

In April of 1966, *Time Magazine* ran one of its most provocative and famous covers, asking the question, "Is God dead?" The cover reflected the emergence of a small but influential group of theologians known as the Death of God theologians, who were wrestling with whether traditional belief in God would continue to survive in an increasingly secular modern world.

This issue sparked all sorts of controversy, as you can imagine, with that question plastered all over the country. It generated thousands of letters from across the country from different believers and churches that were outraged by it. And while the debate was happening at a scholarly level, it was really putting its finger on the pulse of a cultural debate about the reality of God that was raging throughout the tumult of the '60s.

Fast-forward just three and a half years later, *Time* intentionally revisited this question with its other famous Christmas cover in 1969, stating, "Is God coming back to life?" Seemingly going back on its earlier provocative question. By then, the Death of God movement had waned and faded from public attention, and churches were experiencing a resurgence of those who wanted to experience the transcendent.

Although *Time Magazine* was not claiming a revival was taking place, they were saying that the upheaval of the '60s brought about so much cultural change that more and more people were waking up to the potential of the reality of God. Fast-forward a few more years to June of 1971, and Jesus himself finally makes his way onto the cover of *Time* with the Jesus Movement. There was a movie not too many years ago detailing that whole event.

It was a surprising wave of Christian conversions that were spreading among young people, and particularly those who were shaped by the countercultural moment of the '60s. Young people had rejected several traditional institutions, but they were coming back to the faith, being baptized, gathering around scripture, and speaking openly about their personal encounters with Jesus, which *Time Magazine* described as a religious revolution.

Let's take one more leap forward to over a decade later, 1988, and this question was posed back on the cover of *Time Magazine*: "Who was Jesus?" The immediate occasion of this was the controversy surrounding Martin Scorsese's film *The Last Temptation of Christ*, which provoked protests over its unconventional portrayal of Jesus.

Time used that controversy to explore a much larger and older question of Jesus' identity than it had examined over the brief history that I just gave. These issues explored the enduring

question of who Jesus is. This is a question that has persisted well beyond the '60s. It has been asked for over 2,000 years.

It's a question every generation faces in one form or another, and it is persistent because wherever you are at with that question, if you are any student of history, you'd be hard-pressed to find another figure who has had more of an influence on our culture than Jesus. Believer or not, you have to deal with that question and that our world has been transformed by Jesus.

We live just a few miles south of San Francisco. Do you know why it's called that? It is because of a follower of Jesus named Francis. We live a few miles north of San Jose or even just a few miles south of San Bruno. The influence of Jesus is all around us. This enduring question of who Jesus is forces us to ask and answer the question. This morning, in John 7, we come to this story in which, 2,000 years ago, people were wrestling with this very thing, but it reaches a fevered pitch.

His reputation had been growing at the time. The tension surrounding his ministry was reaching a peak, and Jesus shows up at this festival in the middle of John 7. The people have all sorts of reactions to him. Some say he's good, while others say he's dangerous. Some say he's a deceiver. Others claim that he's demon possessed. Still others will say he is the Messiah. Throughout this chapter alone, there are six explicit references to people's intentions to kill Jesus. Who is Jesus? Who is this figure that people get so riled up about on either end of the spectrum? It's the question I believe is before you this morning.

I want to detail these verses in three distinct acts. Act One is verses 1-13, and it's what I've titled The Question: the question of who Jesus is. Act Two is verses 14-36. I'm calling it The Trial. Act Three, verses 37-52, is The Invitation. I'll be your guide as we work through this three-act story.

Act One: The Question

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. But when the Jewish Festival of Tabernacles was near, 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." For even his own brothers did not believe in him. John 7:1-5

Galilee is up in the north, and Jesus is staying away intentionally from Judea because people wanted to kill him. That's what

you and I would do. We'd stay away from that place. But there's what's called this Festival of Tabernacles that's taking place in Jerusalem. The Festival of Tabernacles is the third of three pilgrimage festivals, meaning the people of Israel would pilgrimage to Jerusalem for these festivals. Each of them was anchored in the agricultural cycle of Judaism.

