

the gospel of

JOHN

witness to the light

JOHN: OUR WOUNDS ARE HIS WAY IN

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Scripture Reference: John 4:4-42

Please stand for the reading of God's word. John 4:4-15 and 25-26,

And he had to pass through Samaria, so he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. Jacob's well was there. So Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour. A woman from Samaria came to draw water.

Jesus said to her, Give me a drink.

For his disciples had gone away to the city to buy food.

The Samaritan woman said to him, How is it that you, a Jew, ask for a drink from me, a woman of Samaria? (For Jews have no dealings with Samaritans)

Jesus answered her, If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water.

The woman said to him, Sir, you have nothing to draw water with and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.

Jesus said to her, Everyone who drinks of this water 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.

The woman said to him, Sir, give me this water so that I will not be thirsty or have to come here to draw water.

The woman said to him, I know that Messiah is coming (he who is called Christ) when he comes, he will tell us all things.

Jesus said to her, I who speak to you am he.

This is the word of the Lord. You may be seated.

Greetings Doxa. My name is Donald and I'm a pastor and elder here. We talk a lot here at Doxa about our desire to make disciples in the everyday stuff of life and right now the everyday stuff of life is pretty chaotic. There's a lot of fear, a lot of anxiety. Our region is obviously the epicenter of this pandemic happening right now around America and the world and there's a lot of information flying back and forth and all of us, I think can feel collectively that anxiety. A lot of people have really strong opinions about what we should do in light of that, and I just want us for our time together to focus on Christ, to look at his Word and to see what Jesus would have to say to us together.

We're thankful you're tuning in to our digital liturgy this week and we've made the decision to go this route for this week for a variety of reasons. We were actually really encouraged to see pictures and text messages from Doxa families and friends getting together last week to walk through the liturgy together. That's very encouraging to us. In recording this in advance, allows us to provide this message to the ASL community, our growing deaf community at Doxa as well, and so in light of the governor's announcement banning gatherings, we're looking into actually changing format next week and streaming some of our gathering and so be praying for us in the midst of that.

Okay, that today marks part 9 of our series in John. And John's gospel is unique. The other three gospels start Jesus's ministry in Galilee, but John actually captures this prequel of ministry before Galilee and captures some really remarkable things that the others didn't write down. And the interaction that we're going to see today is probably familiar to you if you've been around church or if you've been a Christian for a while, but I'm banking on the fact that God probably wants to say something new and fresh to you today through this passage.

When I met Jesus in June of 1998, one of the first things that I noticed about him was that he wasn't the distant and removed God that I had pictured as a child. He wasn't in the Pope-Mobile behind bulletproof glass. He wasn't speaking on stages that had been inspected by the secret service. He was in the thick of it. He was in the middle of things where it was dicey and messy and honestly, even at times where it was scary, where the parts of our lives that we haven't cleaned up or perfected, like to hang out.

And it's actually in those sometimes dark spaces that we see Jesus find a door into our lives. That he actually uses the wounds that we have received and the wounds that we have given ourselves through our own choices in life as a way into our hearts. Now, we don't always love it when Jesus accesses us this way, when he finds his way into our life through our wounds. But my hope is that today as you look at this passage, we'll actually more understand why he does things that way. So let's walk through this text together.

Beginning in John chapter 4 verse 1 it says, Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John, although Jesus himself to not baptized but only his disciples, he left you day and departed again for Galilee and he had to pass through Samaria.

Now I want to pause there. This is actually an interesting statement. It says he had to pass through Samaria. This is actually not true. It's not true geographically and it's not true navigationally. It wasn't even the accepted route. The geography of this region meant that there were actually two ways to get from Judea to Galilee. One was certainly shorter and more direct. It went through Samaria, but that was also more dangerous. One was longer but safer, especially for an unmarried Jewish religious leader because it avoided some area that there was long standing bad blood between the Jews and the Samaritans.

There was religious tensions. The Jews had burned down the Samaritan temple in 128 BC, Samaria had rejected all of the old Testament with the exception of the

Torah. I mean imagine a church today in Bellevue that said, "We love God, but the only part of the Bible that we buy into are the first five books." That would create some relational tension. There was cultural tensions. The Jews essentially thought the Samaritans were kind of subpar citizens and sellouts, all around awful people. They even spent time specifically praying that God would not listen to their prayers. How much do you have to hate a group of people to specifically go to God and ask him to not hear the prayers of that people?

