

Come to Me and drink

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[0 : 00] Now in the passage that we read this evening we find Jesus talking about people coming to himself to receive water of life that would flow out from them and saying that my teaching is not mine but him who sent me.

Why are you seeking to kill me? He knew that they sought to kill him but most of the crowd didn't know. And in previous chapters we find him speaking about his own body as flesh that people were to eat in John chapter 6 as the bread of life.

And some people say this is a difficult saying who can bear it? And they couldn't follow him anymore or they turned back from following him. We find that for example verse 60 of the previous chapter when many of his disciples heard it.

That's disciples in the loosest sense of course not the 12 apostles. He said this is a hard saying who can listen to it? But Jesus knowing in himself that his disciples were grumbling about this said to him do you take offense at this?

What if I were to if you were to see the son of man ascending to where he is before? It is the spirit who gives life. The flesh is no help at all. The words that I have spoken to you they are spirit and life.

[1 : 08] But there are some of you who do not believe for Jesus knew from the beginning who those were who did not believe and who it was who would betray him. Not everybody was able to. Not everybody was able to understand what Jesus meant.

And let's be honest about it. Even the even 12 even those who are most loyal and faithful to him. Even the inner circle of the three Peter James and John. We were hearing over the past days about you know Peter's failures.

And then his restoration. We don't hear a great deal about James but he was the first apostle to be martyred. And John of course the beloved disciple is reckoned to have been the one who lived longest before he himself died.

And gave us the revelation at the end of the Bible and so on. So all of these things they did not at the time understand. But Jesus doesn't require everyone to understand every little nuance and every detail of everything he ever said or taught.

Remember that the teaching of Jesus, remember that the relationship with him that we are called into is like a vast ocean. And you can paddle with a child in the little shallows of that ocean and it's still in the ocean.

[2 : 17] I've probably used the illustration before, apologies if I had, of the one time I have ever been to the Mediterranean in the south of France. With myself catering holiday years ago now. And I remember thinking wow the med this is amazing.

It's going to be so warm, it's going to be so nice. And ran down to paddle in it and it was absolutely freezing cold. And I thought oh this is going to be different, this is going to be great. And here I am and I thought I am now walking with my feet in the shallows on the beach of the same sea that stretches to the shores of Palestine.

This was the south eastern bit of France. I thought it's the same sea which actually laps the shores of like Caesarea or Joppa or whatever. And so it's a huge vast ocean.

It is an ocean in which Paul himself was shipwrecked and malta and so on. It's as deep as you could be but there was me just paddling in the shallows there. Now the little child can understand about his or her need to come to Jesus.

But they wouldn't necessarily understand everything you read to them in John chapter 7 or John 6 or whatever. But they know about coming to him and trusting in him. You see if we're going to put our faith and trust in Jesus we don't have to know all the depths of doctrine.

[3 : 31] The more we understand the more we are filled with amazement and wonder at all that he has done. The more we understand about his cross and his sacrifice and all that he endured there.

We tend to think in terms of the physical suffering of the nails and the scourging and the crown of thorns. And that's all true. And that's all right. But when you begin to consider the spiritual depths that he endured.

Taking all the sin of all his people in every age upon himself. All of that telescoped into six hours on the cross.

Which you know we think well six hours on the cross is a pretty long time if you're the one on the cross. But in terms of how long a crucifixion normally lasted. That was record quick remember. Pilate marveled but he was already dead.

So all of that telescoped as it were into this six hours upon the cross. The intensity of that suffering. The depths of you know he descended into hell well and truly.

[4 : 30] Experienced that separation from the comfortable presence of his father. All of that you know a little child doesn't understand that. They don't know about the depths of all that he went through.

They don't really want the focus maybe on the nails piercing his hands and feet. But they know about coming to Jesus. We don't have to necessarily feed them all the details of these chapters. But Jesus quite clearly says. And these are the verses I'd like us to think about a little more tonight. 37 to 39. Now even of course that verse 39.

