

the gospel of

# JOHN

witness to the light

## **JOHN: REST IN HIM TO GET WELL**

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John 5:1-18

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. In these lay a multitude of invalids—blind, lame, and paralyzed. One man was there who had been an invalid for thirty-eight years. When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” Jesus said to him, “Get up, take up your bed, and walk.” And at once the man was healed, and he took up his bed and walked. Now that day was the Sabbath. So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’ ” They asked him, “Who is the man who said to you, ‘Take up your bed and walk?’ ” Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward Jesus found him in the temple and said to him, “See, you are well! Sin no more, that nothing worse may happen to you.” The man went away and told the Jews that it was Jesus who had

healed him. And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But Jesus answered them, "My Father is working until now, and I am working." This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Good morning family. Again, I wish we were together but I'm so thankful we get to be with each other in this way. The reading today came from John 5, and the next couple of chapters, John 5, 6 and 7, John gives us a significant shift as the people following Jesus or checking Jesus out, move from mere reservation and suspicion to outright opposition. Jesus healed a man on the Sabbath and the religious leaders are furious. Now what we're going to see in this passage are two groups of people. One, who know they're sick and need help, one who don't know they're sick but are sick and therefore aren't looking for help. And as we think about our place in this story, I want you to ask, do you know where you're at, what you need, and are you looking for the help that can be found in Jesus?

Once again, we find Jesus back in Jerusalem and he heads to a pool called Bethesda, which means "the house of outpouring". They were covered colonnades surrounding the waters that provide covering from the sun. So all of these people who are sick and lame could sit under the cover of shade while they waited for what they believed was a time when an angel would stir up the waters, making them have significant healing power. The quicker you got in, they supposed, the more likely it would be that you would get healed. But it doesn't really appear that the waters are actually working very effectively.

Look at verse 3, In these lay a multitude of invalids, blind, lame, and paralyzed.

This kinda reminds me of preachers on television who promised that if you give money in the next thirty minutes, they'll send you a vial of water or pray over prayer cloth and send it to you, or you touch your hand to the screen and they pray that you'll be healed. Kind of feels a bit like that. But we probably shouldn't be too quick to judge. We're not all that different. We do the same kinds of things, don't we? We put our hope in things to satisfy, to heal, to save us things other than what will truly satisfy, save or heal us in Jesus. We trust in our portfolio or our position or our performance. We, we look to our physique or our physical appearance to give us a sense of significance or identity. We might even look to other people's opinion or approval to kind of put our hope in, and so maybe we don't do the kind of extreme

things that we see in this story or what we see others do through preaching on TV or wherever anywhere else, but we're not all that different.

I think the question I want to ask is, what is our Bethesda? What is our healing pool? What is the thing we look to that we hope will stir up the waters of healing and life inside of us? Maybe it's a spouse, or a baby. Maybe it's our children's success. Maybe if you're in high school or college, it's your grades are getting into the right school. Maybe it's your retirement plan. It could even be your church or the leaders you look up to, or even the spiritual practices you engage in. If anything other than Jesus and his work is what you're looking to for significance, identity, security, inner healing, I promise you it's not going to make you better.

In this passage, we're going to see that we are all sick, that we're all in need of healing and rest and that only Jesus can provide what we most desperately need. But if we're going to experience it must realize that we are sick, first of all. Second, we have to want to be well and third, we have to rest in Jesus to make us well.

First of all, realize you're sick. I love Jesus so much, especially in this passage. He doesn't just hang out with the religious or the wealthy or the powerful. The people who think they have no need, no. In Jesus, we see him caring for the worst, going to the most broken, hanging out with the sickest people.

Kent Hughes says it this way, What a pitiful crowd of broken humanity. It does not take much imagination to see those withered, wasted bodies, to smell the stench, to see the filth, to sense the pathos of the old and the young, among that impotent suffering humanity. It had to be a horrible, distressing sight, except for one thing. Jesus was there. Jesus goes to the hospital, not the health club. These people know they're sick. They're not ignorant of their disease. They're not ignorant of their need.

In Mark's gospel, he records Jesus responding to the religious leaders when they ask, why does he hang out with the tax collectors and sinners?

And Jesus hears it in Mark 2 verse 17 he says to them, Those who are well have no need of a physician, but those who are sick. I came not to call the righteous, but sinners.

