

Only Jesus Can Satisfy

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Date: 20 February 2022

Preacher: Walt Alexander

[0 : 00] The following message is given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee. For more information about Trinity Grace, please visit us at TrinityGraceAthens.com.

! John chapter 7, look down at verse 37.

This is the Word of God. John chapter 7, verse 37, it says, 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.

Rivers of living water. May God bless the preaching and the hearing of His Word. Prepare to crash.

[1 : 20] Those were the last words spoken on the Green Hornet. In the spring of 1943, the World War II combat plane and its 11 crewmen were set off on a rescue mission over the Pacific Ocean.

Nearly 200 miles into the trip, the plane lost its two left engines, spiraled into the sea, and exploded upon impact. On the Green Hornet was none other than Louis Zamperini, a nationally known track star for running in the 1936 Olympics in Berlin, and was expected to be the first runner with a sub-four-minute mile.

The good news, Louis miraculously survived the crash. The bad news, he was stranded in the middle of the Pacific, and no one knew he was there.

Louis spent the next 47 days on a small life raft in the middle of the Pacific Ocean. As he drifted, Louis, Mr. Zamperini, faced many challenges.

The sun burned and blistered his skin. The salt water caused his body to break out in sores and his lips to swell. And his lean frame suffered from lack of nutrition, lack of food.

[2 : 48] But he also had a few enemies out there on his little raft. He had sharks. A gang of 12-foot sharks would occasionally come and poke his raft from underneath.

You can just imagine sitting on this raft in the middle of the Pacific, no land in sight, and sharks are poking you for fun. The Japanese, though, were also his enemies.

Somehow, flying over the Pacific in routine runs, they spotted Louis, and on one occasion, began shooting up the raft that he was holding onto for dear life.

But the greatest threat to his survival was not any of these things. It was thirst. Now you think, how could that be?

How could it be thirst? He's surrounded by water, one author said. All he could see in every direction was water. Cool, crisp, clear water. It looked like drinking water. Felt like drinking water.

[3 : 45] Even sounded like drinking water. How could thirst be an issue? He writes, Louis was surrounded by 64 million square miles of salt water, and he couldn't take a single sip.

What would happen if he began to drink, Dr. Tullis? He would slowly begin to die. Well, even though we aren't drifting in the middle of the Pacific, we too are surrounded by a lot of salt water.

The world offers us so much to drink. Power, approval, comfort, control, success, satisfaction, security, and so much more.

And all these glasses, if you will, this is just a grocery store of glasses, what our culture offers. All these glasses look so good, so clear, so clean, so refreshing.

They seem to be the answer that, you know, if I just get a little bit more control in my life, I'm parenting young kids, I got to need a little bit more control. But they seem to be the answer. They seem to be what we need. But when we drink to find out, we realize all of them are only salt water.

[4 : 56] They look like water, feel like water. But we realize they do not quench our thirst. Now this message will only make sense if you're dying of thirst.

If you're sick of drinking down things that don't quench it. You're tired of returning home thirsty. This morning, we're going to come to these two simple verses where Jesus calls us and invites us to come and drink some water.

It's far better than we could ever imagine. In a word where we're going, salvation and satisfaction is found only in Jesus. Salvation and satisfaction is found only in Jesus. That's almost like a truism, like no defense needed.

Back to differ. And we'll see. Salvation and satisfaction is found only in Jesus. My points will be simple. I don't even have three points today. I mean, we're just going to walk through this invitation of our Lord.

But briefly, let me set the context for you. The people of God are gathered in Jerusalem for what's called the Feast of Tabernacles, the Feast of Booths. And it occurred in the fall during the time of harvest where the people would harvest and they would also pray for the next year that there'd be rain and the harvest.

[6 : 04] But it was also a time when the people remembered, like J.D. and Dina reminded us, that they lived in booths in the wilderness at one time. You remember the story of Israel? They were journeying through the wilderness living in booths.

And so every Israelite family would make their own little thatched booth booth to live in for the week of the festival, to remember how God had provided for them, remember how God had met them in the wilderness.

But there's another thing going on. Interestingly, also, much of the feast revolved around water. Each day, a golden container of water was brought from the pool of Siloam and Jerusalem into the temple.

And as it was carried, the people sang and gave thanks. What were they doing? They were remembering how God provided water out of the rock. Remember when Moses struck the rock.

