



Scott Turansky, Senior Pastor  
January 26, 2014

## JOHN 7

### John Series

Whether you come to our home fellowship, you come to our discipleship group, a prayer meeting, we're going to have a fellowship get-together in February too, I'd encourage you to be looking for those ways that you can be connected here at Calvary Chapel with others in a spiritual family. That's what we're looking for. Alright?

Open your Bibles with me today to John 7. Last week in John 6 we looked at two very significant stories that took place in the lives of the disciples that they would remember forever.

One of these lessons was the lesson about the feeding of the five thousand, an amazing miracle that made an impact on those disciples. They'd never seen anything like that before. Jesus' provision, His miracle, and so on. The other miracle was the one of the storm and how Jesus calmed the storm. Both two very different kinds of miracles, but God worked in their lives.

We take that then and apply it to our own lives and we say, "How does God help us in those same ways? How can we understand God as the result of the things that we see about Him in God's word?"

That was last week. Now this week we come in chapter 7 to the great invitation of Jesus. We're going to see that as we go into chapter 7.

Let's start in verse 1. *After this, Jesus went around in Galilee. He did not want to go about in Judea because the Jewish leaders there were looking for a way to kill him.*

Jesus was not afraid to go to Judea. We know He's going to go there, He's going to be crucified. But He chooses to stay in Galilee because the people are receptive there to the message that He has.

I just think it's a good reminder to us. There are some Christians who really like to fight. They like to argue, they like to get in there and butt heads with people. Jesus doesn't do that. He will. There are times when He does that. But now He's staying where the work is happening in Galilee. He doesn't go down there, He's not eager to just fight people. So He stays where people are responsive for the time being. He's going to go down there, but not quite yet. Just a reminder to us that we don't argue people into the kingdom of God, we love them into the kingdom of God.

A couple verses that I was just reminded about in regards to this was the one in 1 Corinthians 8:1 which said, *Knowledge puffs up while love builds up*. Sometimes with spiritual pride we know we're right. And so sometimes when we know we're right we let people know it and we do it sometimes in a way that may not be the wisest or the best.

Another verse is we don't argue people into the kingdom. But it says, *By this everyone will know that you are my disciples, if you love one another*. Not "if you argue well." I would just suggest Jesus is approaching this situation in an admirable way, something we want to consider as well.

Verse 2: *But when the Jewish Festival of Tabernacles was near* – let me just say there are three main festivals in the Jewish calendar where people would all try to flock to Jerusalem. This is one of them. It's the Feast of Tabernacles. I'm going to explain to you more about what the Feast of Tabernacles is and I think you'll find that fascinating today. But that's where we are in the Jewish calendar.

Verse 3 and I'm going to read this with a bit of sarcasm because I think that as we see from the last statement in verse 5 that the statement that's being made here is made sarcastically. Let me read it that way.

*Jesus' brothers said to him, "Leave Galilee and go to Judea, so that your disciples there may see the works you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world." Verse 5: For even his own brothers did not believe in him.*

There's this transformation that's going to take place in the brothers of Jesus. From being nonbelievers, people who are putting up with Him or interested in a curious way, to people who are really dedicated to Him.

James is going to be a leader in the church, a primary leader in the Jerusalem church. He writes an epistle. In the book of James this is what he says, this is how he introduces himself in the book of James. Now this is years after this particular experience because he comes into contact with who Jesus is in a very personal way, not just knowing Him, but knowing Him personally. He introduces himself this way in his epistle: *James, a servant of God and of the Lord Jesus Christ. To the twelve tribes scattered among the nations: Greetings.*

He's a servant of God and of Jesus, the *Lord Jesus Christ*. Not the brother Jesus Christ. He could have announced in his epistle, "I'm the brother of Jesus. Just want you to know that. So you better listen to what I have to say." But he doesn't do that. He introduces himself as *a servant of the Lord Jesus Christ*.