That's John putting that in under the inspiration of God. But all that the crowd hears is Jesus saying. Any man first come to me and drink. And out of his heart or out of his belly is the oil by which shall flow rivers of living water.

Now of course the scripture. The Old Testament scriptures to which he's referring. There's various references to the waters that God gives. And the flowing of the waters. And the life that he gives.

[5 : 50] And so on. We could think of various references. Particularly in Isaiah. If we think you know Isaiah 55. Come everyone who thirsts. Come to the waters. And he who has no money.

Come buy and eat. Come buy wine and milk. Without money and without price. Chapter 44. Verses 3 to 5. I will pour water on the thirsty land.

And streams on the dry ground. I will pour my spirit upon your offspring. Again there's the equating of the water with the spirit there. Way back in the Old Testament.

And my blessing on your descendants. They shall spring up among the grass like willows by flowing streams. This one will say I am the Lord's. And another will call on the name of Jacob. And another will write on his hand the Lord's.

And name himself by the name of Israel. You see what's happening there. When God pours out his spirit on people. They want to become identified as belonging to him.

[6 : 49] They don't necessarily understand all the details. Of why they might want to do that. Just like the little child might not understand. The reasons why he or she is drawn to Jesus.

Peter and James and John and Andrew. Didn't necessarily stop Jesus and say. Now just a minute. Let's discuss predestination. Before you say. Come on. Come and follow me. And then we'll leave the nets.

Then we'll go and do what we're saying. But you know there's an awful lot of questions we want answered first Jesus. No they didn't. He just said follow me. And they dropped everything. And they followed him. Now of course we're not called upon to be irresponsible in our lives.

We don't say oh yeah. Just forget about everything. Walk away from the job. And never mind about the bills. And so on. And there may be a time and a place for that. But we're called upon to put Jesus first.

To put all these things to become his servants. All our job. All of our life. All of our heart. To become his servants. And he promises in turn. That he will put his spirit within us.

[7 : 48] So it's not just sort of going to the tap. And filling up the glass. And drinking it every now and then. But rather he says. Out of his heart. Will flow rivers of living water.

So this is almost certainly a quotation. Or sort of semi quotation. A reference to chapter 12 in Isaiah. At verse 3. With joy you will draw water from the wells of salvation.

And you'll see in that day give thanks to the Lord. Call upon his name. Make known his deeds among the people. Proclaim that his name is exalted. Again the reference there. The connection between the wells of salvation.

The water of life. And identifying with the Lord. And you think well just a minute. Going to a well and drawing water out of it. That's not quite the same as water gushing out. Sort of of your heart. In a ready made spring. But again think of what Jesus says to the woman. At the well of Samaria. Where she's talking in terms of physical water. And coming to draw water from the well.

[8 : 44] She says the well is deep. You've got nothing to draw with. But why is there water at the bottom of that well? Okay they dug for it. But why did they find it there? Because at that depth there's water springing up.

At that depth of the earth. It's bubbling up. It's always renewing itself. Otherwise when you've taken ten buckets out of it. It would go dry. The reason a well doesn't go dry. Is because there's water at the water table there.

Constantly bubbling up. Constantly springing up. Sometimes occasionally it does that at ground level. But often you have to dig for it. And what Jesus says to it is. You know the water that I will give you.

Anyone who drinks of the water you're drawing will be thirsty again. But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water. Welling up to eternal life.

In other words pretty much exactly what he's saying in chapter 7 here. Is that if anyone comes to him. And anyone is thirsty. In other words they know their need. Come to me and drink.

[9 : 45] Whoever believes in me. As the scripture said out of his heart will flow rivers of living water. And he said this about the spirit. So in other words we come to Jesus. And we receive from him that which he places within us.

Which is not exhausted after we've taken a few buckets out of it. Like water from a dry source. But rather it's constantly bubbling up. It is constantly renewing.

Now it doesn't do that by itself. It's because that relationship with the Lord Jesus is maintained. It is fed. It is sustained. We don't have to understand every detail about how he does it.