Jesus is not afraid to enter into the fray of our sickness, to walk in the middle of our mess. It's like Jesus is attracted to it, in fact, almost like he's got a sin and sickness magnet in him, that just draws him to us. And in this story, Jesus goes to the worst of

the worst. There's people all over the place by this pool that need to be healed, but who does he find? He finds the guy who's been sitting there for thirty-eight years. This man is probably paralyzed and not able to move, but he's not just physically broken, as we'll see in the story, this guy is socially broken. This guy is emotionally broken. This guy is spiritually sick and the religious leaders are also broken. They just don't realize it. In fact, the visible display of the sickness at the pool is rivaled by the invisible display of the sickness of the religious leaders. Their religious behavior and stringent keeping of God's law have blinded them to their spiritual sickness. They don't even know it. They're spiritually sick but they can't see it. They're blind spiritually. They're paralyzed spiritually and they're contagious. It's infecting everybody else around them.

Presently, I, I'm sure there are some of us who probably have COBIT 19 but we don't even know it. This the symptoms aren't showing up and we may never show those outward symptoms, but we're contagious nonetheless, which is why we're, we're hopefully doing everything we can to honor what our governor's asks us to do and staying home and staying safe. That's not just for you. that's for others. And I believe the same idea is true in the church, that those of us who are spiritually sick but don't know what like the Jewish leaders here, are likely affecting and infecting others with our spiritual sickness. Some of us are self righteous and we look down on others who don't have the same standards as us or don't, aren't able to keep them like we sense we can keep them.

Others of us struggle with spiritual pride and we put our confidence in our good behavior and then look down and everybody else who we could deem as engaging in bad behavior. Some of us are spiritual gossips and we spend our time sharing how sinful everybody else is so that we can feel like we're much more spiritually healthy. Some of us are spiritually bitter and we just continue to hold a grudge or refuse to forgive people. And there's some of you are saying like, that's not me, none of those are me. I guess I'm spiritually healthy. Too which I'll say, absolutely wrong. All of us are sick. All of us are broken in some way or another. There's none righteous. The apostle Paul says, no, not one.

Do you realize that you are spiritually sick? This man knew it. He been in this state of paralyzed inability to move for thirty-eight years. He knew he was sick. And when Jesus saw him lying there, verse 6, and knew that he'd already been there a long time. He said to him, do you want to be healed? Do you want to get well? Seriously Jesus, what kind of question is that? There's a questions you just don't ask, right? Like does this outfit make me look fat? Or is that what you're wearing tonight? You're not

going to eat all of that, are you? Did you use a recipe for this meal? So how far along are you? These are questions you don't ask. And you don't go to a hospital and ask people, Do you want to get better? Do you want to be healed? You don't ask people that.

So what's Jesus doing? Because he's certainly not ignorant and he's not socially inept. Well, it's actually a good question to ask somebody who's had the opportunity to get in the water for thirty-eight years and is still lying there, not getting in.

J.A. Finley shares that in the Middle East, and in other places today, a man who's heal would lose a good living. So he says this, So in fact, there are invalids whose situations are preferable.

As the cripple man lay by the pool, at Bethsaida, he was surrounded by misery and sorrow. But if the man looked out from those shaded porticos, he saw men and women out in the sun carrying their burdens and working. He knew that if he was healed, his life would take on larger responsibilities. And so the question the Lord asked was very relevant. Do you really want to be healed?

That's a good question for us today too. Do you want to get well? Many of us have become so comfortable in our present situation with sin and brokenness that the idea of being set free is almost more frightening. As a result, we just remained in our sin. We just continue in our sickness. We kind of just accept the broken situation and we remain in the codependent relationships. We've just learned to make it work. We've learned to depend on it. It's, it's working for us.

I remember having a conversation with a guy who played in the NFL and he was telling me about what it's like oftentimes in the locker room.

He said, Jeff, it's kinda like I'm in a locker room with a bunch of boys who have daddy wounds. And you know, these are, these are men in their twenties and thirties but they're still living like they're little boys wounded by their dad. And the crazy thing is it's, it's actually the thing that fuels their fire. It's the thing that enables them to play so well because out of their anger, out of their hurt, out of their need to prove themselves, they find themselves performing most effectively.