Jesus had another brother. His name was Jude. Similar thing. Jude says, *I am a servant of Jesus Christ and a brother of James*. That's how he introduces himself. "I'm a brother of James." He could've said, "I'm a brother of Jesus too," but he doesn't do that. He says I am *a servant of Jesus Christ*.

Something happened in these young men in the course of their time. It didn't happen right away. And in this time they're rather sarcastic with Jesus. But God is going to do something very significant in their lives we're going to see. These men are going to turn around and good things are going to happen.

Let's go on to verse 6 in John 7. *Therefore Jesus told them, "My time is not yet here; for you any time will do."*

Jesus is very sensitive to the divine timetable, another good reminder for me and for you because our timetable sometimes is different, but Jesus was very concerned not only with the things that needed to be done, but the timetable of those things. We want to be sensitive to that, to allow God to work in His timing and be connected to that.

*Verse 7: The world cannot hate you, but it hates me because I testify that its works are evil.*

That's the same thing today. There are a lot of people who hate Christians. For various reasons they end up hating Christians and the interesting thing is often they'll use Bible verses to try to support their position. Like "*Judge not lest you be judged. Why do you tell me about my sin?*"

Christians sometimes have a little box of Bible verses on their table and they pull one out each day to read a Bible verse. A lot of non-Christians have their own box of verses. It only has like two or three verses in it, but they pull them out there to justify their own opinions of things.

They actually don't like Christians because they're pointing out these things. Notice what it says. *The world cannot hate you, but it hates me because I testify that its works are evil.*

*Verse 8: "You go to the festival. I am not going up to this festival, because my time has not yet fully come."* He's going to in a little bit, but right now He's saying, "This isn't the time for me at the moment." *After he had said this, he stayed in Galilee.*

*However, after his brothers had left for the festival, he went also, not publicly, but in secret.* Because He's not coming right away. He doesn't want to be coming in there in a parade like He's going to come into Jerusalem later. He's coming in there in secret because of the timing.

*Now at the festival the Jewish leaders were watching for Jesus and asking, "Where is he?"*

The three festivals (the Passover, the Feast of Tabernacles, and the Pentecost feast) were feasts when people were expected to show up in Jerusalem. It was a corporate feast and so lots of people would come into the city. So they're expecting to see Jesus. He's going around the countryside. If you were a good Jew in that day you would be expected to be in town. So they're wondering where is He? What's going on?

*Verse 12: Among the crowds there was widespread whispering about him.* Here are the different opinions that are going around at the time. We're setting the scene for what Jesus is going to do in just a moment.

*Some said, "He is a good man." Others replied, "No, he deceives the people." But no one would say anything publicly about him for fear of the leaders.*

*Not until halfway through the festival did Jesus go up to the temple courts and begin to teach. The Jews there were amazed and asked, "How did this man get such learning without having been taught?"*

The festival itself would last seven days. Halfway through there, on day three or four or whatever it is, He comes and He presents Himself and He starts teaching in the temple courts. In the temple courts you have a huge area. Thousands of people thronged into that particular area would be able to hear what was going on by the different people that were speaking and different things that were going on. Jesus chooses that time to start teaching in the temple courts.

Notice verse 15. I'll read that part again. *The Jews there were amazed and asked, "How did this man get such learning without having been taught?"*

Let me just point out first of all, Jesus already has cleansed the temple and now He's teaching. I think there's just a good application for that for our lives that we really need to clean up our hearts before we seek the Lord and ask Him to teach us. The two things both are valuable.

But here they're listening to Him and they're saying, "You know, He's saying things that only a theologian would know. He's talking about theology in a very practical way." Jesus was different in His approach to spirituality and they recognize it. Something was going on here and they're listening to what He has to say.

I think today there are a lot of religious groups, Christian groups, denominational groups, that wouldn't want Jesus preaching in their pulpit. He just has some differences in the way that He talked, the way that He handled things, and just the things that were going on there.