So there's a lot of history, lot of bad blood. And I'll tell you, I've heard this passage preach often as though it's simply about Jesus looking at this woman and taking compassion on her. Someone that society thought was dirty, not unlike someone seeing dignity in a homeless person huddled up against a building in downtown Seattle. But I want us to see that this passage is far, far more than that. When we say this woman was an outsider, we have to fully grasp and appreciate what kind of outsider we're referring to. This isn't the guy wearing a San Francisco 49er's jersey in a Seattle bar watching the Seahawks. This isn't somebody wearing a MAGA hat or wearing a Bernie shirt. This is, your grandfather may have killed my grandfather. That kind of tension. So for a long, long time, Jews and certainly Jewish leaders in this area avoided Samaria because of its hostility. And yet it says Jesus had to pass through. It seems he had an appointment, as a man fully submitted to the father and empowered by the Spirit, he knows that he has to go there.

The verse continues, So he came to a town of Samaria called Sychar near the field that Jacob had given to his son Joseph. Jacob's well was there. And so Jesus, wearied as he was from his journey, was sitting beside the well.

It says Jesus was tired. I'd be willing to bet you don't often think of Jesus this way. Tired, sweaty, worn out, so tired that he actually sends his friends on ahead to get food so that he himself can have a rest. It's interesting because John continually highlights the divinity of Jesus and his godness, but in this moment he sidesteps out of that and actually shows Jesus' humanness, his humanity. I love that he calls this out. Jesus needed a drink. I think it's really helpful for us to remember that our Savior knows our most basic needs. He knows our tiredness.

Now this well is a real place. If there were no travel bans, you could in fact jump on an airplane and travel to this location today because it was dug in bedrock and it's actually stayed intact over the last 2000 years. There is a moving, active spring that flows at the bottom. And wells were historically an important place for God's people. Key relationships and partnerships often started at wells. God provided for his people

through wells. This well was a monument of sorts for God's people. And John calls out this detail that it was about the sixth hour. He mentions the time, it feels like a strange deal, uh detail for us. This is basically the same time for us that what we would call noon. Now in this culture, women were charged with the task of gathering water for the home and they typically did that in the early morning and then after dusk because the Mediterranean heat was not going to make any kind of physical labor any easier, and they would travel to the local well in the mornings and the evenings, gather the water that they needed, catch up with their friends, It was a place of connection and community, but not at the sixth hour. The sixth hour was a ghost town at the well.

It says in verse 7, A woman from Samaria came to draw water.

And Jesus said to her, Give me a drink. For his disciples had gone away into the city to buy food.

And again, I want us to put ourselves in this moment. No one within a hundred miles would expect Jesus to say a word to this woman to acknowledge her existence at all. They are from very different places and stand for very different things and their people frankly, have hated each other for a very, very long time.

In verse 9 it says, The Samaritan woman said to him, How is it that you a Jew ask for a drink from me, a woman of Samaria (for Jews have no dealings with Samaritans)?

And Jesus answered her, If you knew the gift of God and who it is that is saying to you, 'Give me a drink', you would have asked him and he would have given you living water.

The woman said to him, Sir, you have nothing to draw water with. And the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.

And so Jesus' offer to this woman is confusing because she knows full well that there are no streams nearby. There's no rivers. That's why Jacob built the well in the first place. So how does this guy who seems to be from out of town, know of something so precious that her and somehow her whole village has missed. In the Jewish mind, living water was synonymous with moving water.

I think this is important. The well here is different than what we as Westerners or specifically as Americans think of as a well. And it was the only water fit for all of the purification laws that they had. Those of us who spend time camping or hiking or fishing know that if you're in the wild, generally speaking, moving water is safer to drink than still, brackish water because that's where bacteria and toxins can bloom, rendering that water functionally poisonous.