I remember having a conversation with him saying, Man, wouldn't it be great if, if these men got to know the Father, God the Father's love for them and their daddy

wounds were healed and they experienced the Spirit of God give them power to live a new life?

And he said, Jeff, they're scared to death of that, cause they don't know another reality other than the one they know and they know it's working really well for them because it is what enables them to go out and fight as hard as they do on the field. He said they might think about that when they get out of the NFL, but they don't want to think about that now.

I thought to myself, what a crazy world that we would much more be at ease or settle with sin, with brokenness, with internal sickness, with emotional wounds, than to be set free to be healed. Because sin and brokenness have become a very comfortable bedfellow to us. We don't know what we'd be without some of it.

Jesus is asking the question of this man, but I think he's asking it of us. Do you want to get well? Do you want, do you want it to change? Do you want to be healed? Do you want to be set free? If you're not yet a believer in Jesus, it's my responsibility to ask you that. Do you want to get well? Do you want a new life? Do you want your sins forgiven? Do you want Jesus to come in by a spirit and change your life from the inside out? Do you want to be made new and whole?

You can be, if you want to. Jesus is ready, right now to respond to you. He may be speaking to you even now as I'm talking about your need to surrender your life to him so he can bring deep inner healing. So he could give you a new start so he can help you to be set free from the things that are binding you and keeping you from living fully. And for those of us who are already Christians who already believe in Jesus, we also must keep asking ourselves, do we really know what's going on inside our hearts? Do we know where we still need to be heal? Are we ignorant to our need like these religious leaders were?

The longer I live, the more broken I realize I really am. In fact, I'm becoming more and more aware that God didn't let me know how broken I was when I first came to faith in Jesus because I didn't know the depths of his love and the extent of his grace enough to be confident, to be able to face myself and my own brokenness and know that his love and grace would be enough for me. The more that I've grown to know him and his love for me and the more that I've understood his grace and kindness and his steadfast love and how he never gives up on me, the more I can handle looking at the truth about myself. The areas that are broken, the areas that are still wounded, the areas that are emotionally sick, the sin that I don't want to face. The

more I walk with him, the more I know his love, the more I know his love, the more I know in experience his grace. And the more I do that, the more I can be honest and take a look at myself and say, with the help of the Holy Spirit, God see in me, look at me, see if there's any wicked way in me. Where do I need your help?

And I want to tell you one of the things that I've struggled with, some of you know me better than others, but I grew up really feeling like I had to prove myself. There was a lot of shame in my life. There still is. And, and shame can either lead me to humility and looking to God to cover me with his righteousness, or it can lead to a kind of self hatred or deprecation that either goes to really, really toxic shame or it leads to a performance to cover up. And I learned how to perform really well over the years. In fact, I learned how to perform sports and I learned how to perform in school. I learned how to communicate well in ways that won people over. I learned how to read a room really, really fast and just have all the bullet, all the firing in my brain go also and know how to speak in such a way that I could win people over or pay attention to how they're responding.

And I think the irony of me preaching this message right now to a camera where there's no one in the room where I cannot pay attention to anybody's response, I can't read what's going on, is God's gentle way of saying, Jeff, look at what I've been doing in your life. You're able to preach trust in that. I'll do the work and you don't have to just see how well you're performing and how people are responding. But I've had to over the years believe that his grace is sufficient enough for me to look honestly at myself and say, God, this is an area I need to be healed in. I need to be changed, and he's been doing the work.

How about you? Do you see how sick you are? Do you understand the wounds that need to be healed? Are you willing to face the brokenness? Do you want to be made well? Do you want the bitterness that you have towards someone to go away? Do you want the unforgiveness to end? Do you want relationships to finally be reconciled? Do you want the plea people pleasing addiction to lose its power over you? Do you want the lies that you believe and tell yourself and others to come to an end? Do you want the enticing lust to not look so good anymore and therefore be gone? Do you want the darkness to be driven away? Do you want to be healed? Do you want to get well?

We'll get the man's response in verse 7, The sick man answered him, Sir, I have no one to put me in the pool when the water is stirred up and while I'm going another steps down before me.

He doesn't even answer Jesus' question. Instead, he makes up an excuse.