But there was something about Him. It wasn't that He had the theological education; there was something about Him. Obviously He was with the Father. He is God and they're recognizing that.

It reminds me about Acts 4 when the religious leaders looked at the disciples Peter and John and they said this about them: *They saw the courage of Peter and John and realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus.*

What was it, what was the credential that allowed them to get up and speak? What was the credential that caused them to allow people to listen to the message? It was that they had been with Jesus.

That's the credential that we have. We want to spend time with Jesus.

One of the things I like about the Calvary Chapel movement is that many of the pastors grow up in church, they get to know how the church operates, they learn how to teach the Bible verse by

verse, and then a lot of them don't go to seminary. They just learn. And the most important thing then is that they've been with Jesus.

Obviously I think education is good. I'm not saying we want to be uneducated. I think education is valuable and I appreciate the seminary education I received. But that is not my credential for standing up in front of you is that I have education. The credential is that I've been with Jesus this week.

When I take the message for this next week, I'll look at it today or tomorrow as I'm looking at the next passage of scripture, and I'll try to see what is God saying to me in that. I'm spending time in the word in this particular passage all week so that when I get up to speak to you, I'm sharing with you something that God has already shared with me. I'm just passing on. I'm like the disciples are taking the bread from Jesus and spreading it around to the five thousand.

We're just bread passer-onners. The key thing is that we're connected with Jesus. If we can be connected with Jesus then we have a message that we can share with others.

That's what was happening in this story in Acts. Certainly with Jesus He was different in His approach. Not just like all the educated folks that were there that had all the technical things in line but didn't have the life underneath.

*Verse 16: Jesus answered, "My teaching is not my own. It comes from the one who sent me. Anyone who chooses to do the will of God will find out whether my teaching comes from God or whether I speak on my own. Whoever speaks on their own does so to gain personal glory, but he who seeks the glory of the one who sent him is a man of truth; there is nothing false about him. Has not Moses given you the law? Yet not one of you keeps the law. Why are you trying to kill me?"*

*"You are demon-possessed," the crowd answered. "Who is trying to kill you?"*

*Jesus said to them, "I did one miracle, and you are all amazed."*

This brings us back to the story in John 5 where He did one miracle in the Jerusalem area. Do you remember that miracle? He went to the Pool of Bethesda where a bunch of sick people were and He chose one man. He went up to that man and He said, "Do you want to get well?" and He then healed the man. The man had been lame for thirty-eight years.

But here's the problem: It was done on the Sabbath day. And because it was done on the Sabbath day that offended the religious leaders of the day and so they were eager to kill Him. That's what the Bible says. Now we're going back to that issue.

Jesus now in His opportunity to teach on the Temple Mount is going to address that concern. Because that's what's running around in the religious leaders' minds. "We've got to kill this guy. He allowed someone to be healed or healed someone on the Sabbath day. He worked on that day and then He had the man carry His mat and that would be against the rules, so this guy is not good."

Now Jesus is going to address that issue and He's going to talk to them about it starting in verse 22 and He's going to point out some things. Let's read it. *Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath.*

So first He's going to talk about timing. God gave circumcision to the patriarchs way before Moses. But when the law came along with all these other rules and regulations, things about the Sabbath and so on, they didn't stop doing that work. If a woman gave birth on the Sabbath day, eight days later on the Sabbath day that baby would be circumcised. They would do that even if it was a Sabbath day. So He's saying, "You do that. You guys work on the Sabbath day."

Verse 23: *Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man's whole body on the Sabbath? Stop judging by mere appearances, but instead judge correctly."*

What He's saying is there's some hypocrisy here. "Just think about it. I've healed a person who's been sick for thirty-eight years and it happened to be on a Sabbath day, so you're saying that's wrong?" Jesus is pointing that out to them to point out their hypocrisy.

