16). Again, baptism is definitely a part of our salvation walk, and even Saul needed to confirm his newfound faith in Yeshua as his Lord and Savior, his Messiah.

When we go through the waters of baptism, it is as though we are covered with God's Spirit, symbolically buried with Christ, and come out as a new creation. As Ray Vanderlaan puts it, our new lives should show love and not hate, meekness and not selfishness, honesty and not hypocrisy, blessing and not cursing. We represent Christ and a better way of living. We show a new life out of spiritual death and find a new, godly order to our formerly broken and chaotic life.

Water as a test and faith-builder, to our calling: In the life of Israel, water was a type of barrier, or test, that had to be crossed to attain God's fullest blessing and the fulfillment of their calling. While God made promises to them, He placed obstacles before them to test their faith. Did they trust Him to fulfill those promises?

We first see this in the book of Exodus when God's presence in the pillar of fire and cloud actually led the newly freed Hebrews from the bondage of Egypt to the shores of the Red Sea (Ex. 13:17-14:1-29). There He held them until they could hear the very hoof beats of the horses of Pharaoh's army behind them. Did He bring them out to the desert to kill them? What must they have been thinking? At that point, Moses lifted his hand over the surface of the sea and it parted. The Children of Israel crossed on dry land, while the pursuing Egyptian army was drowned when the sea closed in upon them. In this, God performed His final judgment upon Pharaoh and Egypt, while showing the children of Israel His great and awesome power.

The Rabbis suggest that the crossing of the Red Sea was a type of mikve (baptism) for the Children of Israel. They went in as a people and came out as a nation. It was a test of faith and consecration to fulfill their calling.

They were ready to go into the Promised Land. However, the people did not believe God, but rather the ten spies, and they wandered in the desert for forty years. Then, with Joshua as their new leader, they again came to the border of the Promised Land, this time by the Jordan River, opposite Jericho (Josh. 3). God promised them the land, blessings, and great victory. But, they had to cross the river, which was at flood stage, to obtain the promise (v. 15). At that point along the river, the bank is steep and goes straight into deep, fast moving floodwater. The priests were instructed to take up the Ark and go before the people. Imagine you are one of the priests. When would they have learned to swim, wandering in the desert for 40 years? What if they fell in and drown? What was God asking of them? I am sure no one wanted the front position, for you did not gradually enter into the river. It required a full commitment, all or nothing. Yet, by faith, the job had to be done. God was true to His nature and provided for His people: *"As soon as the priests who carried the ark reached the Jordan and their feet touched the water's edge, the water from upstream stopped flowing... So the people crossed over... on dry ground"* (vv. 15-17).

Before they could enter into the blessing of the Lord, they had to prove their faith and trust that He would make the way and provision, even in the face of an obstacle. We see this in our own lives, as well. Often, in order to fulfill the vision God has given to us, we need to build up our faith to walk through the flood. Those of us who have done this have seen that God is faithful to make the way, and He never fails. However, knowing this in our head does not make it happen. We have to step off the edge of the embankment into the floodwater, not knowing if it will part or not. When it does, however, what glory this brings that builds our faith for the next test.

Water and God's sovereignty: The image of water in the Bible gives us one of the most effective displays of God's sovereignty in Scriptures.

In Genesis 1, we find: *"... the Spirit of God was hovering over the waters"* (v. 2). Then, God began His amazing work of Creation to reform the earth, by separating water from sky (v. 6), separating the water and land (v. 10), creating all of the plants, creatures and finally man.

God scooped out the seas with His hands (Ps. 95:5). He parted the Red Sea and the Jordan River for the Children of Israel. God provided water from a rock in the desert. He held back rain and brought it forth to reveal His judgment and His blessing. God caused storms to rage and calmed the sea. Yeshua even walked on the water, showing His power over His creation.

God to be desired as water: Imagine being a deer in the desert, for many antelope roam the barren hills of Judea. Imagine a hot day, crossing the craggy Judean hills without water and then coming upon the cool springs of Ein Gedi. It is with this picture in mind that we can better understand the passion of the psalmist who desires to be in the presence of the Lord: *"As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God. When can I go and meet with God?"* (Ps. 42:1-2). Are we that passionate to meet with the Lord? Do we pant after Him as one who will die if we don't get a drink?

Jeremiah, who ultimately found himself imprisoned in an empty cistern by unfaithful citizens who did not like his prophecies, used water as an image for God's blessing that most were missing out on: *"My people have committed two sins: They have forsaken Me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water"* (Jer. 2:13). Think about this. God says that He is the spring of living water that is forever replenished and gives life. Yet, God's people neglected coming to God, who is the living water. Instead, they carved out cisterns to try and "hold" God and life instead of coming to Him daily. But, their cisterns were broken and useless. This is a picture of each of us. We are earthen vessels. We need to have the living water daily. We cannot hope to "store up" enough of God to sustain us, especially since we are all "broken pots" that need a constant replenishing of the water (Spirit) of God to remain full, and to be able to overflow upon others around us. *"My cup runneth over"* is a Hebrew expression that indicates great joy. We can't "run over" and bless others unless we are perpetually full. God is that source. All we have to do to achieve this is drink from the *"spring of living water."*

What Does This Mean To Us?

As with many symbols in the Bible, once they are understood in the context of the culture, the land, and spiritual usage, they give us greater insight into the message of the writers of the Bible. After all, they are conveying the Word that God gave them to record. God desires that we understand His Word to its greatest measure. In the case of water, we encounter the Water of God's blessing, not just at baptism, but daily. Not a day goes by that water is not a part of your life, from drinking, bathing, swimming, or just seeing the rain.

Read and reread this message, and each time you encounter water, consider that it represents the life and blessing of the Lord that He desires to pour out on us - daily and with abundance! It is ours for the taking, and it will bring His new life into our lives as He promises.