

MY FAVORITE POWER DRINK

SEPTEMBER 25, 2022 | WALKING WITH JESUS | JOHN 7 | PASTOR SCOTT TURANSKY

[PRAYER] Lord, I know that some people are feeling rather challenged today in various ways and just feeling the burden of life. And so I just ask that you would relieve that burden today. That just the presence of worshiping together like we are today is just such a beautiful thing for our hearts. We thank you for the work of your Holy Spirit in our lives that just transforms us and grows us, provides for us supernatural power to deal with the challenges of life. So we ask for your grace today. As we open your word, Lord, continue to share those things in our hearts we ask. In Jesus' name, amen.

There are seven feasts listed in Leviticus that were given to the people of Israel. They really determined their calendar, their timeframe. They would be looking forward to the next feast. Each one of these feasts are important. In fact, if you look at all of the feasts, you'll see that as they roll out they portray the redemptive plan of God. His majesty, His creation, the fall, the need for redemption and atonement, the work of Christ, the sanctification process, the joy that we experience all are built into the feast year for the Jewish people. We also can look at the feasts and use them to help us determine the timeline of Jesus' life. The three year or three-and-a-half years of His public ministry we can tell about where He is in each one of the gospels because they mentioned the feast days, and we can kind of then plot those on the calendar and see where we are in the schedule.

There were three particular feasts that were the major feasts. I don't know if I should say they're the major feasts or they were just really important. Because it was expected that the men from all around Israel would come to Jerusalem and, if they could, even from other parts of the world, would come up for these three feast days. All of them were very important days. In fact, what's very interesting about Jesus' coming is He transformed those feast days in some amazing ways. So now we look back on those feast days, we see something completely different.

For example, you know Passover. Passover was that special feast that the Israelites celebrated because there was blood placed on the doorpost, and the death angel passed over those people, and they were rescued out of Egypt. They look back on this. "Thank you, Lord, for redeeming us and rescuing us by your blood. When you saw the blood, the death angel passed over those families." When Jesus Christ came, He died on Passover to be our sacrifice, our atoning sacrifice so that when God sees the blood, we then experience the righteousness of Christ. The whole Passover celebration is transformed because of Jesus' coming.

Fifty days later, there's another feast, another one of the major feast where all of the men would bring their families because this was a special time to come together, a ceremonial experience. One of these times when you're just celebrating with all kinds of parades and activities and so on.

Even the going up to the feast, going up to Jerusalem, which is up on a mountain, they had certain songs that they would sing. They were called Psalms of Ascent. We have them in God's word. People would sing the Psalms of Ascent on their way up. It was just a beautiful experience. The Feast of Weeks, which happens seven weeks and a day, fifty days or *pente*. Pentecost takes place fifty days after Passover. And of course, this was the Feast of Harvest. This was the celebration that the wheat harvest has come in. "Lord, thank you for the bountiful harvest you've given and we're grateful for all the things you're going to do as you continue to bless our world. We're grateful." That's how the Jewish celebrated Pentecost.

But God chose this day to bring down the Holy Spirit on people. And on that day, the harvest of 3,000 people were saved. The power of the Holy Spirit came down and it began this harvest that took place all around the world. This feast day of Pentecost now has changed in our minds as we look back on it. We say, wow, that is big.

The third feast is the Feast of Booths. That's the feast we're going to look at today because Jesus stands up on that day and He proclaims something very important. He actually changes that day. As He looks at that feast, at that celebration, He changes that day and what it is. In fact, I'm going to have you today in just a moment look at the verses starting in John 7:37. We're going to look at the whole passage today. But starting in verse 37 we have what Jesus does on that day in the feast. We are going to talk about that.

Would you please stand with me as we read starting in verse 37 and then we'll go back to the beginning of the chapter.

This is what happened: *On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'"* Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. I think we're going to learn today how we can have higher and deeper experience with Jesus because of the Spirit of God. That's what's prophesied here by Jesus. That's what takes place. It transforms this whole feast.

You may be seated.