My kids know we live in Woodinville and my kids know that the lake near our house is safe for swimming, from whenever it warms up in May or June, all the way through the beginning of August, because there's not enough water moving in or enough water moving out to flush out all the stuff that grows in the water once it warms up. This culture understood that water could be stored in cisterns. Big kind of cavernous pots used for the storage. But you still had to have a source because water in cisterns leaks, it evaporates, it gets used, and so their physical lives depended on a source of fresh living water.

And this conversation between her and Jesus, it reminds me of when the prophet Jeremiah says, My people have committed two sins, they have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.

Doxa what do you store life in right now? What do you store hope in? What are your broken sisters? Where are you trying to grab a splash of affection or attention or worth or power or control? It sounds probably something like this in your head. If, if my work would just slow down a little bit, if my boss would get his act together, if my employees would work a little harder, if this project at work would finally wrap up, I could finally get my cistern full. If my kids would obey, if they'd get better grades, if they do better on that team, I could get that cistern full. If my spouse would just meet all of my needs and do all the things I want them to do, I could get that cistern full. If I could find a spouse, I could get that cistern full. If the people in my MC would be would be more caring and stop being so obnoxious, I could get that cistern full. I think about the ways that we drink deeply from social media and the news media.

And I know we talk about that a lot around here, but, but hear me say this. There are many, many people in those spaces that make a living based off of your discontentment, your insecurity, your fear, right? Fear gets more clicks, more ads, more revenue. In many ways, the most broken cistern I know of right now is social media and the ways, the myriad of ways, that tells you that you are not working hard enough. You are not traveling enough. Your body doesn't look quite right. You're not

creating enough. You're not momming enough. You're not husbanding enough. Broken cisterns.

Verse 13. Jesus said to her, Everyone who drinks of this water will be thirsty again. Broken cistern. 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.

You see, John's highest hopes for you as you read his words is that you would see over, and over, and over, and over again that Jesus is better. Jesus has once again using a physical picture to show why he and the kingdom are infinitely better. And once again, the person that he's talking to has a hard time getting past the metaphor and they miss the meaning, at least at first.

Earlier in John, Jesus said, You have physical cleaning and purification laws? I can make you spiritually clean. You have a place of worship but a physical address with all kinds of limitations? I can spiritually make you the people, the church. Nicodemus doesn't understand how someone can physically be reborn, and he says, I can make you spiritually reborn. She's asking for physical water and he says, I am the spiritual water you need. Later in this same chapter, the disciples asked for a physical food and he says, Obeying the father is your spiritual food. They all have a hard time getting past these illustrations and miss the meaning, but Jesus is trying to invite them into something more.

He says in verse 15, The woman said to him, Sir, give me this water so that I will not be thirsty or have to come here to draw water.

A very practical ask, right? At least you know, let's be honest, she seems interested. Seems to be moderately onboard, and yet as we're about to see, Jesus is not satisfied with this simple verbal agreement. That is not what he's after. Most of us would stand back and recognize that, Hey, this woman has said yes, she's in. You've closed the deal, Jesus, good job. Get this woman in a small group and move on. And yet Jesus uses her yes as an opportunity to go after the deepest parts of her. Her yes is actually a green light for Jesus to go further.

It says in verse 16, Jesus said to her, Go call your husband and come here. The woman answered him, I have no husband.

It's not a good idea to respond to Jesus that way.

Jesus said to her, You are right and saying, I have no husband. For you have had five husbands and the one you now have is not your husband. What you have said is true.

So interesting. Jesus says, if you want the water, bring your man to me. Now, we don't know if the parade of husbands that she's had are result of her own life choices, her wounding herself, or if it's a result of others sinning against her and wounding her. I mean for all we know they may have died, right? And that would certainly make the worst Hinge profile ever, right? Samaritan seeking Samaritan, love the summer heat, relationally experienced, widowed five times. Ooh, kicker at the end.

Do you know, do you know why Jesus won't go a step further with this woman until she fetches her man? It's because Jesus knows that her current man and her marital history, that this is her greatest wound. Her relational past is the wound that is preventing her from experiencing a flourishing life. Is what is damning the waters from flowing inside of her because her wounds, and your wounds, are his way in. Even though it's the wounds she would most want to hide. It's the wound she would not want her MC or her DNA to know about. It's something that she's kept concealed. And how do we know that? Well, because her first answer is a half truth. I don't have a husband. True, but not true. Right. Probably a lot like what you may be share with others at times. Yeah, work is crazy right now. Half truth. Uh, marriage isn't super great right now. Half truth. Yeah, purity is always a battle, you know? Pray for me. Half truth. I'm just currently in a rough season. Or how about this, this standby classic. How are you? Oh, I'm good, good, yeah, things are great.