Verse 25: *At that point some of the people of Jerusalem began to ask, "Isn't this the man they are trying to kill? Here he is, speaking publicly, and they are not saying a word to him. Have the authorities really concluded that he is the Messiah? But we know where this man is from; when the Messiah comes, no one will know where he is from."*

There's some confusion. They're starting to see maybe this is the Messiah, but no, we don't know where this guy comes – I don't know if this guy could be the Messiah or not.

Verse 28: *Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me."*

He's starting to talk to the people. He's trying to describe Himself as the one who's being sent from the Father. The people there are learning, they're getting the idea, but they're confused about the whole thing.

You've got to think. Nicodemus is there. You know Nicodemus. He was the guy in John 3. We know he's there because he's going to speak in just a minute at the end of this passage. We wonder if maybe Joseph of Arimathea is there or other people who later will come into the picture. They're hearing Jesus speak and starting to realize who He is.

The Jewish leaders though are very concerned about this. They're trying to kill Him, so their response in verse 30 – *At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come.* They moved from an argumentation model to one where they're going to seize Him. They're going to grab Him, but they can't get anywhere because it's not the right timing yet. They can't actually arrest Him.



Verse 31: *Still, many in the crowd believed in him. They said, "When the Messiah comes, will he perform more signs than this man?" The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him.*

They're getting concerned. There's a movement going on here, a spiritual movement happening here that doesn't tie in with our beliefs and what we perceive to be the religious duty that we have before Moses and therefore we're concerned. So they sent the temple guards.

The temple guards were the police of the temple. They had their own special armed forces that kept the temple a calm area because it could be a place where things would get heated. They have their own police force, so they sent them to get Him.

Verse 33: *Jesus said, "I am with you for only a short time, and then I am going to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come."*

He's talking about "I'm here, I'm going somewhere. I'm coming, I'm going." And they're going, "I don't know what to do with all of this." So He's speaking pretty boldly on the Temple Mount. He's talking about where He's going.

I'm really glad that I'm going to heaven. There's something special. When I recognize I'm going to heaven it makes a lot of the earthly stuff make more sense because I know where I'm going, I know what God has for me.

We see that even though Jesus has guards right around Him, He's indestructible. He's right in the center of what God wants for Him. Lord, put me in that place, that place of safety in the midst of the stuff that goes on in the world. I want to be right where you want me to be. That's where Jesus is in the midst of this.

Here in verse 37 we come to the great invitation that Jesus gives. *On the last day* (that's the final day of the celebration) *and greatest day* (it's where the kind of epitome of where all of this is happening, the climax of the whole feast), *Jesus stood and said in a loud voice, "Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."* *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 Jesus had not yet been glorified.*

He's talking about water, He's talking about the Spirit, but you've got to understand how this fits into the geography, the culture of the time in order to make sense out of all of this.

There's a book by Alfred Edersheim called *The Life and Times of Jesus the Messiah*. It's an amazing book. I recommend that you look at it. If you're going to look at the gospels, look at this book because it goes behind the scenes and tells us about the culture of the day so we know what's happening in the history, the culture so that the events make a lot more sense and we can understand them.

Let me tell you about this feast, the Feast of Booths it's called or the Feast of Tabernacles. What happens in this Feast of Tabernacles I kind of think is maybe the most fun out of all the feasts. Each one had its own special meaning.

The Passover had the meaning of looking back on that the death angel passed over. So they would remember Passover as being that time they were rescued from Egypt and how God had saved them. And of course Jesus is going to be crucified during Passover.

At Pentecost, another big feast, the Feast of Pentecost is the time when the Holy Spirit is going to come down. That's why we call it Pentecost, it's referring to the actual feast that was taking place during that day when all these people had come into Jerusalem.

But the Feast of Tabernacles is a really fun feast. Even today the Jewish families will all go out and they'll build tents in their backyards. When people all came to Jerusalem, they would all then go outside the city and they would build a little tent out of branches. They would stick them in the ground, they would build this little lean-to called a 'booth' or a 'tabernacle' and that's why it's called the Feast of Tabernacles.