Let's dig in verse 1. It says – *After this Jesus went about in Galilee. He would not go about in Judea, because the Jews were seeking to kill him. Now the Jews' Feast of Booths was at hand.* This is the Feast of Tabernacles. It's my favorite of the feasts. It's the camping feast. It lasts for eight days. What would happen during this feast is that all the families would build these booths or individuals would build these booths. These booths were like little lean-tos that were tied up nicely and decorated in a special way. You can imagine you're getting your kids out and let's build it special this year, always leaving holes in the ceiling of the booth in the roof so that you can see the stars because this was the time to tell the kids the stories. All the stories about how God rescued them from the Israelites and then they wandered around the wilderness and lived in booths and were so thankful for all the provision of God. That is the feast we're talking about in verse 2.

Now the Feast of Booths was at hand. So his brothers said to him, "Leave here and go to Judea, that your disciples also may see the works you are doing. For no one works in secret if he seeks to be known openly. If you do these things, show yourself to the world." For not even his brothers believed in him. Jesus said to them, "My time has not yet come, but your time is always here."

His brothers didn't believe in Him yet. One of His brothers' names was James. He wrote a book of the Bible. He introduces himself as the servant of Jesus Christ. Because he comes to know Christ in a personal way as a servant of Jesus Christ later. But now in the story, he doesn't recognize who Jesus is. Another one of His brothers is Jude. He also wrote a book of the Bible. He introduces himself in his book as the brother of James and the servant of Jesus Christ. He got to know Jesus in a completely different way, not just as a brother but as a servant.

But at this point in our story, the boys didn't really know much about their brother. They saw that He had these powers that He had and that He was gathering a following. So they had some ideas about marketing that they wanted to share with Him. I got some good ideas for you, Jesus. I want you to go and market yourself. Go down there. The feast is there. I mean, all the people will be there. What a great time to show your stuff. You'll get more followers that way. It'll be great.

It always amazes me. These guys don't understand Jesus and His mission. It amazes me people don't understand the church and its mission many times. You know, we get calls at the church or emails about people. They want to tell us how we can grow the church. You know, they want to come and do a seminar on their latest health ideas or the exercise ideas or financial ideas they have, so that we can get more members. That's how they try to market it to us. We can help you get more members in your church by having one of the seminars that you'll put on. I always smile because you know they really don't understand the church. That people aren't just coming to church for all these kind of things that are going on. They really come because there's something inside of their hearts they're looking for. We don't need to market the church.

One man came to us. I don't want to put this man down. He's growing in his relationship with the Lord. He's coming to church and he said to me after one service, "I can tell you how you can get more money on church on Sunday. What you should do... Your teaching is really good, you should take the collection after you teach because then people will want to give more money." And I said, "Thank you for your idea." But you know, the reality is...and I explained this to him. People don't give based on the performance of the preacher. They don't give based on the things that are going on. They give because of something that's inside of their hearts.

You see, we don't have to market the church. You know why we don't have to market the church? We don't have to market the church because He has done the marketing. You know. He's already put something in every person's heart. Every person out there has something in their heart, this longing for Jesus. They don't know it sometimes. They don't know what they're looking for. But they're really looking for Jesus. And some people suppress it and aren't interested right now. But we go out, we just share the gospel with people. We tell them, here's what it is. And some people say, "That's it. That's what I need." It's already built in to the whole system. The same thing is true when they become a Christian. They say, "I've got to find a church." And so we get the word out. We tell people we have a church. But we don't have to do a

lot of marketing because it's already built into people's lives. They've got to go find a church. They're looking for that. It's just part of who we are, that we want to experience God's grace. There's so much blessing that comes from being a part of a church.

These guys don't get that. They don't understand it. And so Jesus' response to them is – *“My time has not yet come.”* Now this idea of the timing is important. We are six months away. We know that because this is the Feast of Booths, just before the Feast of Passover when Jesus will be crucified. So we're about six months away from the crucifixion of Jesus. Jesus knows that there's this master plan, this large timeline that's going forward. And He says – *My time hasn't come yet.* He knows that. Because we're moving in this direction. And we're going to see it from now until the crucifixion, the animosity of the Jewish leaders increasing. We're going to see the confusion of the crowds increasing. We're going to see those things taking place as we're getting closer to the crucifixion of Jesus Christ at Passover.