I'm not suggesting that we as God's people should emotionally vomit on every person that talks to us. That's not healthy. It's also not healthy to not do that with anyone. We keep stuff to ourselves because we believe the lie that nobody would actually hang with us in the midst of that stuff. That they wouldn't stay with us if they saw the entirety of what was really happening. I have felt this so deeply in my own life. I myself am well acquainted with deep wounds in my past around betrayal and abandonment and honestly just believing that the best polished version of me is the only one that's worth your time and attention and I know that some of you have felt that stuff too, but here's what's true.

You can't receive love if no one knows who you really are and what you're really carrying. If you show the people around you 80%, you will always be haunted by the reality that the remaining 20% could convince them to leave. If they know 95%, that 5% that you keep tucked away is the difference between you ever receiving grace and the kind of love that will actually change your life, and letting that stuff completely

fall away. Because you know ultimately they're loving a version of you, a facade of you, a portion of who you really are. And honestly, you will spend most of your life managing that 5% while everyone's else attempt to love you, fall short. Everyone else's attempt to love the 95 feels hollow and insincere, because it's not really you. And this is why, if no one knows it all, you're not known at all.

What's your 5%? What is that for you? Maybe you're like this woman, maybe your 5% has a lot to do with your relationship, so your relational history, maybe it's your entertainment choices. It's ways you been unfaithful to your spouse. Maybe you're not sleeping around, but maybe you haven't been faithful to your spouse in other ways. Maybe it's the digital places or the apps that you use to find counterfeit relationships and connection with others. Maybe it's your business practices where you deceive others and exploit others. Maybe it's the way that you worship your body shape. When I say worship, don't just hear adoration. You may think the most important thing about your whole life is that you need to lose fifteen pounds. Maybe it's the hair trigger on your anger, or the way you just can't seem to stop talking about people behind their backs to form bonds with others.

What is the husband that Jesus wants you to go fetch? If you met Jesus at the well, what would he tell you to go get and come back so that he could get to the real you? Your wounds are his way in. And God, not because he's a bully, not because he's vengeful with his kids, but in an act of burning love refuses to be content with her yes, and instead wants to open the very same wound that she would like to keep closed. It's too painful. It's too exposing. It's too intense. It's too big. And you and I are no different.

Earlier this week, my wife was making dinner for our family. She was making Crock-Pot Chile and in the process of opening up one of the cans of beans, the metal lid cut at the base of her finger cut way into her hand. My son was close and he came and got me and was like, Dad, Dad, Mom's bleeding! Mom's bleeding! And so I ran in there, and she's got a paper towel and she's bleeding and all this. And we're sitting there and trying to figure out how we're going to do, does she need to stitch? And as you know, right now is about the worst time to go to the emergency room. And so we elected for her to run down to Urgent Care. She popped in quickly. They were great, and when she walked into that appointment, the very first thing they did was take a, essentially a squirt bottle of water, and blast it into that cut to get anything that could possibly be in there, out, right? And why are they doing that? They're doing that because they want it to heal properly, right? They want to get everything that could cause problems later out of the way.

And everybody here, hears that story and says, yes, that person in the urgent care room was doing their job and doing what they're supposed to do. Everybody loves that until it's your hand, right? And yet that's exactly what God does with us. God doesn't look for what's shiny or well polished or super-strong in your life to enter in. He will always use the brokenness as a way in.

You already know this because when you hear a gospel testimony of God blowing up someone's life or Jesus moving in powerful ways in someone's life, it's never because they had this clean and tidy thing figured out, right? That's not what the Bible teaches. That's not what church history has shown us. No one in this room has that story.

Romans 5 says, while we were at our worst, while we were still sinners, Christ died for us. Listen, saying yes to Jesus will always mean giving him permission to use your wounds as the way in. That's how it works to enter through the mess. The dark stuff is the door. The wound is his way in and like most of us, she doesn't like it when anyone touches that wound, watch how she deflects.