The first was the Feast of Passover, which recognized the beginning of the grain harvest sometime around spring. The second was the Feast of Pentecost, which was seven weeks later, and it would celebrate the end of the grain harvest. And then finally, the third, was the Feast of Tabernacles, or of Booths. This marked the celebration of the autumn harvest of the tree and vine. They would come there and celebrate the harvest that was coming, and they would place all of it in these temporary shelters or booths because that harvest needed to be protected. That was the physical agricultural reason for the harvest, but theologically, each of these was marking something different.

The Feast of Tabernacles was particularly marking the remembrance of God's provision for the Israelites as they were wandering in the wilderness. So it had this very reflective moment, where they're looking back on what God has done for them, and it also has this prophetic hope of what God will do in the future. The festival was of such prominence that hundreds of thousands of people from all over the region would go to Jerusalem for it. Some scholars estimate over a million people would arrive.

This is an epic moment, which is why Jesus' brothers are like, "This is the time, Jesus. You need to go. You've been claiming to be this public figure, the Messiah." Public figures don't do everything in secret like he's been doing. So the invitation was for him to go up. I love the story. They're like, "Jesus, you need to go," and he's like, "No, I'm not going to go. It's not my time." Then in classic big brother fashion, Jesus secretly goes to the festival. He's like, "No, no, I'm not going to do it," and then he waits for them to leave and sneaks in the back door.

In John, when he references his time, it is always a reference to his death. The reason he's telling his brothers, "I'm not going to go," is because it is not his time to die.

Therefore Jesus told them, "My time is not yet here; for you any time will do. The world cannot hate you, but it hates me because I testify that its works are evil. You go to the festival. I am not going up to this festival, because my time has not yet fully come." 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. Now at the festival the Jewish leaders were watching for Jesus and asking, "Where is he?" Among the crowds there was widespread whispering about him. 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. vv. 6-13

Jesus slips into the city secretly without everyone knowing but notice that the expectation was for Jesus to be there. The reputation of Jesus had spread broadly. He had just done the feeding of the 5,000. He had the hard teaching, and many of his followers left him, but whatever it was, the crowd was anticipating Jesus being there. So as he's there sneaking in, people have all sorts of opinions.

That accusation of him being a deceiver was more than just him being a grifter, although maybe there are some who would think that as well, but it was more of them thinking he was a false prophet. He was leading the people of God astray, which is why they had this response of saying he should be killed. They believed he was proclaiming blasphemy. He's claiming to be the Messiah, and he was clearly not, was the accusation, and so we must get rid of him. The crowd is buzzing with debates about who Jesus is. And wherever he is in that place, it begs the question; it's inviting us.

John is writing this to allow us to feel that tension. Who do you think Jesus is? Is he a good man, or is he the deceiver? Is he the one whom the prophets had spoken about, or is he something else? John wants us, at this point, to live in that tension. Where do you land with Jesus? Who do you think Jesus is?

Act Two: The Trial

John does not leave us in that tension. He plays this out. We enter into the crowd to hear the conversations because they're asking the same questions. They are going to ask, in Act Two, three questions of Jesus.

First, in verses 14-24, "Where did Jesus learn this?" They're essentially asking under what authority did he have to say this. Then they say the second question, "Where is he from?" And lastly, "Where is he going? What's his point?" When you hear someone speaking into either your life or broadly into the cultural moment, do you not ask these three questions? At some level in your head, you're asking the very same questions the crowd does. It's like, "Wait, who gave this guy the authority to say that?" Or "Who do you think you are? Where did you get educated? Where are you from?" Or "And what is your endgame? What are you after?" The questions of the crowd are very human questions that you and I ask all the time when we hear someone making the claims of having authority over others.

Where did Jesus learn all this?

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?" vv. 14-15

They knew Jesus from an earthly perspective. They knew that he had not gone through the typical process of education in which you would disciple under a rabbi. You'd follow that rabbi around for years and eventually go off and begin teaching on your own.