I know nothing about you know car mechanics. If I've got a problem with my car I take it to the garage. But it doesn't alter the fact that I'm able to stick the key in the ignition and turn it.

I'm able to work the pedals. I'm able to drive and use the equipment that's there inside the car. I can make it work and do the simple things to drive the car. But if there's a problem with it.

[10 : 46] I can't lift the bar and say oh yeah this is a bit strong. Especially nowadays when cars are like 90% computers anyway. I haven't got a chance. But I don't have to understand all these things in order to be able to drive.

I don't have to be able to understand all the physics of how you know it's short wave light that gets through the atmosphere that makes blue light in the sky. I don't have to understand how it is you know the dispersion of white light that makes a rainbow.

I don't have to understand all the content about the ocean and marine life and how the Lord does all these things. But the more I know the more I am filled with wonder and amazement about what the Lord has done.

But it is sufficient you know as a child. All things bright and beautiful. All creatures great and small. All things wise and wonderful. The Lord God made them all.

And a little child can recognize that. And if we hold off from the Lord. I think oh well I don't know enough about this. No I just I'm not sufficiently you know versed in these things.

[11 : 50] I don't understand the deep things about the New Testament and the Old and the prophecies. Oh I really couldn't unlock all these doctrinal questions. And some people they know so much.

That's because they've been at it for ages. Or maybe they've been reading their Bibles for 60 years. And maybe you're a new Christian. Maybe you're a comparative child in the faith. Or maybe you haven't had the same opportunities.

The point is it's not. The better you know your Bible the more you're likely to be saved. There's an element in that. Because the better we know about the Lord. The more chance we have to know the Lord. But Jesus doesn't say read your Bibles.

Although we should. He says come to me. Come to me. And anybody who is thirsty. Now thirst is the body's way. Of telling you that something is wrong.

You're beginning to get dehydration. The Reverend Alistair was telling us. While he was staying in the mansat. He was. As you may have heard. He was diagnosed as a diabetic when he was 12.

[12 : 48] And he was showing some of the symptoms. As being a diabetic. One of which was. He said he was drinking like a fish. Because the body wasn't creating. Enough insulin to control the sugar.

So he felt constantly. As if there was loads of sugar in his blood. He was constantly trying to drink. To sort of dilute that. Because he was feeling. That sense of thirst. If you eat something very salty. Piece of ham. Or bacon or whatever. It may be fantastic. But in a little while. You're going to be very thirsty. The body needs to dilute it. It's its way of telling you. You need to flush this through. You need to deal with the problem that's there. Now. We may go on through the day. Without realizing that there's something. If we don't feel thirst. We don't address it. To feel thirsty. Is the first way. That we are actually able to address the problem. Go and drink. If anyone first let him come to me and drink. Whoever believes in me. As the scripture said.

[13 : 45] Out of his heart will flow rivers of living water. We may only have a simple understanding of Jesus. But let me assure you. Christ. Jesus. Is the only way.

That we can ever be saved. You probably know all this of course. But we don't need to understand every detail. We may just be paddling in the shallows of the Mediterranean. We may not plumb the depths with deep sea diving.

Or down in submarines or whatever. We may not find every detail that's there. And we could spend a lifetime doing it. And we still wouldn't have plumbed all the depths of it. But. You can still get there.

You can still be in the shallows. And then a little bit deeper. You can swim in this ocean. And because this ocean is sweet. This refreshment that Christ offers. You can drink it. You can drink. And you can have more and more of what Christ offers. But you don't need to understand all the details. This flowing of his spirit out from us.

[14 : 44] This is something that he puts in. When we get so much rain in our country. We don't tend to recognize always. That the difference between having water and not having water.

Is the difference between life and death. In hot countries like Palestine, Judea and so on. If they don't have a flow of water. A spring of water. A supply of water. Not only will their land dry up. There's no pasture for their flocks. But they will die. People die without the supply of water. We will die if we don't have this living water within us.