Verse 7. Jesus wants to explain a little bit more about why people have this animosity. He says – *“The world cannot hate you, but it hates me because I testify about it that its works are evil.”* I don't think that's a very good marketing strategy if you're trying to get more followers. In fact, the world has this whole idea of us as people that basically you're a good person, you just need to find the good within you. And when you find the good within you, you want to accentuate that and be all that you can be. That's the world's idea. Sometimes that creeps into the church. We need to be careful of that worldly idea. Because the reality is, when you look inside, you see evil. You see the fact that you're a sinner. That's where the gospel starts and your real need for a Savior. And so frankly, people don't like that message until they are honest with themselves and they say, “You know what, I do have a lot of stuff in there. I've got sin in my life, I do need a Savior.” And then the message just clicks for them. They say, “Yes, this is exactly what I need.” But Jesus is saying they hate me because I tell them that its works are evil.

“You go up to the feast, you guys. I am not going up to this feast, for my time has not yet fully come.” So I'm not going to follow your plan of marketing. The timing isn't right for me to do that. *After saying this, he remained in Galilee. But after his brothers had gone up to the feast, then he also went up, not publicly but in private.* So he does go up to the feast, but he does it in a more private manner. He just goes up to the feast as one of the people that's going up there.

It says in verse 11 – *The Jews were looking for him at the feast.* Why would they be looking for Him? Because every good Jewish male shows up at the feast. He's got to be here. *Where is He? And there was much muttering about him among the people. While some said, “He is a good man,” others said, “No, he is leading the people astray.”* There are people like that today. You know, He's a good man (which is an understatement) or He's not a good man. You know, there's this idea. The people are confused about Jesus. *Yet for fear of the Jews no one spoke openly of him.* There's this kind of oppression of the leadership. That they want to be really careful about what they say so they aren't punished or somehow cast out of the synagogue or something like that.

Verse 14 – *About the middle of the feast.* Now, this feast is an eight-day feast. And there were ceremonies going on throughout the feast. But during the feast, the temple is an open place. It's thirty-five acres about and there are these porticoes, large porches, where the rabbis would sit

and they would teach. Don't imagine it being like a church like this, where Jesus came in and taught. Imagine it being this big open area. And Jesus starts teaching up there. He's talking about... Well, we'll see what He's talking about. People are starting to listen to what He has to say.

Verse 15 – *The Jews therefore marveled, saying, “How is it that this man has learning, when he has never studied?”* He did not study under any of the Ivy League schools that we know about. Yet, look at His teaching. It’s amazing. *So Jesus answered them, “My teaching is not mine, but his who sent me. If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on my own authority. The one who speaks on his own authority seeks his own glory; but the one who seeks the glory of him who sent him is true, and in him there is no falsehood.”*

Jesus is drawing attention to the fact that He comes from the Father, and He speaks with the authority of God the Father. They're going to learn this over the next few months. And the more they see it, the more angry they become about this. Jesus is going to continually challenge these religious leaders, the Pharisees, the scribes. In fact, in the next verse He is going to start challenging them about the Mosaic Law. In fact, two parts of the Mosaic Law. One is that you shall not kill, and the other is you shall keep the Sabbath day holy. He's going to show them that they're violating the law of God in their own way and they're not consistent with the Sabbath day. Let's just read it and see what He says.

“Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?” See, if you’re seeking to kill me, then you’re violating one of the Ten Commandments. *The crowd answered, “You have a demon! (It’s their way of saying you’re crazy.) Who is seeking to kill you?”* So Jesus goes to the second part of the story. *Jesus answered them, “I did one work, and you all marvel at it.”* Now this takes us back to the story in John 5 when Jesus healed a man and the man picked up his palate, and he could walk for the first time. It’s just an amazing miracle that Jesus. Here this guy could walk. The people are so excited to see this guy walk and eat. But the fact is, it happened on the Sabbath day and this guy is carrying his mat, which was a no-no, according to the law.

And Jesus said, *“I did one work and you marvel at it. Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.”* So circumcision needed to take place on the eighth day. So when a baby was born, you can actually plan these days off. Right, ladies? So the baby's born and eight days later then you need to have this circumcision take place. So you guys circumcised a man on the Sabbath? *If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?* Not just one piece of a man; I fixed his whole body and you’re angry with me because I did it on the Sabbath. He’s just showing them their inconsistencies and how they’re making judgements about Jesus that are unfounded or ungrounded. We look at that, we say this is silly. They're obviously making errors. But we’re looking at it from our perspective; we're not there in the story.