Let me ask you, when I asked you the question, do you want to get well? What came up in your mind? See, your response to that question reveals a whole lot about what you believe about God, what you believe about yourself, what you believe about others. So I want you to stop and just consider when I asked the question, do you want to get well, what came up? This man sounds like a victim, doesn't he? I don't have any friends. No one will help me. Everyone else is better off. I've got it the worst. John doesn't paint a very good light, paint this guy in a very good light, throughout this narrative.

When the religious leaders confront him after he's healed, verse 10, listen to what he says. He just blames Jesus, So the Jews said to the man who had been healed, it's the Sabbath and it's not lawful for you to take up your bed, but he answered them, The man, (notice he doesn't even know who Jesus is yet) the man who healed me, that man said to me, take up your bed and walk. Then verse 14, After Jesus found him in the temple and said to him, See you're well. Sin no more so that nothing worse may happen to you. And then how does he respond? Verse 15, The man went away and told the Jews that it was Jesus who healed him.

Now, either he's just not very smart or some would say he was trying to give Jesus praise, but we that may be given the guy the benefit of the doubt. It seems as if he's still trying to run from facing the authorities in terms of the question about what he did on the Sabbath, and so he turns Jesus in.

And verse 16 this is why the Jews were persecuting Jesus because he was doing things on the Sabbath.

D.A. Carson says this about verse 7 in light of this, Verse 7 reads less as an apt and subtle response to Jesus' question, than as the crotchety grumblings of an old and not very perceptive man who thinks he is answering a stupid question.

And yeah, we probably should have grace for this man because we are not unlike him after thirty-eight years. It's possible he just gave up. Let me ask, where in your life right now do you play the victim? Or where have you decided just better to give up? This is how it always goes for me. I always get the worst case scenario. Everybody's against me. This is never going to work. It feels like God has given up on me. This will never change. I will never change. I can't. This is just the way it is. I'm done trying. Do



you want it to get well? Do you want things to change? Have you taken on the posture of a victim, someone who has no hope, someone who'd rather just give up? But John wants us to see that Jesus can handle your worst. This man's been an invalid for thirty-eight years. Jesus doesn't go pick the most, the easiest case, he picks the worst and John wants us to see that no matter how bad we think our situation is, no matter how hopeless we think we might be, Jesus can handle us. He can handle our situation. He can bring hope to our hopelessness. He can bring healing to our wounds. He can change situations and in the middle of this virus, he can heal us physically too. That's not too difficult for him. This is not a big deal to Jesus. And neither is your sin. Neither is your sickness. Neither is your brokenness. It's not too big for him.

Verse 8, Jesus said to him, Get up. Take up your bed. Walk. And at once the man was healed and he took up his bed and he walked. Now that day was the Sabbath.

Do you want to get healed? Jesus says, the man, get up! Take up what you used to depend on and depend on me. Start walking like a new man. Instantly. This guy's life has changed. Now we know not everything in his life was changed, but his life was changed and this was the beginning of ongoing change that Jesus expected would continue in his life.

Jesus is calling us to hear the same thing. He's saying to you and me, Get up, stop spiritually depending on something other than me. Pick up that mat. Whatever it is, stop laying down on it and put the weight of your trust and your faith on me. Get up! Walk! Jesus isn't just saying, he's not saying fix yourself. Don't, don't miss this. He's not saying like, come on, pick yourself up from, with your bootstraps, get your act together, work harder, no. He's saying, listen to me. Hear my word. Trust in my power. Believe in what I tell you to do and do it by faith in me who can heal you. Let me give you the power to live a new life. Let me give you the healing for your wounds. Let me restore what you see as broken, but you got to get up and trust me. You gotta let go of whatever it was you were depending on. The Bible calls that repentance, turn away from whatever it was you thought would heal you, save you, change you, and put the weight of your faith and life on Jesus Christ. This is a call not just to get up, but it's a call to get up and rest in Jesus.