If it is not there inside us. Flowing out as it were. And if it's bubbling up inside. It can't help but flow out. It will flow out. People will see the difference. They will recognize that you are changed. By this that is within you. Out of his heart will flow rivers of living water. Now this he said about the spirit. If we belong to Christ.

[15 : 42] Then he has given us of his spirit. It may not seem like much that's bubbling up in there. But it will be there if we belong to him. That love for him will be bubbling up.

It will be moistening and softening the ground that was dry before. It will be strengthening little seeds that may be there. It will be making changes.

Gradually it will be moistening the ground of our lives. But let's say we have that. How do we then. How do we maintain it.

You know we are coming to the end of the communion season here. If it's been a spiritual high. Then it's sometimes hard to come back to the valleys again. We have to maintain that relationship with the Lord.

A lady who was husband was a sheep farmer in Wales. Told the story of how. True story of an account during her life. Of how at one stage they had a turbine. That was powered by the stream that flowed down the steep Welsh valley.

[16 : 42] In which they lived. And from that they got electricity. And so they were a house in its own generally. That was powered by the dynamo. That was powered by the turbine. That was powered by the fact the stream that flowed down the steep valley.

Had been dammed. And then channeled. Through a grating into a pipe. Then fell 500 feet. And then hit onto the turbine.

Spun it. Made the dynamo. Made the electricity. And so on. Now you can easily imagine how a flow of a stream. If it is then you know. Poured with great height and great force. It becomes.

It's able to turn turbines and mills and so on like that. Just to think of the water you've got in a kettle. You know. Think of the water in a kettle. It's just slopping about in there. It's not doing much.

But then you pour it. And you're saying. Well you pour it by a great height. And then it really is. It's force at the bottom. And it's all narrowed down. It's intensified. And it's far more forceful at the bottom when it hits.

[17 : 36] Than it is up at the top. And it's all wide and open and so on. This is what you had. As you said. Sometimes you know. The electricity supply would be interrupted. It would be interrupted by.

For example. When rubbish would be carried down the stream. Further up the valley. Or further up on the hills. And then it would clog up the grate. And things would sort of begin to gather.

Water and accumulate on the grate. And then the flow of water would begin to. Not dry up. But it would be reduced. So the turbine wasn't turning. So you couldn't get electricity. So you couldn't get heating.

You couldn't get light. And all the other problems. Because this was beginning to clog up. None of the things that would clog it up. All the rubbish. Or all the sort of debris that would clog up. Would be in and of itself.

A big thing. It's probably lots of little small things clogging it up. And when I read that. I thought. Oh yeah. I mean. Some plastic bags. And other rubbish. And bits and pieces of this.

[18 : 30] You know. Like we have. Further down. On the lower level that we live in. But no. This was high up on the hills. Of this Welsh hill farm. So they didn't have plastic bags. And shopping trolleys.

And goodness knows all. What clogging up the drains. But it would be little things like. A branch from a tree. Or a fern. That would come across it. And because that was there. Other bits of moss and grass.

Would then be swept on. And would gather round it. And make it fatter and wider. And other things. Big bits of stone. Or gravel would then fill up. A little sort of mound. And other things would get stuck.

And perfectly normal. Natural. Naturally occurring debris. Could clog up the grating. And interfere with the flow of water. If it's not maintained.

If these little things. That could clog up the grating. Were not kept clean. And cleared away. And regular visits to the grating. High up on the hill. Then the flow of water.

[19 : 26] Would be obstructed. Now we have to go up higher. If we're going to be able to keep. Our relationship with the Lord. Kept flowing clean. The grating is not to get clogged up.

With forgetfulness. Or bits of worldliness. That come in. Or bad habits. That once or twice. It doesn't do any harm. And then it becomes something. That comes between us.

And the Lord. It accumulates. It begins to naturally build up. Nobody had to go up to the top of the hill. And tip a pile of rubbish. Down into the stream. To make it clog up.

It just did it naturally. Natural debris. Getting washed down the stream. Ordinary things. Moss. Grass. Branches. Bits of heather. What have you. Could clog up the grate.