The next words Jesus say are the conclusion. I think we need this. I needed it in my life. He says – *“Do not judge by appearances, but judge with right judgment.”* I think this verse needs to

stand next to the one in the Sermon on the Mount, which says – *Do not judge lest you be judged*. Right? I mean, that's what people who are not believers, often that's the verse in the Bible they know. *Don't judge lest you be judged*. But notice this verse is giving us a little bit more information about judging.

I think if we did a theology of judging, we would learn some valuable things about this tool that God has given to us. It's the word *krino*. It means to divide or separate. To judge something means that you're making a decision about it. It's a tool that all of us have. But we have to be careful how we use this tool. We have to use it very carefully because it can be misused. In this case, they're making judgments about Jesus and they don't even understand what's going on.

I think today we must be careful with this tool that we have of judging. We have to be careful about judging each other. Because we don't really know what's going on in that person's heart. We have to be careful about that. At the same time, we have to be careful about judging other churches or movements or Christian leaders or whatever. We have to be careful about our judgments. We have a responsibility to judge. He says – *Do not judge by appearances, but judge with right judgment*. There's a certain kind of judgment you want to have. You're dividing.

Here's the danger. If you're not careful, your judgment can lend you to be a critical person. There's some people that are finding fault with everything you turn around. That is not helpful and that person becomes a critical person. But the person who doesn't then judge at all becomes a person who's tolerant of everything. And there's a danger there, of course. We must have a right kind of judgment that's presented here. We all must be careful of that in our lives.

We're going to see that people are making these judgments about Jesus that fall into two error errors, I think. I want to be careful, okay. I'm a religious leader. I'm imagining. I'm a religious leader and I could put myself in the story here. You're a religious leader, put yourself in the story and imagine you judging. Because they make judgments about things like, well, you say that you want us to eat your body and drink your blood. And so they're thinking this guy is cannibalistic. So they're developing that conclusion. Or Jesus says that He's developing this kingdom. And so they're saying, He says He's the King of the Jews? Well, there's some truth to that.

But there's these two errors I think we fall into. One is ignorance. We don't know the whole story of what's going on. And the other is arrogance. This kind of spiritual arrogance. Because we all like to hear a juicy story, don't we? When we see a choice morsel of information and we go, "Whoa, I can hardly wait to tell the people what I just discovered about that person," there's an arrogance that we have. So Jesus is drawing attention to a very important principle in our lives. That we need to have a right kind of a judgment. A judgment that is clear about sin, but also involves a sense of love and value, and recognizing that we don't know all the facts. We have to have this balanced carefully. They're going to make some mistakes here. Jesus is drawing attention to that.

He says – *"Do not judge by appearances, but judge with right judgment."* *Some of the people of Jerusalem therefore said, "Is not this the man whom they seek to kill? And here he is, speaking openly, and they say nothing to him! Can it be that the authorities really know that this is the Christ? But we know where this man comes from, and when the Christ appears, no one will know*

where he comes from.” This comes from this superstition at that time, a belief about the Messiah and the Christ. When He comes, He will just appear on the scene. No one will know where He’s come from. So some people believed that, and that’s what this is referencing.

So Jesus proclaimed, as he taught in the temple, “You know me, and you know where I come from. But I have not come of my own accord. He who sent me is true, and him you do not know.” So He’s drawing attention to the fact that God the Father has sent Him here. This is big. In fact, He says – *“I know him, for I come from him, and he sent me.”* So they were seeking to arrest him, but no one laid a hand on him, because why? Because the timing wasn’t right. *His hour had not yet come.* God has this overarching plan that’s going to lead to the crucifixion of Jesus Christ on Passover. We are not there yet. We cannot start those wheels in motion yet. And Jesus knew that. And John knows that as he’s writing this commentary here. He says *the time has not yet come.*

But look at verse 31. I underlined it. *Yet many of the people believed in him.* I underlined it for this reason. The animosity is growing in Jerusalem and in Israel. The animosity toward Christ is growing. As it grows, you might think that fewer people would come to Jesus. But the reality is that every one of us has something inside of our hearts. We all do. And because of that thing inside of our hearts, we are drawn to Christ. So the more we understand and the more we grapple with our own lives and who we are, we know we need a Savior. And Jesus is that Savior. So that's what's taking place here. People are believing in Him.