Jesus didn't go through the normal modes of education. He went a different path. He did not avoid education. He was still under the scriptures and under the Torah, so he was learning and growing in this, but he didn't follow the same pattern.

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?" vv. 16-20

Jesus just enters right in. I love how feisty he is here. He's like, "Listen, if you did the will of God, you would know that my teachings are right in alignment with it." Notice he's pushing us beyond just the intellectual ascent and saying, "If you did the will of God," meaning if you embodied and lived out the teachings that he was offering, you would know they are in alignment with the very character and heart of God. He says to the question, "Where did you learn this?" That he learned this from God the Father directly.

Then he takes a stab at Moses, who was their patriarchal figure. He's like, "Listen, Moses was up with God on Mount Sinai. He brought the teachings down, and you can't even obey those. Who are you to claim that I can't teach this?" He pushes them further, and this is where the crowd starts to get incensed. The first question is, where did Jesus learn all this? His answer is God the Father directly.

Where is he from?

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." vv. 25-27

So Jesus is making this scene, and there are others in the crowd who are like, "Why aren't they shutting this guy down? It must mean that the religious leaders are affirming that he is, in fact, the Messiah." Like, we know this guy. We know where he's from. There was a belief that the Messiah would come out of nowhere, and you wouldn't know the origins of where they came from. The picture they're bringing to Jesus is being deconstructed. They're limiting their purview. They're looking at Jesus through that earthly lens. Let's see how Jesus gives them a different perspective.

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." At this they tried to seize him, but no one laid a hand on him, because his hour had not yet come. vv. 28-30

The second question is where is he from, and Jesus is like, "Listen, I'm from the very person you think you know, but you do not know." Jesus' answer to the second question is the same as the first. Where am I from? I'm from God the Father, directly from God. He is the one who sent me.

He made this claim earlier in the bread of life. He made himself akin to the manna that came from heaven. "If you saw me descend, what happens if you see me ascend?" Just like that, he says, "I am coming down from the presence of God the Father, and I am right here." Jesus is saying, "Listen, you know where I was born, but where I'm ultimately from is God the Father." They're incensed at this point. They want to kill him, but the time had not yet come. So although they tried to seize him, no one could lay a hand on him.

What is he ultimately after?

The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him. 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." The Jews said to one another, "Where does this man intend to go that we cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said, 'You will look for me, but you will not find me,' and 'Where I am, you cannot come'?" vv. 32-36

The response is this: what is his ultimate aim? The Pharisees are thinking that they are the ultimate authority. Does he think he can go somewhere they cannot find? The reason they're asking that is because Jesus is saying, "I will return right from where I came. Where did I come from? From God the Father. Where am I going?" It's the same answer to the first two acts: to God the Father. His ultimate aim is connection with the heavenly Father. This is where the trajectory of his whole ministry is going.

Here's the point. You cannot fully understand Jesus apart from his relationship with God, which is a whole other sermon that we just don't have time for. I'm preaching that full Trinitarian understanding. What you need to understand is that he is both from God and he is God. Both of those two things. Not two different gods, one and the same. God the Father, God the Son, and God the Holy Spirit, living in this triune unity. Jesus then, in this moment, becomes the fullest expression of God on Earth. Not different as a different god, but God himself in human form. And Jesus says, "Fine, question me all you want. Who am I? Well,

I teach God the Father. I'm from God the Father, and I'm going to God the Father."

These are audacious claims. And Jesus is now fully present in the public view, which is causing this reaction. Multiple times they want to kill Jesus. The crowd is uncertain of the things that he is claiming.

Act Three: The Invitation

Act Three begins to turn the tables. For Acts One and Two, Jesus has been largely responsive to what's happening to him. But in Act Three, you see him take center stage, and he seizes the moment and says, "I'm now going to take control of this scenario and show you what I am all about," because he's answered the question of who Jesus is. Okay, you're from God. Okay, you're teaching the teachings of God, but what does that matter? This is the subject of Act Three.