And interfere with the flow. Of the water. Which interfered with the turbine. Which interfered with the dynamo. Which interfered with the electricity. And just as she says. You know. If we don't keep the channels open.

[20 : 23] With the Lord. If we don't keep that grate clean. If we don't keep ourselves. As free as possible. Of the things that can accumulate. And block our relationship with the Lord.

And interfere with it. We begin. Like them in their little farmhouse. Further down in the valley. We become plunged into darkness. Or else semi-darkness. And maybe we don't really realize it.

It's a nice bright day. But we soon realize it. When the sun begins to go. That's one point we need to recognize. The other thing though. Is that. The times when sometimes.

The rubbish would accumulate. The greatest. High up. On the hill. Where this grating was. Were times of. Heavy rain. And flooding. If there was.

Heavy rain. And flooding. Times when the hills. Would be full. The water. Or the stream. Would begin to really. Overflow. It would overflow. The dam that they had. It would be diverted. It would flood the fields.

[21 : 19] So the sheep. Had nothing that they could eat. The animals. Would be in danger. Some might be washed away. The ground itself. Would become sodden. Quite apart from all that.

It interferes. With the ordinary flow. Why? Why does it get clogged up. Extra debit. Because there has been. So much rain. Rain.

Rain. Rain. Rain. And this is one thing. That I'd like us to remember. Perhaps particularly. If. We have had particular. Spiritual blessing. It's a communion season. It's not an outpouring revival. But let's say there was. The times when the. Outpouring of God's showers of blessing. When the flood. Is really in its greatest. Think this is fantastic. The flow is so great. They're really gushing waters of the spirit. That's brilliant. That's when there is the greatest danger. Of the devil getting in. [22 : 13] To clog up our relationship with the Lord. It was the floods. That would bring extra debris. And when the flood tide of God's grace. Is upon us.

You can be sure. The devil will be the most active. He will seek. More and more. To put his obstructions in the way.

Between the Lord. And his people. Is it not often the case. That you'll find that. If let's say. There's been a wave of folk. In a time of blessing. Or revival. Yes.

Many of those. Who have come to know the Lord. Under those circumstances. Will go on with him. But there will also be those. Who have been like. Carried along on the flood tide. But other things get in the way.

Like this seed. You know. In the parable. The weeds. And the thorns. And the thistles. They come in. And they choke it. They clog up the grate. The flow of water. The pipe begins to get clogged up. [23 : 09] And rather than clearing it away. And restoring the flow. They just let it accumulate. It stopped being so much fun. It's not such a buzz anymore. Until they drift back.

Into the world. And away from the Lord. Whoever believes in me. Jesus said. Out of his heart. Will flow rivers of living water.

But why would we come to Jesus. For that living water. If we are thirsty. And perhaps if we're just carried along. In the flood. Oh we're not thirsty. We're fine. We're plenty.

Of everything we need. So we just. Drift away. If anyone thirsts. Let him come to me and drink. Whoever believes in me. As the scripture says.

I'll give his heart. That will flow rivers of living water. He said this about the spirit. Who knows who believed. And whom were to receive. For as yet the spirit had not been given. He didn't just say. If you're really special.

[24 : 03] If you're a real super saint. And very prayerful. And very diligent. Then you might get the rivers of water. Flowing out of you. But no. If anyone comes to me. And believes in me.

And he would give them of his spirit. It would begin to bubble up inside. And it would begin to flow out from them. That would be the case in every soul. Who puts their trust truly in Jesus.

Now of course. The fact of the matter is. We might not be able to think. Or we can see that happening. We can't say. Oh there's no spirit in me. There's no well of living water. Bubbling up in me.

No no. I don't see anything there at all. And maybe a little bit of distance. Is what we need. It's like. I have a grandson. Which is of course. A very centric of our life.

And family at the moment. We're constantly getting pictures. And little whatsappers. And little updates. And so on. But the one thing we notice is. That when we first saw him. When he was like.

[24 : 59] You know. A couple of weeks old. He was very wobbly. And head all over the place. So on. And you couldn't. You had to hold him a certain way. And we saw him a couple of weeks after that. And he was still a baby. But now his neck was up.