So they were remembering that and also anticipating the day when God would provide water for all people. And so they're going through these rituals. They're living in these tents and they're carrying this golden container of water into the temple, anticipating the day when they'll no longer be thirsty.

[7 : 18] But this year, Jesus comes and creates quite a stir. The people are enamored with him. The religious leaders are angry with him. And on the last day of the feast, after seven days of bringing this golden pitcher of water into the temple, Jesus stands out and cries out, If anyone thirsts, let him come to me and drink.

So we're going to just take this one clause at a time and try to understand what the Lord's doing here. Look in verse 37. If anyone thirsts.

If anyone thirsts. You know, the Lord's invitation, what our Lord is saying right there, the invitation is wide. The invitation to have a relationship with Jesus Christ is for anyone and everyone.

There's no one for whom this invitation is not. Nothing can disqualify you from receiving this invitation and receiving from the Lord. There's no disobedience.

No failure. No sin. No track record. No misuse or abuse of the way you've treated or received grace before. No personality traits get special favor here.

[8 : 27] No temperament. No background. It is for anyone who thirsts. Anyone who's needy. Anyone who lacks. Anyone who's insufficient.

Anyone with need. It's for anyone who just wants something different. Anyone unhappy with the status quo. Anyone tired of going through the motions.

Anyone who longs for something more. Anyone who's going through the motions. Anyone who's going through the motions. Anyone who's going through the motions. Anyone who's going through the motions. Isn't that what we are at the end of the day? People that are thirsty?

In one of his books, Sinclair Lewis, actually, describes an older, respectful man who ran off with a younger girl. Deposited the first wife for a trophy wife.

Thinking he was in love. After the fires of passion. Listen to me. The young girl says to him, On the surface, we seem quite different. You owe me young. But deep down, we are fundamentally the same.

[9 : 31] We are desperately unhappy about something. And we don't know what it is. Desperately unhappy about something. We don't know what it is. I think that captures it so well on the surface.

We may all seem pretty different. You walk in this room. You may look around. The people around you. You just seem, we're so different. And yet, we're all born into Adam's world. We're all people that are desperately unhappy about something.

And we don't know what it is. We tried all sorts of solutions. Right? We tried everything under the sun. And we're still thirsty. We thirst for true forgiveness. A true clearing of the decks.

Don't you thirst for that? True wiping of the slate clean. A true and a real and a fresh start. We thirst for that which only the Lord can supply.

Come to me, though your sins are like scarlet. They shall be white as snow. We thirst for purpose. That's what the Lord offers here as well. The Lord will fulfill his purpose for me.

[10 : 29] Don't forsake the work of your hands. We thirst for joy. We thirst for so many things. And the things that marks us more than anything else is we're just thirsty people. We may look different, but we're all dying of thirst.

If we'll pull back the layers of the onion a little bit. And this invitation is for you. If that's who you are. He says, if anyone thirsts, let him come to me.

So, I mean, this is just kind of simple stuff, right? The invitation is wide. It's for anyone and everyone. If anyone thirsts. If there's anyone out there that's thirsty, let him come to me.

So, it's wide, but it's incredibly personal. If anyone thirsts, let him come to me. Now, there's so much.

Let him come to me. You know, they say there's strength in numbers, right? You probably heard that phrase. They say there's strength in numbers. And yet, 10 years ago, the whole world looked on as Jamaican sprinter Usain Bolt ran the 100 meter dash.

[11 : 32] And 9.58 seconds in the 2009 World Championships, becoming the fastest runner in the world. A feat of personal greatness, right?

Yet, a study based on frame-by-frame analysis found that Bolt's strides were almost completely in sync with his greatest competitor, a man named Tyson Gay.

Each step pounded right next to each other, with Bolt barely winning in the end. In the end, they argued, it's likely that the record would have never been beaten by Bolt without Tyson Gay, without the synergy that sped them forward so we're stronger together.

Two are better than one, scriptures say. There's nothing quite like leaning on the strength of friends. But in this text, Jesus calls you to do something that you can only do alone. Friends are great.

Jesus is better. He says, let him come. This is the living word of God.

[12 : 45] That means Jesus is looking right down the corridors of time into your eyes. Let him come to me. Let him come to me, Jesus says.

Now, this is a, let him come to me. Now, if we dig into that a little bit, it's a stunningly exclusive invitation by Jesus. The only, what did Jesus say?

And the only way you can come to me is if you leave everything else behind. You cannot have Jesus in something else. In our day where no truth is as important as your truth, as you're, as you doing what you feel best is for, what you feel is best for you to do, this command comes off as harsh.