Have you noticed the brilliance of John as a modern-day filmmaker? Act One started behind the scenes as the festival was starting. Act Two was in the middle days of the festival as it was happening, and now it's crescendoed to the last and greatest day of the festival.

Before we read further, let me tell you what was going on in the festival. Every day at the Festival of Tabernacles, there was a daily water ceremony in which the priests would gather and start at the top of the temple. They would take these golden pitchers and work their way down this long staircase to the Spring of Gihon, which was right near the Pool of Siloam.

As they were doing that, people were lining the sides of it, singing Psalm 113 to 118 over and over. This whole ceremony would play out every single day. On the seventh day, this procession would repeat itself seven times. Thousands of people gathered, singing at the top of their lung. It would've been an epic moment that was playing out.

There are three reasons for this water ceremony. The first is that they were praying for literal rain. It's why it was the ceremony of water. We're talking about the Middle East, the Ancient East. It's hot. It's a desert climate. Water was a scarce commodity, and so it was important that rain come. The first part of it was just praying, "God, would you bring the rain? We're thirsty, we're hot, and we need water."

Second, it was a ceremony that was looking back at the wilderness experience and God's provision for them as they were wandering for 40 years in the desert. Such as when Moses turned the rock into water. There are all sorts of imagery that's playing out here. But lastly and most importantly, it also was this prophetic hope of the restoration to come. Certainly, this was in the minds of the people. It's why they orchestrated this ceremony. Look at this from Ezekiel, an Old Testament prophet, who is prophesying about the hope of the future.

The man brought me back to the entrance to the temple, and I saw water coming out from under the threshold of the temple toward the east (for the temple faced east). The water was coming down from under the south side of the temple, south of the altar. He then brought me out through the north gate and led me around the outside to the outer gate facing east, and the water was trickling from the south side. As the man went eastward with a measuring line in his hand, he measured off a thousand cubits and then led me through water that was ankle-deep. He measured off another thousand cubits and led me through water that was knee-deep. He measured off another thousand and led me through water that was up to the waist. He measured off another thousand, but now it was a river that I could not cross, because the water had risen and was deep enough to swim in—a river that no one could cross. Ezekiel 47:1-5

What they would do in the ceremony of water is take the buckets; they'd climb all the way back up, and they'd pour the water out of the temple. They're quite literally reenacting this scene. He sees this first pouring out, and then he'd walk 1,000 feet or cubits further, and then from there the water grew. It became ankle-deep. And then he'd walk 1,000 more, and it was knee-deep, and eventually he'd walk more, and it was waist deep. It's this increasing picture of abundance. He goes on to describe that there were all these living creatures that were swarming around the water. I mean, it was this picture of abundant life.

This is hard for us to grasp because we just go to our sink and turn the water on. The only corollary is when we all changed our front yards into drought-safe yards, which is good stuff to do, but that was because we experienced somewhat of a drought. But we still just went to the sink and the water was there. It's hard for us to envision this, but you have to put yourself in the ancient mindset.

When he said there was a river so strong you couldn't cross it, the ancient people didn't know how to swim because water was never something to be used so scarcely. This imagery says that from the temple of God, this water was rushing. This abundance of God brought about trees, creatures, life, and fish, and all of this abundance flowed from that.

The Festival of Tabernacles was a prophetic hope that one day God would bring that abundance of life that they so longed for, and right there on the last great day of the festival, they're hearing this cry of Psalm 113-118. They're listening to the hope pour out from the people, and it's that scene, as they're reenacting that and pouring the water down the temple, that we go back to the invitation.

On the last and greatest day of the festival, 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. John 7:37-39

Jesus seizes this festival that was pointing toward the restoration of all things, the hope they all had, in a dry, hot land, and he stands up and says, "If anyone is thirsty, come to me." He's saying, "Listen, I know all of this. You are here to celebrate the movement of God, but I'm here to proclaim that every festival that you've been a part of, every prophecy you've read, every story and hope that you've been told as a child, it's all fulfilled in me." He says, "If you are thirsty, come and drink." Which is one of those beautiful questions of Jesus: "Is anyone thirsty?"