And he could. He could focus. And he could see. Where things were going. And a few weeks after that. Oh. Then he was responding. Then he was smiling. Then he was doing different things. Now. His parents are with him all the time.

And they will. Yes. They'll see these things. But they won't recognize. Wow. Look at what he can do now. Look at the changes there. Look at the difference there. But we see it. Because we're not seeing him all the time.

Somebody may not see. Oh. Look. There's green coming. Where there was only brown desert earth before. Now. They don't see it. Because they're at it all the time. Somebody else might go away from. And compare it. Wow.

What a change in so and so. Oh yeah. They're quite different. I can see a difference. And they can't see it themselves. They're not conscious of it. Because they're living amongst it all the time.

[25 : 55] It's not necessary for us to say. Wow. What a great Christian I am. You should see the progress I've made. I'm an eyebrow. No. It's not for us to say that. Other people. If it's genuine.

Will see the changes. Will see the happenings. Will see the little baby begin to develop neck control. To be able to respond to voices. To be able to smile.
To be able to turn over. And start to crawl. And sooner or later. Eventually. To stand up on his own two feet. All of that progress will come. But he's not the one. Say. Oh. I think today.
I think I'll try crawling today. No. He's just gradually finding out as he goes along. And all of us are babes in Christ at some point. But we've got to keep on going.
We've got to keep on going. We've got to keep clearing the rubbish away. From the great. Where it's going to be carried down naturally. So that the flow of God's grace is not interfered with.
[26 : 48] So the direable. The prayer life. The relationship with the Lord. Is able to keep giving us. Not physical electricity. But that power and strength.

Without which we are in darkness. We have to maintain that relationship with the Lord. One of the key areas. And ways we have to do that of course. Is our relationship with the Lord.
Through prayer. We are taught that in Luke's account of the gospel. Remember that Jesus' disciples. When he was praying in a certain place. When he finished. One of his disciples said. Lord teach us to pray. As John taught his disciples. And Luke's account gives us that version of the Lord's Prayer. We all know the Lord's Prayer. I would never say. Oh it's okay. Just recite the Lord's Prayer.

That'll do. No. But the Lord's Prayer. As well as something we can say. When we can't think of anything else. Is also a pattern. It's a sort of. A sort of. A paradigm for us.

[27 : 44] A sort of. A template for us. To sort of. Set out the skeleton. And fill in the flesh. A fatherhood of God. The holiness of God. Our desire for his kingdom to come.

Our desire for able to do his will. And to forgive one another. And to. And to. To be provided with what we need. Every day. That we be kept from the evil one.

Because the kingdom. The glory. And the power. It's all his. With disciples needed to be taught to pray. And Jesus taught them. And he said. Oh come on guys. You should know by now. How long have I been with you. For goodness sake.

He taught them. They said. Teach us to pray. And he taught them. We can find these patterns. In God's Word. We also need to remember. That it's not enough to say. Oh that's me.

I'm cleansed. I'm forgiven. I'm justified. I can relax now. And do what I like. In that same chapter.

Luke 11. Remember Jesus. Tells this parable. He says. When the unclean spirit.

[28 : 37] Has gone out of a person. It passes through. Waterless places. Seeking rest. And finding none. It says. I will return to my house. From which I came. And when it comes.

It finds the house. Swept and put in order. Swept and garnished. Oh we're alright with the Lord.

That's just fine now. It's clean. It's fine. And then he goes. And brings seven other spirits.

More evil than itself. And they enter and dwell there. And the last state of that person. Is worse.

Than the first. Now. What is Jesus saying there. About that empty house.

Saying that. If it's lived in. The evil spirit. Is not going to be able to come back. If it's already

occupied. He's not going to find any house room there. It's because. Yes it's all clean.

And it's swept and garnished. But it's empty. And it's no use simply having our lives. Reformed.

Unless they are revived. Unless the Lord is dwelling there.