Notice the last sentence in verse 9, After Jesus tells them to get up, take up his mat and walk, and the man does. We hear these words, Now that day was the Sabbath. God put the Sabbath in place for our own good to help us remember who God is and what God has done. In Genesis 2, God finished the work of creating. After six days on the seventh day he rested and because of that, he instituted a day of rest called the

Sabbath for us. Now, to be clear, God didn't rest because he was tired. God rested because he was finished creating. It doesn't mean that he somehow stopped working cause the Jews all believe that on the day that he arrested, he still sustained all that he created with his very Word that he was holding it all together. And so God is always at work. The God of Israel, neither sleeps nor slumbers. He is never taking a break fully. He is fully engaged in working all the time. And yet he was satisfied. He rested from the work of creating that he had done and he calls it "very good".

He's doing the similar thing in this story. See in the narrative of creation, we see God create out of nothing. He speaks and everything comes into existence. And then he speaks to the chaos and he brings order. And the very same thing is happening as Jesus speaks and this man is healed and the chaos of his life is getting reordered through the very word of Jesus. Here we have another version of recreation and rest, but the religious leaders can't see it. They miss it all together. They see what Jesus is doing, but they don't really see who Jesus is.

It's interesting that the phrase, who was the man? who is the man? comes up over and over, over again. John wants to draw our attention to the fact that they really don't have a clue who he is. And if they did, everything would change. Their entire response to Jesus would be absolutely different. Which is the same for you and me. If you and I really know what Jesus has done, if we come to understand who he really is, we will respond very differently than the world.

Now, back to the Sabbath. God commanded the Jews to observe the Sabbath, or he wanted them to rest from all their normal labor, but he wanted them to do it so that they would remember who God is and what God has done, that they would put their confidence in God and in God's work, not in their own work. See, he's always working even when we're not. He is working in our lives, when we can't. This man couldn't heal himself. He couldn't save himself, he couldn't change himself. We can't either. And the whole idea of Sabbath is for us to stop from our work and remember that we can't do the work of saving ourselves, that only God can. It's so that we learn how to not trust in our own work to make us righteous, but rather trust in the work of God who makes us righteous.

But the religious leaders completely missed the point, because they're spiritually blind and they're spiritually paralyzed. Why? Why are they so consumed with the Sabbath and observance of the Sabbath so much that they miss the very person of Jesus? The reason why is because in it, they found their righteousness. In their observance of it they found their salvation. Their, their pool of healing is their

religious observance, their religious practices. They're not trusting in God and his work. They're trusting in themselves and their work to obey God.

In fact, they had taken the Sabbath observance so seriously that they created thirty-nine specific laws around it of what you couldn't do and all thirty-nine of those laws had bullet points underneath them on how to work it out. I mean, you weren't allowed to take more than a thousand steps from your house, but of course they found another loophole on that. They said, if you want to go further, just tie a rope to your house, a thousand foot rope, and once you get to a thousand feet, then walk another thousand feet because the rope is extended from your house, so therefore your house is going out a thousand feet. They said, don't look in a mirror because you might see that there's a hair out of place and be so tempted to move it and do a work on the Sabbath. It's crazy. They worked so hard to not work that they missed the whole point of the Sabbath rest that God wanted to give them. It's ironic, isn't it? It's crazy.

We do the same thing, with our Bible reading, with our prayer with church attendance, whatever it may be. What were meant to be gifts of God to give us rest spiritually with him, we turn into a form of works righteousness, and we begin to believe those things are what make us righteous before God, make us love by God, make us acceptable by God instead of those are the things we get to do because we already are loved, already are accepted, are already righteous in Christ. And so what was meant to be a day of rest becomes a day of even greater work to earn their righteousness. See, this is how it works. Whatever you or I put our confidence in for our righteousness, for our identity, for our security will be the thing that we trust in the most, stand up for most strongly and also feel most helpless and hopeless should we lose it. What is that for you?

If it's a set of religious practices, you're going to make them more important than Jesus. You'll read your Bible and never meet him. You'll pray and never commune. You'll go be a part of a church, but you'll never relate. If it's prohibition from a certain kind of behavior activity, then you'll pride yourself and how good you are at not doing it and then demonize anybody else who does, even other Christians.

These religious leaders were so consumed with their own righteousness through their own observance of the Sabbath, that on the Sabbath that was meant to be a day of rest and healing. They can't even see God at work amongst them. They're sick, they're blind, they're paralyzed. See, both are sick, in this story. The man and the religious leaders both were powerless. Both needed healing, but the man knew it.