It's why they're there, in both the physical sense, but obviously in the metaphorical spiritual sense. They're coming out of the hope that God would move, and what they missed is that God, right in front of them, had moved. Jesus, the very presence of God, was standing there. All of this that they hoped for was fulfilled in him.

What's interesting is that we, just like the people in that crowd, have asked that question: Who is this Jesus? He's making these audacious claims. When we ask those questions of Jesus, it is because we, too, are thirsty. What sets us apart from anything in the created order is that we ask these kinds of questions. What is the purpose of life? Why am I here? What is the point of all of this? What am I chasing after? Why do we even go on living?

These deep questions are something that God has placed in the heart of every single human. We ask these questions because we are thirsty. We ache for meaning, for purpose, for something to get us out of bed and push us forward through life. That desire is ultimately what the writer of Ecclesiastes would say is eternity placed in our hearts. The whole human experience is trying to figure out how to satiate that thirst. How do I satisfy that longing deep within me?

We go about and search for this in all different ways. We search for that significance through all the things that we tend to chase and get on that treadmill of life and pursue. It's money; it's pleasure, its piety, and it's power. Some of us are searching for significance in our achievements. We go to work every day thinking, "If I just get that promotion, that will satisfy the deep thirst within me."

Others of us seek to satisfy it in relationships, whether marriage, friendship, or children. It could be materialism—whatever it is, we're pursuing it to try to satisfy that thirst. It might be hedonism—pleasure, sexuality, food, drink, entertainment, and travel. It isn't that those things are wrong. Those are actually good, healthy desires that have been placed in us, but they need to be ordered properly. They need to be placed in their right spot.

When you put that above everything, then Jesus comes along and says, "Come to me if you're thirsty." And you're like, "That actually doesn't fit, Jesus, because I'm chasing this thing." When it becomes ultimate, it will eventually eat you alive. Because if we're truly honest with ourselves, we know those things are hollow. Many of us achieve the things that we set out to achieve, and arrive at the top, only to realize it's still hollow. It's that old quote from one of the richest men to ever live in this country. They asked, "How much money is enough?" And his response was, "Just a little bit more." Because we know, ultimately, all those things are hollow. They don't satisfy. They're not wrong, but they make crummy gods.

Jesus stood before that thirsty crowd in the same way he stands before you and me today, and he says, "Listen, come to me if you are thirsty." Augustine, writing around the third century, said, "You've made us for yourself, O Lord, and our heart is restless until it finds rest in you." Our hearts are restless, turning over, searching for something to satisfy the deepest longings of our hearts, and Jesus the whole time has been there saying, "Listen, I am the answer to that."

It transcends circumstance; it transcends successes; it transcends failures; it transcends your sin, shame, and guilt. All of those things can be cleaned and washed away when you come to Jesus to drink deeply, to satisfy the thirst in your heart. But here's the challenge. Look down at verse 40. This epic scene unplays, and you think maybe this is the moment it squelches all of the tension.

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?" Thus the people were divided because of Jesus. Some wanted to seize him, but no one laid a hand on him. vv. 40-44

The crowd essentially returns to the very same place it started. And isn't that where we still are? I opened by detailing a history through *Time Magazine*, which was asking that same question, "Who is this Jesus?" Is God dead? No. Maybe he's coming back to life. Who was this Jesus? We're asking the same questions the crowd of old did, and the reality is we are still divided on who this Jesus is. C.S. Lewis, in one of his most famous arguments from *Mere Christianity*, attempts to answer this question.

He makes the point that the claims of Jesus cannot go unaddressed. These kinds of statements of him saying, "I am God. I am the very manifestation of God in the flesh." Think about that claim. He's not the only one who's claimed that, by the way, but he is the only one that for 2,000 years has developed a church that's continually spread throughout the universe in which we're still worshiping him as God. You have to do something with that

claim. And Lewis's argument was essentially this: He's either Lord, a liar, or a lunatic.