Over the top (if it was nice weather) they would leave little holes with the branches so they could see out. So it would remind them as they looked up, as they saw the stars that were up there, they'd remember the promise of God to Abraham.

It's a great feast for kids because kids would ask their dad, "Dad, tell me the story again."

Dad would say, "Okay. You see those stars up there? When God came to Abraham He made him a promise and He said to him, 'Abraham, I'm going to bless you and I'm going to make your descendants as many as the stars of the sky or the sands of the sea.' So we look up there and see all those stars and we're reminded of God's faithfulness, God's promises.

The reason we're in these little booths is that it reminds us of how we came out of Egypt into the wilderness and we wandered from place to place and we all took our little tents with us. We moved them from one place to another. We set them up, we put the little part over the top and we lived out of these tabernacles out there. God took care of us. He gave us manna every day. He led us with the cloud and the pillar of fire by night. Whenever God moved, we moved with Him. We just picked up our portable tent and we went."

So this feast was a reminder of God's faithfulness, a reminder of God's promise, a reminder of God having taken care of us all through these years.

You take that feast and you see it happening right now in Jerusalem with Jesus present. Everybody goes out during the day and in the evening they camp out in their little booth, then during the day they come in for some ceremony or some celebration. When they come on to the Temple Mount then they do a number of things to celebrate. They sing Hallel Psalms, they do some different things to remember God's faithfulness.



But one of the things they do is really interesting here. Alfred Edersheim suggested there are about 400 priests working during this time. They all in a procession go down to the Pool of Siloam. They all take a pitcher. They bring the pitcher of water up and they pour it on the Temple Mount floor.

Everybody's looking at that and being reminded of how God provided water during the wilderness wanderings when the people cried out to Moses, "Moses, we're thirsty! We want something to drink!" and Moses said to God, "God, you've got to give these people some water." So God says to Moses, "Moses, go out there and strike the rock." So Moses goes out there and hits this rock. It opens up and all this water comes gushing out and the people have water and it satisfies their thirst. They're really grateful for that.

That happens every day at the feast. In Jerusalem every day that happens for several days and then on the last day of the feast they take the same processional of all the priests go down, but the high priest, just one guy, takes a gold pitcher, he goes down and he dips it in the Pool of Siloam. They all come back up and they come up onto the Temple Mount and he pours it out; this time not signifying or remembering what God did, but what He's going to do when Messiah comes, that Messiah's going to bring water for us and the Spirit. And he would read Isaiah 44.

Let me just show you this verse in Isaiah 44:3. They would read this. This is a passage referring to the Messiah who's yet to come. This is what the Messiah's going to do. They'd read this verse as they're pouring out the water on the floor of the Temple Mount area. *For I will pour water on the thirsty land, God says, and streams on the dry ground; I will pour out my Spirit on your offspring, and my blessing on your descendants.* He's talking about what's yet to come. When the Messiah comes this is what's going to happen.

And then everybody at the end of this time, after he pours it out, becomes quiet, and then everybody says, "Come, Messiah, come." That's what they say. "Come, Messiah, come." When they say that they're just looking forward to the fact that the Messiah's going to come and He's going to bring this water that's going to provide the Spirit for us so that we will not have this thirstiness inside of our hearts. We will have this satisfying drink of the Spirit of God in our lives.

You take that historical background now and bring it into the story because it's at that moment as all of the noise settles down on the Temple Mount and it's quiet, it's probably right at that time that Jesus says in verse 37, *"Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them."* Wow.

And now John gives us the commentary you see in verse 39 that ties the two together with the Spirit. Verse 39: *By this he meant the Spirit, whom those who believed in him were later to receive.*

Jesus is saying, "If you're thirsty, come to me. If you're thirsty, come and get this water." It's an illustration. The thirst is a physical illustration of what can happen for each of us in our own hearts, in our own lives. It's the Holy Spirit coming.