The same thing is true in our world today. There is growing animosity toward Christianity. There is growing antagonism toward Jesus Christ, to the lifestyle that we proclaim, to the message of righteousness that we hold on to. There's growing animosity. You would think that as people laugh at us or they ostracize us, that more and more people would be moving away from Christianity. But the reality is that it draws attention to that need that exists in every person. That's why even when things get worse, people will seek Jesus Christ. Because He is the truth, He is the way, and He is the life.

Yet many of the people believed in him. They said, “When the Christ appears, will he do more signs than this man has done?” The Pharisees heard the crowd muttering these things about him, and the chief priests and Pharisees sent officers to arrest him. In other words, they said this is enough. Get the police department out here. We're going to send these guys out and go get Jesus.

Jesus then said, “I will be with you a little longer, and then I am going to him who sent me. You will seek me and you will not find me. Where I am you cannot come.” This was confusing for the people. So the Jews said to one another, *“Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks? (The Jews had been dispersed all over the world. Is Jesus going to go to one of those other places and teach the Jews in Greece, for example?) What does he mean by saying, ‘You will seek me and you will not find me,’ and, ‘Where I am you cannot come?’”*

Now we come to my favorite part of this chapter. You can divide John 7 into three parts. The first verses 1-10 are all about before the feast, verses 10-39 are at the feast, and verses 42-52 (to the end of the chapter) are after the feast. But here we're at the feast now.

It says in verse 37 – *On the last day of the feast, the great day, Jesus stood up and cried out.* Let me explain to you where we are in the feast and what takes place on that day. Because every day of the eight days, there's a celebration, there's a ceremony of sorts that people are eager to watch.

Every day of the eight days, the priest would take his golden pitcher and he would go down to the Pool of Siloam, he would fill it up, and with a procession would come back up to the altar, and he would pour this water out on the altar. People would just be so grateful. They would actually sing these psalms. Psalm 113 to Psalm 118 are these psalms. We have them in our Bible. They would sing these psalms out to the Lord. And they would make the statement from Isaiah, this one phrase from Isaiah. They'd make this statement. And then the celebration would be over for that day and people would go on their way, waiting for the next day. Every day they would have this celebration. But on the last day, the great day, the grand finale of the feast, people would be there waiting and watching and looking for what was going to happen. They're all excited because this is the last day of the feast. The priest would take the golden pitcher, and he would go down to the Pool of Siloam, and he would fill it up, and he would bring it back, and he would pour it on the altar while another priest poured wine also on the altar. Symbolizing, of course, this is the feast, recognizing that the Father rescued the Israelites out of Egypt, they went around in the wilderness lived under booths, and God provided water for them. Water from the rock. He provided provisions for them all through life. And now what they're looking at in this celebration as they're pouring it on the altar, recognizing that it's this water that's being poured out on the altar that will bless all of Israel. It will go down into every valley. And so they're looking forward to the day when that will take place when the Messiah comes.

What a fascinating picture because Jesus Christ is right there. It will be in just a few weeks that the soldier, after Jesus Christ dies on the cross, will pierce His side and water and blood will come out. Jesus Christ being the sacrifice on the altar for our sins opens up the door for this living water to flow and fill up all of the rivers, all of the barrenness of Israel, all the barrenness of our hearts. He fills all of that up and brings it out to all of the people. What a beautiful picture of Jesus Christ.

So Jesus cries out when it's quiet. The noise comes down after reading those psalms and Jesus cries out now and He says – *“If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”* Wow. Jesus takes over the whole feast. We're talking about a lot of people there. And in that silent moment, Jesus brings this whole new meaning to the Feast of Tabernacles. Come to me and I will provide you with this living water.