A man who is merely a man and said the things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. You must make your choice. Either this man was, and is, the Son of God; or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. Lewis

The only option you don't have is apathy. It won't do because if I stood up here and claimed to be the Son of God, you'd rightfully call me a lunatic. You cannot make the claims that Jesus made without demanding a response. So the question I have for you is the same one we started with. Who is Jesus?

Some of you are here, and you will be forced to say, "He's a liar," which I commend you on because the point is you're at least taking the claim seriously. You're at least saying what he said is of substance. Maybe you're here, and you think he was just some grifter that was pulling the wool over everyone's eyes. You would deem him a liar, and often that stems from the very failures of the church that have been left in Jesus' wake, which do not live up to the teachings of Jesus. We fail regularly. We are bad witnesses to Jesus.

At the same time, 2,000 years later, we gather this morning with millions across the globe who continue to profess that Jesus is Lord. What do you do with that? What do you do with the fact that his 12 closest disciples would almost all be killed for following Jesus when, at the moment of his death, they were fleeing and running in fear? What do you do with that? There are many who will go along with the grift, but I don't know anyone who would do so at the expense of their own life.

Still others might be here and just claim that he's a lunatic. You're like the one in the crowd who's like, "He's clearly demon possessed. He's out of his mind." And that may be true, but I'd ask the same questions of you as those who called Jesus a liar. What do you do with the existence of church? What do you do when you walk around a museum and you see centuries of religious art that have given shape to culture itself? What do you do with the fact that we live between San Francisco, San Bruno, and San Jose? What do you do with the expression that the very medical industry is built on, that hospitals were erected out of the Jesus movement dating back to the monastics?

What do you do with the millions of books that have been penned trying to figure out who Jesus is? I don't know of another lunatic that we spend that much time studying. What do you do with that? Again, you may be here, and that may be where you're at, and you are so welcome here. I just want to nudge you and say, ask the hard questions. What do you do with that? Of course, many of us are here because we've humbly come to the conclusion that the third option is who we believe Jesus is. He is Lord.

Because we, like those in the crowd, have listened to the invitation and have responded and said, "Yes, Lord, I am thirsty." As we came to Jesus, we found that he satisfied the deepest ache in our souls. We may be a little crazy. We often try and look like liars, presenting ourselves better than we are, no doubt. But ultimately, we humbly come back to the reality that God is who he says he is. That river of water has been flowing deep in our souls because it's brought about a new life; it's brought healing and forgiveness, and it's brought restoration, and it's reconciled broken relationships. It's healed all of the brokenness in our own lives, and we're simply there in the crowd saying, "Listen, he is the one he says he is, and if you are thirsty, go and drink." It's what you are longing for.

The invitation for all of us is exactly the invitation of Jesus: Come and drink. I love that invitation of Jesus because he constantly is pushing us beyond just coming and understanding. Come and drink. If you're hungry, come and eat. Taste and see that the Lord is good.

The disciples didn't have it all figured out when they responded to Jesus' invitation to follow him. They just did the next right thing. I will not have all the answers to your questions. You will not be able to solve everything and every corner of Scripture that doesn't make sense, and that's okay. Jesus just says, "Come and drink."

Remember that scene at the beginning. He's like, "Listen, you have the teachings of Moses, and you don't follow them, but yet if you did the will of me, you would know that I am from God." I don't think the invitation is to come and understand. It's come and follow. Slowly take on the life and the invitation of Jesus, and as you take those steps, test the person and teachings of Jesus. You can test him, I promise. But do it by starting to embody his way of life and just see if it satisfies the deepest thirst in your soul. One step at a time, come and drink. And we invite you, as Jesus has for 2,000 years, to come and drink.

This manuscript represents the bulk of what was preached at CPC. For further detail, please refer to the audio recording of this sermon.

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