If you're here today and you're saved then you have the Holy Spirit in your life. He comes in you. Remember in John 3 Jesus used a similar illustration when He said to Nicodemus, "Anyone who's *born of water and the Spirit*, (those two things together) that's the person who can *see the kingdom of God*." So if you're here today and you've asked Jesus Christ already into your life, you already have the Spirit inside.

If you haven't made that commitment to Jesus today then I'd encourage you to make it today. Because you want to have the Spirit of God inside of you. It's really powerful what happens.

Just because you have the Spirit doesn't mean you always connect with the Spirit of God. All of us come before God. We're thirsty people. We want to come before Him and we want more and more of the Holy Spirit. We want Him to minister to us inside of our hearts.

If you don't spend time with the Spirit then you get spiritually thirsty. It just does something to you. You get dehydrated spiritually. You get weary spiritually. If you go without being connected to the Spirit of God then that spiritual weakness pays a toll on your body, on your spirit, on who you are. So you want to be coming before God and drinking of Him.

When Jesus was ascending into heaven He said to His disciples, "Go back to Jerusalem and wait there until the Holy Spirit's come and He'll provide you with power." The word 'power' is *dunamis* where we get our word 'dynamite' or 'energy,' where we see that energy. Something happens when we connect with the Holy Spirit where He provides energy inside of us to deal with what's going on inside the human heart. The Holy Spirit lives inside of that human heart. What does that look like?

What Jesus is saying to the people is God's not just at work in the Old Testament with Abraham and the stars that you see. God's not just at work in Moses' life with moving around all over the place and trusting God. God is at work right now. And if you want, you can come to Him right now and receive a satisfaction in your heart by drinking of the Spirit right now.

This is the great invitation that Jesus gives for people. Come. Come to receive the water. Come and get the drink. It happens in the middle of a lot of activity, it happens in the middle of a lot of religious stuff that's going on. And then the voice comes out and cries out, "Come and get a drink."

Do you hear it today? We can come today and we can sing and we can do worship and we can do our things that we do, but hopefully in the midst of that God is speaking to you, crying out to you, "Come and have a drink with me," and we hear God speak in the midst of the religious stuff that we might do. Because it's not the religious stuff that ministers to the human heart, it's God who does. He pulls that out of here and we see that taking place.

Physically if you deprive yourself of water you're going to know it very quickly. Within several hours you're going to start feeling very parched. Your tongue is going to stick to the roof of your mouth. If you don't have the fluids then you're going to have a headache, you're going to have weak knees. It's going to affect you physically.

I just want you to know the same thing's true spiritually. If you don't connect with the Lord, the Holy Spirit in your life regularly, you're going to feel weak. And it's going to happen in your area of weakness. Everyone has their own area where it will come out. Whether it's physically you don't drink water, you're going to feel it in a particular way because that's your area of weakness. The same thing's true spiritually.

If you have a problem with anger, if you haven't connected with the Holy Spirit more recently, here's what's going to happen. You're going to be more irritable, you're going to be more prone to get angry.

If your problem is that you're nervous or anxious then you're going to feel like things are closing in on you. "I don't have control." And you're going to want to take control.

If you have a problem and a habit of some kind and you're not connected to the Holy Spirit then you're going to see that habit start to raise its ugly head in your life again. So it's very important to be connected to the Holy Spirit.

I was working with a boy – I don't think I've told you this story yet. Maybe I have. But I'll tell it again. If you've already heard it, that's okay. This boy I was working with, a thirteen-year-old boy, real problem with anxiety in his life. It's so hard for him and it was really controlling family life for them. Very difficult. So he's in my office and I'm trying to help him. I've worked with him for several weeks and here's the thing that was most helpful he reported to me.

I said, "What's working for you?"

He said, "The time that you talked to me about the Holy Spirit."

I said, "What did you learn?" Because this is what I said to him: "Are you a Christian?"

He said, "Yes."

I said, "Well then the Holy Spirit is available to you and one of the things the Holy Spirit provides for you according to the fruit of the Spirit is peace. One thing. And I want you to know that at any time you can call on the Holy Spirit and He will provide you with that and you can feel Him working inside your body." That's what I said to him.