[29 : 32] In the home. Of our hearts. If he is dwelling there. And the light is there. And the freshness of his spirit is there. Then that evil spirit finds no place for him there.

He's got to keep on wandering. Through the dry places. In the same chapter. A couple of verses further on. As he said these things. A woman in the crowd. Raised her voice.

And said to him. Blessed is the womb that bore you. And the breast at which you nursed. But he said. Blessed rather are those. Who hear the word of God. And keep it.

If you really want to get the benefit. Of knowing Jesus. It's not. Despite what I suspect. We've all done at some point. Say. Oh I wish I'd been alive. When Jesus was there. I wish I'd been alive in Palestine.

When Jesus was actually teaching. Healing people and so on. Well. It would have been great in many ways. But you know. Catching a glimpse of him. Wouldn't have been so easy. Remember the crowds followed him.

[30 : 27] All over the place. But then he would just withdraw himself. And he'd teach them things. Which. They probably couldn't understand. Right then and there. And yes. He would heal the ones. If they were blessed enough. To be able to get close to him.

But. Jesus is far more available to us. Now. By his spirit. Than he was in the days of his flesh. To a comparatively few people.

Now you see this woman. This godly woman. No doubt saying. How great it must be to be your mother. How to. To be the one that gave birth to you. To be the one who had you. In their home. As your little child. To have you.

As their son. How great it must be. And what Jesus does so gently. Is to turn her away from. Don't focus on the physical. And the earth bound. Because yes. That's very limited.

It is a great privilege to be Mary. The mother of Jesus. Yes. Unique. But he says. That's not the most important thing. Blessed rather. Are those who hear the word of God.

[31 : 24] And keep it. Mary is in heaven. I haven't the slightest doubt. Not because she gave birth to our Lord. But because she trusted him as her Messiah. And that is what has redeemed her.

And saved her. Blessed are those who hear the word of God. And keep it. Hearing the word of God. Praying the word of God. Maintaining that relationship.

With God himself. Through his son Jesus Christ. That's if you like. The porridge and old clothes. That we may have to go back to now. Now if we've had a spiritual high.

If we've had times of blessing. Then this is a God. Not simply for the good days. And the spiritual highs. This is a God who's going to be with you. Driving on the road.

At the workplace. Or in the office. Or the factory. Or the houses you're doing your chores. Or as you're looking after an old person. Or caring for a wee baby. Or whatever it might be.

[32 : 19] This is the God who's right there with you. In your everyday chores. In your everyday tasks. Sanctifying your entire life. To him.

Because everything that he gives us to do. If it is done as unto him. And sanctified by the word of God. And prayer. We are keeping those channels open.

We are seeking that refreshing water of his spirit. To feed and refresh. And nurture. Our lives. And the lives of all those that we touch.

This isn't just. A Christ for the communion season. This is a Christ for every day of your lives. And the greatest privilege we can have.

Is Christ in. Every day of our lives. Every single one. Day after day. Year after year. Until the very last one.

[33 : 13] Which. Without wanting to be morbid about it. Looking rather exciting as. You know. It's. It's going to be sooner than probably we realize. Those of us who are a wee bit older. We look back over our lives.

We think. James. 30 years ago. Like that. The 1980s. 30 years. It's gone. In a flash. The 1970s. Still seems quite recent. It's gone. In a moment. It was the blink of an eye. And how much more are lives.

As we look back on them. Well. Yes. It's good to look back. And give thanks. But also look forward. And recognize. Yeah. Realistically. That too will be the blink of an eye.

You need that water of life. You need that savior. To keep it bubbling up inside you. You need to keep the great and clear. You need to keep the channels open.

And clear away the debris. Day by day. That will accumulate. We need to be less confessing our sins. But thanking God for his goodness. Maintaining the channels. Keeping that relationship open.

[34 : 10] So that we don't walk in darkness. So the dynamo doesn't stop. The turbine doesn't stop turning. Because the flow of God's spirit is still there. 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. Who those who believed in him. Were to receive.

The Lord bless it to us. And let us pray.