How could Jesus say all other religions are dead ends? How could Jesus say he's more important than everything else? Isn't that what we're told not to do?

Not to be a megalomaniac. But don't miss the stunning grace in this command. Jesus is saying every other person in every other path will leave you thirsty.

[13 : 56] Yeah, I was reading, well, like most Januaries, I started reading the book of Genesis this year. And the book of Genesis, if you've read it recently, it's quite a few entertaining stories.

The stuff that would fit right in on the National Esquire type thing. You know, some crazy stories in the families of our forefathers. In the midst of Genesis, there's a strange story about Jacob. It's kind of always been a head-scratcher for me.

And he flees from his father's house. There's a few things that go on there. But he flees from his father's house and he goes to the land of his uncle Laban to try to find a wife. He wants to find a wife, unlike Esau, among the foreign peoples.

And he goes to his father's brother's house to try to find a wife. And Laban has two daughters. One is named Leah, who the scriptures say is weak in appearance.

How do we say ugly? You know, I mean, I guess there's not a Hebrew word for that. But weak in appearance. And Rachel is like three verses devoted to how beautiful in the form and appearance they are.

[15 : 00] So Jacob naturally falls in love with Rachel. He asked Laban if he could serve him for seven years in order to marry his daughter Rachel.

Laban agrees. Because he's in love, the seven years seem but a few days. And, you know, Matthew and Allison know that type of bliss right now.

But he's in love and he's going to get married. He's so excited. And after seven years he goes to Laban and says, give me my wife. Time's up. So Laban throws a wedding feast.

I guess a nice happy father. But in the evening, when it's too dark to see, Laban brought Leah into his tent instead of Rachel. And he was intimate with her.

Jacob thought he was going to bed with Rachel. But in the morning, it was Leah. Now, what are you supposed to take away from that story? You know, like if you're reading that through, what are you saying about marriage?

[15 : 57] You know, well, here's what I think. Tim Keller helped me see this. This story is pointing out the emptiness of everything else except Jesus. There's something in this world that the world cannot give to you.

No marriage, no travel, no learning, no success, no security can ever satisfy what you're longing for. Nothing in the world can give you the longing of your heart.

Every time you chase after the things of this world, every time you chase after the Rachels of this world, every time you build up something like, this is going to be the thing that delivers me once and for all. This is what's going to happen.

You're going to go to bed with Rachel and you're going to wake up with Leah. You're going to go to bed thinking, this is the promise. This is the deliverance. This is what I need. I needed a new job. This is going to solve everything. But you're going to wake up the next morning.

It's going to be Leah, tainted by the fall and unable to satisfy you. And that's what Jesus is saying. Come to me. Let him come to me. It's exclusive because every other path is a dead end.

[16 : 58] But there is a way if you'll come to him because he comes that you might be satisfied. So he says, let him, if anyone thirsts, let him come to me and drink.

Now, that's a silly command. Let him come to me and drink. I mean, do thirsty people need to be told to drink?

No way. I remember last year, my son and I were hiking. We were section hiking part of the AT, Appalachian Trail. With these big old backs on.

And had a big ascent, you know. I don't know what it was. But it was a good climb. A couple hour climb. And we got to the top. We're just totally hosed, you know. Sorry. We're totally worn out, you know.

And tired. And we came up on the trail. And there's this little blue marker that means a freshwater source. And, you know, we saw that. Ah!

[17 : 59] We threw off our bags and ran down. I mean, it wasn't long. But ran down this 20 paces or whatever. Down this freshwater source. It's just gushing out of the side of the mountain. And a little PVC pipe.

It's just gushing. A freshwater spring gushing out of the mountain. I immediately began filtering water. My son sticks out the filter under his mouth. Starts drinking it to delight. We didn't need to be told to drink.

We were dying of thirst. So why does Jesus tell us here to drink? Thirsty people don't need to be told to drink.

I think there's a couple reasons going on. One is to underline his generosity and gracious and kindnesses. You leave everything behind to come to Jesus. And you can come to him and drink.

Like, you can come in and get your fill. You can come to him and be satisfied. You can come to him and be forgiven, made right, and filled with joy and peace and purpose. What he's saying is, all that I have is for you.

[18 : 59] Everything I have is for you. It's all yours. Just come and drink. Just come close and drink. I remember several years ago. Actually, a number of years ago now.