I said, "Because if you have anxiety inside of you, where do you feel the anxiety?"

"In my chest and I feel really light." You know what it feels like to feel those emotions. He said, "That's where I feel it."

I said, "Well, here's what you will feel when the Holy Spirit starts working in your life. When you call on the Holy Spirit to come and He provides peace and He starts taking over those cells in your body and those muscles and He starts providing for you something tangible inside of you."

This young man who's thirteen years old calls on God and the Holy Spirit to come and give him the peace he needs in those moments of anxiety when he's struggling. Oh I gave him lots of ideas for dealing with anxiety, but the most powerful one for him was calling on the Holy Spirit.

That's what we need in our lives. We want to be thirsty. Lord, remind me of my thirst. Remind me that I'm thirsty. When I see those things happening in my life draw me to that place where I

take my heart and I dip it in the drinking fountain where I just need my heart quenched of the thirst that I'm experiencing. Lord, take that. I need waves of God's grace on my life. Lord, give that to me so that I can handle it because I am weak. I have problems in my life. And if I'm not connected to the Lord then those problems surface and just a reminder, I've got to get a drink. Where's the Spirit. I've got to have something in my life at this moment.

Let's finish this passage. By the way, Jesus is not talking here just about theology. It's practical theology, putting it into practice in our daily lives.

Verse 40: *On hearing his words, some of the people said, "Surely this man is the Prophet." Others said, "He is the Messiah."*

*Still others asked, "How can the Messiah come from Galilee? Does not Scripture say that the Messiah will come from David's descendants and from Bethlehem, the town where David lived?"* They didn't even know where He actually came from. He did come from Bethlehem.

*Thus the people were divided because of Jesus. Some wanted to seize him, but no one laid a hand on him.* The same thing's true today. People are divided. Some will receive Jesus Christ today. Some will embrace the Spirit today. Others won't. There's a division that happens and that's what was happening there.

*Finally the temple guards went back to the chief priests (empty-handed, I would like to note) and the Pharisees, who asked them, "Why didn't you bring him in?"*

Their response: *"No one ever spoke the way this man does," the guards replied.* They listened to what He had to say and they said, "We can't bring Him in. No one talks like this! There's something different here."

Verse 47 – here's the religious leaders. *"You mean he has deceived you also?" the Pharisees retorted. "Have any of the rulers or of the Pharisees believed in him? No! But this mob that knows nothing of the law—there is a curse on them."*

Now we get to hear from Nicodemus. This is the man who came to Jesus at night, a religious leader. Verse 50: *Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, "Does our law condemn a man without first hearing him to find out what he has been doing?"*

*They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."*

Then verse 53 I think is probably the saddest verse in the whole passage. *Then they all went home.* Wow. *Then they all went home.*

Today we're all going to go home. Are you going to go home thirsty or are you going to go home satisfied?

When we each come before the Lord we see in our own hearts we have a thirst for God, we have thirst for the Holy Spirit, we have a thirst for what God wants us to do in our lives. We need Him and we need to come to Him regularly saying, “Holy Spirit, fill me today. Come into the cells in my body. Come into the habit that I have in my life. Lord, deal with my heart in each part of that area. Lord, I need you because I’m not doing too well. I’m dehydrated spiritually. I want to be hydrated. I want to be ready to go. Lord, come on into my heart. Do that work deep inside of me.”

[PRAYER] Heavenly Father, we ask now that you would do that work in each of us. Lord, we know this is a great invitation. That you called out to people and you said, “Come to me, all you who are thirsty and I will give you a drink.” The same message that you gave to the Samaritan woman – you said, “I will give you living water.” Lord, give us that water. We want that. We want to be spiritually hydrated. We want to rely on your Spirit to live each day of our lives. Lord, we ask that you would do that deep work. Lord, come. We pray in Jesus’ name, amen.