Verse 19, The woman said to him, Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.

And we know that Jesus is getting too close to comfort because she does what a lot of us do, which is hide behind our theology. Jesus tries to walk through the wound to use the dark things in her life as a door and she pivots the conversation to a controversy. She pivots to a hotly debated topic, something that moves away from the heart issues and gets back into headspace and the arguments around all of that. And I'll be honest, that's a move that I can guarantee that you and I are well acquainted with.

Verse 21, Jesus said to her, Woman, believe me, the hour is coming when neither on this mountain or in Jerusalem will you worship the father. You worship what you do not know. We worship what we know, for salvation is from the Jews.

By the way, very difficult thing to say to a Samaritan, right? We do so much to think that Jesus just wants everybody to be at peace all the time and be happy, that he's soft. That is not who Jesus is.

He says, Salvation is from the Jews, Samaritan. But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit and those who worship him must worship in spirit and truth.

And the woman said to him, I know the Messiah is coming. He is called Christ. When he comes, he will tell us all things.

And Jesus said to her, this is the pinnacle of this passage, Jesus said to her, I who speak to you, am he.

And the typical brilliance that we see in Jesus. He takes her distraction, takes her deflection, engages that conversation, and then brings it right back to what he cares about, relationship with her, her heart, her restoration. He pivots back using something that she is well acquainted with, the prophecy of the coming Messiah. And then these few words, right, Jesus is speaking Aramaic, he says the most dangerous, legally incriminating and life altering sentence possible. This is the first of seven times in the gospel of John that he will make an "I am" statement and she's the first recipient. And he says I who speak to you am he. I who speak to you am he. He's claiming divinity. Jesus didn't fall for her smoke and mirrors and he certainly doesn't fall for ours.

Verse 27, Just then his disciples come back. They marveled that he was talking with a woman, but no one said, what do you seek or why are you talking with her?

I love this moment. The disciples come back from their fast food run and they're baffled by the fact that Jesus is having a chat with a Samaritan, but nobody wants to be the guy to ask Jesus what's going on. Nobody wants to accuse Jesus, so instead of saying anything, they just kind of sit there with their hands folded.

Verse 28, So the woman left her water jar and went away into town and said to the people, Come see a man who told me all that I ever did. Can this be the Christ? They went out of the town and were coming to him.

With one simple phrase, I who speak to you am he. Jesus turns her world upside down. And she runs off and tells the town. You know what I love? She goes from hiding her story and her past from one man at the well to telling everybody in town that she's got some baggage.

Let's jump down to verse 39. Many Samaritans from that town believed in him because of the woman's testimony. He told me all that I ever did. So when the Samaritans came to him, they asked him to stay with them and he stayed there two days and many more believed because of his word. And they said to the woman, it is no longer because of what you said that we believe. For we have heard for ourselves and we know that this is indeed the Savior of the world.

And so this passage ends with her spreading the news. Now bear with me here, but there is a similarity between the Corona virus and the gospel. Okay? I mean one is trying to kill you and the other is trying to give you eternal life, but there is a similarity. Okay? In order to catch it, you've got to be near someone who has it and everyone right now is talking about social distancing and quarantines and all that. And I understand the importance of all of that. But let me say this, some of you have been spiritually quarantined for a really long time. Checking to make sure the neighbors are in their houses before you check the mail. Watching that coworker or classmate from a distance struggle with life. Your dinner table maybe only sees the same two to five faces over the course of the whole year. There's no chance that anyone is going to catch the gospel from you.

I spent some time with some non-Christian friends this last weekend celebrating together and we had a meal with a couple that we had never met before and then caught an Uber ride back from Seattle over to the Eastside and no less than three times did they invite us over to their house afterwards. And I'll be honest, I felt conviction. I felt like once again, the world was showing up. Me, the pastor, somebody who's supposed to be in some way, a poster child of gospel-centered, generosity and hospitality. They're just inviting us over and all I keep thinking is you hardly even know us, we could be crazy people, and they don't care, they want to find out.