My wife, Kim, and I went to a museum. Sometimes we like doing this. So we went to this museum. And we went to a cool exhibit about furniture. And so it's kind of modern furniture.

And it's all this exhibit. It had those nice little red things. Making sure you knew not to touch anything in the exhibit. And we're walking around. It's all these incredible, cozy couches and chairs and stools.

And we're just like, oh, man. I wonder what sitting on that feels like. But, you know, so it's just a room full of furniture with nowhere to sit. And Jesus is saying, the kingdom of God is not like that.

The kingdom of God is not. There's no plate glass to keep you away. The kingdom of God is righteousness, peace, and joy in the spirit. And you just got to come in and get your fill. It's not a few things reach behind the glass.

[20 : 00] Hope you get a few things to take home. No, no, it's all here. Everything. It's a grocery store where everything's free. You come and get all that you want. So come and drink. Yes, we need the command.

Because we hide like Adam and Eve underneath the fig leaves. Believing that no one could be this good to give us food again. But there's another reason.

He's not just saying come and drink. He's saying don't be satisfied with anything less. We're not to be satisfied with anything less than a soul-satisfying, joy-giving, devil-taunting relationship with God.

There is no such thing as a 1% Christian or a 50% or a 75% or a 100% or a 90%. It's only a 100% sold-out Christian. That's what God wants. We're not to be satisfied with anything less than a revival in our soul.

I love the way Donald MacLeod captures it because I think far too often we're satisfied with so much less. He writes about one of the revivals in Scotland.

[21 : 06] Many in our churches have had no experience of the emotional and affectional side of the Christian faith. Having never faced the truth about themselves, they have no bad conscience and no fear of the divine law to fill them with grief, fear, or shame.

And conversely, they've never tasted the wonders of forgiveness or been overwhelmed with a sense of the freshly discovered love of God or known the peace that passes all understanding. Their hearts cannot sing, I once was blind, but now I see.

Above all, they know nothing of such a love of Christ as fills them with joy unspeakable and full of glory. Their or our, one great characteristic is complacency.

Complacency in the church itself, dead branches, lifeless members. What are you saying? Far too often we settle for so much less. Few or many have the appearance of godliness.

Many know how to go through the motions of church obedience and doing what's right, but few taste the goodness of God. Few walk in the fear of the Lord, the comfort of the Spirit. Few know the surpassing worth of knowing Christ Jesus our Lord.

[22 : 14] And I want all of us, I want every person in this room to be numbered among the few. Come to me and drink. That's incredible.

Then, he says, whoever believes in me. Next sentence.

If anyone thirsts, let him come to me and drink whoever believes in me. It seems as if Jesus is changing the subject. This invitation is striking too because it's wonderfully unconditional and conditional.

Whoever believes in me. It means anyone and everyone. Anyone who comes. Wonderfully unconditional. No conditions. No pre-existing conditions on this insurance.

You know, you come to Jesus and it's for whoever. But it's only for those who believe. Whoever believes in me. Nothing can disqualify you.

[23 : 16] Except unbelief, maybe. I don't know. It doesn't just reach anyone and everyone. You must turn and believe is what the Scripture is saying. But this believing is, in many ways, just another way of saying, let him come to me and drink.

This believing is another way of drinking. Jesus is not changing the subject. What does it mean to believe? What he's saying is to believe is to drink. It's to receive. It's to embrace.

That's exactly the way he says it in John 1. Look. He says, to all who did receive him, who believed in his name, he gave the right to become children of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

For all who did receive him, who believed. Now this is huge. This means that Christianity is not about understanding certain things. It's not about understanding there's a heaven and there's a hell, and we don't want to go to hell, so let's run to Jesus.

It's not about understanding certain things. It's not even about agreeing with certain things. Even the demons believe and shudder. It's not about understanding certain things or agreeing with certain things.

[24 : 22] Christianity is about tasting and receiving and embracing certain things about God. Christianity is not about asking Jesus into your heart. Christianity is about having everything in your heart embrace Jesus.

It's not about letting him sliver in. It's about opening up everything to him and throwing your heart into the heart of Jesus. And you can do that right now, whether you're 14 or 44.

You can be set right with Jesus Christ by turning and embracing him. He says, come and drink. You can do that. Whoever believes, believe so much that you just drink and embrace and state your life upon him.

Then he continues, whoever believes in me, as the scripture said, out of his heart will flow rivers of living water. As the scripture has said, out of his heart will flow rivers of living water.

