

Living Water

May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my rock and my redeemer. Amen

Psalm 104:27–30; Revelation 22:1–5

In Frank Herbert's *Dune*, water is so scarce that it becomes almost sacred. The people of Arrakis, the Fremen, guard every drop. Water is precious because water means life. It may sound like science fiction, but for millions of people, water scarcity is not fiction. It is everyday life. According to the latest WHO and UNICEF figures, in 2024, about 2.1 billion people still lacked safely managed drinking water. And this makes us stop and think: What does water mean to us?

1. Water is a sign of life

When scientists search for life beyond Earth, one of the things they look for is liquid water. NASA describes liquid water as an essential condition for life as we know it. So, in a sense, when scientists search for water, they are searching for the possibility of life. And that brings us to Psalm 104. The Psalmist says: "These all look to you to give them their food in due season." And then: "When you send forth your spirit, they are created; and you renew the face of the ground." Everything living depends on God's generosity. The animals look to God. The earth receives rain. Plants grow. We eat the food that the earth produces. And when God withdraws the breath of life, creatures return to dust. The Psalm does not present us as independent people who possess life by ourselves. Life is received.

We sometimes forget this because water is so easy for us to access. We turn on the tap, and water comes. But Psalm 104 invites us to see even ordinary water differently: as a gift. And that gift is not distributed equally. We are living in a world where some places experience drought, and others experience devastating floods. Climate change makes these extremes more visible. Water can be too little, too much, or unsafe. So our gratitude for water cannot stop with saying, "Thank you, God, for giving me enough." If water is God's gift, then we also have to ask: How do we share God's gift with others?

2. God's water is not stagnant — it flows

This brings us to Revelation 22. John sees something extraordinary: "Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb." Notice the word flowing. The water of life does not sit still. It flows from God. And where does it go? It flows through the centre of God's renewed creation. Beside the river grows the tree of life, and its leaves are "for the

healing of the nations." This is a beautiful picture of God's salvation. The Bible begins with creation and ends with a river.

At the beginning, God's Spirit moves over the waters. At the end, the river of the water of life flows from God's throne. Between these two visions, God is at work sustaining, redeeming and renewing creation. So Christian hope is not simply about escaping this world and going somewhere else. Revelation gives us a vision of God's life flowing into creation and bringing healing. And that gives us a question: What are we doing while we are living between these two great visions?

We are not the source of the water. God is. We cannot create God's life. But we can become channels through which God's life flows.

3. Let the water flow through us

This is where our faith becomes practical. If God gives life generously, we are called to live generously. If God brings healing, we are called to participate in healing. If God's river flows towards the healing of the nations, then the church cannot simply keep God's gifts for ourselves. This is one reason our Eco Church commitment matters. Caring for water, reducing waste, protecting creation, and thinking about how our daily choices affect other people are not separate from our Christian faith. They are ways of responding to the God who opens his hand and gives life. We receive God's gifts. We give thanks. We care for what God has entrusted to us. And we let God's life flow beyond ourselves. Perhaps that is the difference between the water in *Dune* and the water in Revelation. In *Dune*, water must be guarded because there is never enough.

In Revelation, the water of life flows freely from God. And today, we come to the Communion table as thirsty people. We do not come because we have everything together. We come because we need God's grace. We receive the bread. We receive the cup. We receive Christ's life as a gift. And then we are sent out—not to keep that gift for ourselves, but to let God's life flow through us. May OCC become a place where people find refreshment, healing, welcome and hope. May the living water of God flow through us, into our homes, into our community, and into God's beautiful but wounded world. Amen.