Now John provides us commentary on this. Now John was there at that event. John was there at the crucifixion of Jesus Christ. John was there at the resurrection when Jesus rose from the dead. John was there in the upper room when Jesus appeared to them. John was there when Jesus went up to heaven and was ascended. John was there on Pentecost when 3,000 people got saved. So he's reflecting now on this and he's saying – *He said about the Spirit, whom those who believed*

in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified. John is looking back and he's saying this celebration that took place, and the water and the wine being poured out, just representing this river that would fill up the barrenness of people's lives, that is the Holy Spirit coming because of Jesus Christ's death on the cross. Wow.

I think this is the key, really, to having the deeper and the higher experience with the Lord is to have this experience with God's Spirit. To have the power of God's Spirit working in our lives. Because the Holy Spirit helps us deal. He's that counselor that comes along with us and takes the grace of God, takes the gospel of God, and applies it to our lives in very special ways. So that we can enjoy the joy today, we can enjoy the peace that the Holy Spirit provides like a river that flows in and through our lives. So that we can enjoy the Lord in ways that we never would before. It's the power of the Holy Spirit that we must come in contact with in our lives. We must understand that God comes to empower us so that we can overpower sin because of God's grace and His Spirit's power. That we can understand what He wants for us and move us forward. We can experience supernatural blessing in our hearts because of the Spirit of God. That's what John is saying here. Wow. What an amazing way to look at this feast and how it's been transformed now because of Christ's coming.

When they heard these words, some of the people said, "This really is the Prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?" Obviously they don't know that He did come from Bethlehem. They just recognized Him as a man from Nazareth. *So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.*

Remember the police officers that they sent because they said, "Go arrest this man"? Well here's the story. It goes on. It says – *The officers then came to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No one ever spoke like this man!"* What an amazing picture that would have been. We couldn't do our duty because this guy, you would not believe what He said. *The Pharisees answered them, "Have you also been deceived? Have any of the authorities or the Pharisees believed in him? But this crowd that does not know the law is accursed."*

Nicodemus... Here's his name, pops up again. This is the guy from John 3 who comes to Jesus by night because he doesn't want anybody to see him. And he asked Him, "How can I be born again?" and Jesus tells him. This is the same Nicodemus. It says – *Nicodemus, who had gone to him before, and who was one of them (he's a Pharisee), said to them, "Does our law judge (there's our word judge again) a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and see that no prophet arises from Galilee."* Well the reality is, there are prophets that arise from Galilee. Jonah himself came from Galilee.

I think that we fall into this challenge in our lives when we start judging of either ignorance (which happens to be the case here) or arrogance, because we think we found something that other people don't know and want to talk about it. So we have to use this tool of judging very

carefully. It's a tool. An important one. We must have it, we must need it in our lives as we're moving forward. But we have to be careful how we use it.

But the most powerful message here in this story is that Jesus transforms these feasts. All three of them. He transforms them. And this one in John 7 is how He transforms the feast. So John wants to make sure as he's writing now but looking back on his life, he says, I'm going to make sure I include chapter 7 here. Because chapter 7 is about how Jesus transformed the feast. He wants us to know this so that we can believe that Jesus is the Christ, and by believing in Him we might have life in His name.

If you've never accepted Jesus Christ as your Lord and Savior, you know that there's this thing inside you that's drawing you to the Lord. As you experience that, you want to follow the Lord, you want to move toward Him. We'd love to pray with you and help you get connected to God in a very personal way. It starts by recognizing that, well, you have sinned in your life. When you recognize the sin, then you realize you need a Savior, and then it just flows from there. We'll help you understand what that looks like in practical terms and pray with you and help you experience Jesus Christ yourself.

Would you stand with me? Let's pray together.

[PRAYER] Lord, your timing is impeccable. To see the unfolding of your gospel message, not only in the feasts of the Old Testament, but even in this story here with John and his brothers wanting to move things along but Jesus knowing that there is a timetable. And so Lord, we thank you that you are in control, that there's a timetable that you are monitoring all of that and controlling those things. We know there's a timetable in our own lives and sometimes we get frustrated that things aren't moving faster than we would like. So we ask, Lord, that you would give us a peace. Give us an understanding of your grace in our lives. Lord, we want to trust you. We ask you to give us the power of your Holy Spirit to live this week in a supernatural way. We ask this in Jesus' name, amen.