Listen, church, you have the hope of the world inside you. It's time to let Christ have that 5% for the sake of your own soul and for the sake of everyone that God wants to save through your 5%. Have you heard for yourself that this is indeed the Savior of the world? Cause I can tell you right now, borrowed faith doesn't save. Borrowed faith can inspire, borrowed faith can encourage, can kind of carry you along a little bit. It can point you in the right direction, but borrowed faith does not save. You have to buy in. It's not real until you know personally that Christ is the Savior.

Alright, turn to someone next to you and say, Here comes the good news. Listen, Jesus wants to use the dark stuff in your life as a door. But here's the good news.

Number one, he already knows. Jesus already knows all the dark recesses of your life. He sees all of it. We see in this story how he read her mail, and he reads ours, and it's a lot easier to be honest when we know that he already has the full story.

Number two, he's already here with you. He's not removed from what's messy in your life. He's not shouting down from heaven at this woman. He's sitting down with her in the heat of the day, sweaty and tired and human knowing our struggles. This is why Hebrews 4 tells us, But we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are yet without sin. Let us then with confidence draw near to the throne of grace that we may receive mercy and find grace to help in time of need. This is what it means for Jesus to not only know who you are, but what you've been through, what you're up against. He's not waiting for you to get things cleaned up, picked up, ramped up, built up, or closed up. He wants you right now. He wants you. This is what Brennan Manning refers to as the furious longing of God. You know what's great about having a well of living water inside of you? You don't have to work to get it. You don't have to go find it. You don't have to fill up your Jesus-jars on Sunday and then drag those with you around to the office or the classroom or to your own living room. You just have Jesus with you and it flows freely from the inside.

Number three. Good news number three, he's already decided. If you know Christ today, it's because God has already called you and sealed you. I love, I don't remember who said this to me originally, years and years ago, all of your sins were future sins, when Jesus chose. You know what that means? That means there's nothing you can do to change his mind. You will never throw him a curve ball he can't hit. There is nothing in your life that will ever catch him off guard. This is where our peace and rest comes from. The future is locked in and he has already proven that he loves you regardless. His promises never fail.

Do you know why I get depressed every time I open up the weather app this time of year? It's because it usually is showing me a future that I don't want. Jesus looks at the woman at the well and you in this room and you at home, and he promises a future so phenomenally fantastic that you cannot even today begin to appreciate or grasp it. I want to close with this.

Do you know what keeps most pastors awake at night? It's that church, not the people, but the organization, the institution, will accomplish everything that God has promised for some, but simultaneously build a safe haven for dozens, hundreds, maybe even thousands, to say yes, but to never let your wounds be his way in. To

never be fully known, and therefore not known at all. That you would convince yourself that you can have living water without you bringing your husband or your 5% to him. That Jesus is somehow okay with stitching you up without getting to the bottom of the wound in your hand to flush it out, to mend it, to heal, to make you whole. That Jesus wants to do big things in your life where you're strongest. It's not it. He won't do it. He'd be a liar to do it and Jesus is not a liar. His love will not relent. He will not give up on you. He never has.

Let's pray. Spirit, I ask that you would call to mind right now for the people of Doxa what their 5% is. That you would bring conviction that our people could recognize the difference between conviction and condemnation. That they would have the courage to show you that, to bring their husband, their broken relationships, their finances, their parenting, their marriages, their singleness, their performance to bring those things to you. Recognizing that our wounds are often your way into our lives. Help us be free of the fear that keeps us trapped, and give us the freedom that the gospel promises us. Strengthen our church in this time. We pray for all those that are ministering to those that are sick. So many people in this area that their lives have been really turned upside down by quarantines and all kinds of institutions being shut down. We pray that you would give wisdom to the leaders that make those decisions that affect our lives. We pray that you would once again, as you have frequently in church history, let the church rise up and shine brightly in a time of darkness. We need the church to rise up and to be a blessing to the places where we work and learn and live and play right now. And there is such an amazing opportunity. So please guide us in those decisions. Give us the courage and strength to do so sacrificially, mindful that we have what others need. Breathe peace over our church, breathe peace over our leaders and be with us so that we can be a blessing to others. May we be like the woman at the well receiving healing, receiving good news, and then running to tell others. We pray these things for your glory. Amen.