I mean, naturally you want to say, what scripture? Now, Jesus is the Lord, so he can just write more scripture. But there's no passage that lines up with it.

[25 : 35] I mean, Proverbs 4.23, it's pretty close. Above your heart, guard. Above all things, guard your heart. For from it flow the springs of life. So that's pretty close. But is that the one Jesus is referring to?

I don't think so. Here it is. Jesus is not referring to one scripture. Jesus is referring to numerous scripture where salvation is compared to drinking water and being satisfied.

Think about it. Jesus is referring to Isaiah 12.3. With joy, you will draw water from the wells of salvation. Jesus is referring to Isaiah 35. Waters shall break forth in the wilderness and streams in the desert.

The burning sand shall become a pool and the thirsty ground springs of water. Jesus is referring to Isaiah 41. I will pour rivers on the bare heights and fountains in the midst of the valley.

I'll make the wilderness a pool of water and the dry land springs of water. Jesus is referring to Isaiah 44. I'll pour water on thirsty ground and stream on the dry.

[26 : 39] I'll pour my spirit upon your offspring, my blessing on your descendants. Jesus is referring to Isaiah 55.1. Look, everyone who thirsts, come to the waters. Him who has no money, come buy and eat.

Jesus is referring to Isaiah 58. The Lord will satisfy your desire in scorched places and make your bones strong. And you'll be like a watered garden. Like a spring of water whose waters do not fail.

Jesus is referring to Zechariah 14.8. On that day, living waters shall flow from Jerusalem. It shall continue in summer as in winter. Jesus is underlying all that scripture has said.

His invitation is to come and drink in the promise of God. It's the promise of salvation. It's what Feast of Tabernacles has been pointing to all along.

And what's the point of all this? What's the point of wells and springs and pools and rivers and waters? What's the point? Because Jesus does not want you to be satisfied with a trickle.

[27 : 41] He's not interested in trickle-based Christianity. How could we read these things and not believe? Jesus wants us to be satisfied in Him in such a way that everything pales.

How could our present enjoyment of Him be enough? We must not become content with yesterday's grace and obedience of years ago.

We must not become okay with the feeling that God's far away. We must not begin to believe that spiritual emptiness is okay. Jesus wants you to be satisfied with more and more and more and more.

You know, in Charles Dickens' famous book, *Oliver Twist*, an orphan boy runs away and meets a pickpocket in the streets of London, and he's taken by that pickpocket into a house of young boys and trained to steal.

They didn't eat well. Child as he was, he's desperate for hunger. They say, you know, if you're hungry, you can't think of anything. Starvation is the most painful deprivation.

[28 : 53] So he's very miserable. One night after being fed a small amount of soup, Dickens, right, he rose from the table. This is Dickens himself. And advancing to the master, basin and spoon in hand, said, somewhat alarmed by his temerity, Please, sir, I want some more.

The master was a fat, healthy man, giving you some indication on how to read this, but he turned very pale. He gazed at astonishment on the small rebel for a few seconds.

The assistants paralyzed and wanted the boy in fear. What? Please, sir. I want some more. The master aimed a blow at Oliver's head, called in Mr. Bumble, and they all began to laugh.

What does he want? He wants more. Well, there's no such crime in the kingdom of God. There's no such limit in God's economy.

There's no such tallying up all that you've received. There's no end to the grace that God has for us and is secured for us in Jesus Christ. In fact, drinking and drinking and drinking will never exhaust the unlimited, unsearchable riches of God's grace for us in Jesus.

[30 : 13] Now, I want to read a quote by an old guy named John Owen. It's a little bit clunky, but it's incredible in what it says. He says, He says, If all the world, if I may so say, set themselves to drink free grace, mercy, and pardon, drawing water continually from the wells of salvation, if they should set themselves to draw from one single promise, an angel standing by and crying, drink, oh my friends, drink, drink abundantly.

Take so much grace and pardon, as shall be abundantly sufficient for the world of sin, which is in every one of you, they would not be able to sink the grace of the promise one hair's breadth.

Say, if all the world comes to drink in this part that God has, they could drink to their heart's delight. Wouldn't lower one hair's breadth.

They would not be able to sink the grace of that promise one hair's breadth. There is enough for millions of world that there were, because it flows into it from an infinite, bottomless fountain.

So let's not be satisfied with anything less, but more. More. Then he says, Out of his heart will flow rivers of water.

[31 : 45] I think what that, it doesn't mean like, the fountain's going to come from the Lord, then it's going to come from you. I mean, that's not the point of that. What it's saying is, you're going to be satisfied in such a way that you're never not satisfied again.

You'll run to the Lord. You'll lean on the Lord. You'll draw your strength from him. He'll never fail you. Even when you walk through fire. Now that's what I want more than anything else.

And that's what I want for this church more than anything else. I don't want us to play the game as a church.

You know, I don't want to learn how to do church. I don't know what's meant by that. There's parts of it.

I don't want to learn. I don't want to grow familiar. I don't want to grow acquainted. I don't want to just walk through these things because these are the things we do. I want that invitation to remain central in this church because all of it is about Jesus and receiving from him.

[32 : 56] I don't want to be content with yesterday's grace. I want to have a longing in each of our hearts to know him more and more, to long to be with him, to know the love that surpasses knowledge and the peace that surpasses understanding.

That's what, I think that's what the Lord wants. His invitation is the invitation that stands today through the power of the Spirit with anyone who, anyone who is far off, anyone who hears that today would be the day of salvation.

If you would come to Jesus and you can come, not just to sit on the back row, not just to peek in at where the goody two-shoes sit and what they've done. No, you can come right down to the center because he died that he might bring you all the way in that you might drink freely.

Satisfaction and salvation is found in no one else but Jesus Christ. So I appeal to you, come, and if you're a trickle-down Christian, come to Jesus Christ.

He can flip the script of your life right now. He can change the direction of what's going on and I just call on you to come. And as I've read it, I've really what Jesus is asking us to pray for is revival.

[34 : 12] If you read the pages of history, one of the things that marked the people in revival every time was they devoted themselves to prayer. So I'm going to do, I want to do something a little bit different today.

I'm going to lead us in prayer, but I want to ask you to reach out and grab the hand of the person next to you. That we can form a line between families and couples and everything crying out for this because this is what we need.

This is what the Lord wants and this is what we're crying out for. You can get some Purell in the back if you don't want to touch somebody's hand, you know. But if you would stand with me and reach out to those around you and let me ask God as we pray.

Would you bow your head with me? Father in heaven, on this membership Sunday, on this Sunday where we celebrate so much of what you're doing in the life of our church, we don't want to grow familiar with you.

Lord, we bow down before you set your throne in the heavens. Your kingdom rules over all the heart of the king and stream of many waters in your hand. You direct it wherever you will. You are not limited in any way.

[35 : 39] You do whatever you please in the heavens and the earth. And so we call on you that you'd open our eyes to see the greatness of God, the wickedness of sin, and the free invitation of the gospel.

Open our eyes. See wondrous things out of your law. Let not the enemy blind us into a normal, basic, safe Christianity.

Let us be, let instead your Holy Spirit bind our hearts to you that we would run to you with all our heart, soul, mind, and strength. Lord, we want to receive this command.

We long for joy. Your scriptures say you put more joy in their heart, in my heart, than they have in their grind, and wine and grain abound. Lord, we pray that regardless of what is going on in any person's life in this room, that there would be more joy because the kingdom of heaven is righteousness, peace, and joy in the Spirit.

Lord, I pray that you would pour out your Spirit on fallow ground, on barren ground this morning, whether scorched because of suffering and pain because of sin and mistakes and regrets.

[36 : 52] I pray that you would pour out your Spirit and make new. Behold, you're making all things new. Would you come and do it? We pray for joy, and we pray that you'd open our eyes to realize the forgiveness we've received in Jesus.

Lord, we pray that you would transform us as a people, the same Spirit that dwelt in Jesus and raised Him from the dead dwells in us. We are sons of God if we're led by the Spirit.

So, Lord, fill us afresh with the Spirit that we might walk in the Spirit, keep in step with the Spirit, bear fruit of the Spirit for your glory and for your praise.

Satisfy us with the Spirit's work that we might be satisfied in you. Lord, we pray that you would spread an aroma for Jesus Christ from this people in this city.

Not because we're of this church or that church or whatever, but because we are of Jesus Christ, and we want to leave an aroma unto eternal life.

[37 : 57] Come, Lord Jesus. We receive your invitation, and we come and drink, because we long that our lives and our hearts would be overflowing with water.

So come, we pray. In Jesus' name, amen. Amen. You've been listening to a message given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee.

For more information about Trinity Grace, please visit us at trinitygraceathens.com. Thank you, Lord, Bum Bum Bum