The religious leaders didn't. The man was healed. They were not. The man could rest, but they couldn't. Not even on the Sabbath. They were too busy trying to pick apart everybody else's behavior that they couldn't even enjoy a miracle. I'm concerned that that's the truth for us at times. That we're so focused on trying to make ourselves right, righteous approved of, accepted, that when miracles are happening right in front of us, we can't even see it, because we're too consumed with ourself and our own work.

Verse 16, This is why the Jews were persecuting Jesus, because he was doing these things on the Sabbath, but Jesus answered them, My Father, (which by the way, when Jesus is saying my Father versus our Father, he is saying, I am the Son of God. I am the Messiah) my Father is working until now, (which is a reference to the seventh day Sabbath that God experienced after the six days of creation) my Father is working until now and I am working now.

What is he saying? He's saying, I am the one through whom the world was created and I rested on the seventh day and I was still working at the same time, Jesus is making himself equal with God. He is God. He is God in flesh coming to heal us of our sickness. And it continues, This is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

See, the entire point of this passage is that you and I need someone to do a work for us that we can't do for ourselves. And the context and understanding of Sabbath is that God does the work and you and I rest in his work. I want to say that again. God does the work and you and I rest in his work. We say with him, his work is very good so we don't have to add to it to make it better.

The Jews couldn't do this. They couldn't rest cause I just kept looking at their own works, and their own works were never enough. The man on the other hand realized he had no other work to look to. Now, it wasn't like he figured it out, let's be clear. Jesus figured it out for him. Jesus did the work. Jesus made him aware of his need. Jesus did the healing. Jesus told him what to do. He experienced true Sabbath rest because of Jesus and Jesus work.

How about you? Do you know you're sick? Do you want to be well? Have you found rest in Jesus' work? Have you found it to be enough? Have you found him to be enough? Do you trust in his righteousness to make you acceptable before God? Are you still looking to your own works? Are you at rest? Are you being healed?

So I want to say this again, family. Jesus came and lived the perfect human life for you and I to be the perfect work of God on our behalf so that we could rest in his work that makes us spiritually acceptable before God. And Jesus went to the cross and took on our sickness, our disease, our sin, so that as we rest in Jesus by faith and what he's done, all of our sickness, all of our sin was put on him and we can be healed, forgiven, and made new. And our sickness killed the Son of God. There was no cure for Jesus, no angel to stir up the water, no angel to come down and rescue him. Jesus suffered and died for you, and me, and our sin, and our sickness, and our brokenness so that by his wounds we might be healed. And then he rose again, victoriously over sickness, so that he could be for us the ultimate cure.

An old hymn says it this way, Rock of ages cleft for me. Let me hide myself in thee. Let the water and the blood from thy wounded side which flowed be of sin, the double cure. Save from wrath and make me pure. Not the labor of my hands can fulfill thy law's demands. Could my zeal, no respite know, could my tears forever flow, all could never sin erase. Thou must save and save by grace. Nothing in my hands I bring, simply to the cross I cling. Naked come to the for dress. Helpless look to the for grace. Foul I to the fountain fly. Wash me, savior or I die.

What is the pool that you run to? What is your cure? Do you want to get well? Do you know you're sick? Will you go to Jesus with that? Tell him. Tell him you're sick. Tell him you need healing. Tell him your brokenness. Tell him your pain. Tell him It's not too big for him. It's not scary for him. It's not too much for him. He loves you. He wants to heal you. He wants to make you new. Go to him. Rest in his work and stop working to save yourself.

Let's pray. Father, we don't know the half of what we need. You do. You see our sickness. You see our wounds, you see our brokenness, you see us. And so we say with the Psalmist, search us and know us, oh God. See if there's any wicked way in us. And then cleanse us, heal us, forgive us. Jesus, we want to enter into the rest that can only be found when we trust that your work is the work that we need. Teach us how to rest in you and find true Sabbath from all the striving, from all the works that we engage in to try and make ourselves better. You alone can heal. You alone can save, you alone can make us new. Would you do that Jesus, we pray in your name. Amen.

Well, family, uh, I want to encourage you to take some time to be quiet. The liturgy guide that we give you will give you some next steps to take. But I always do this with my family, try to take a moment and say, what's the spirit saying to you right now?

What is he highlighting that you need? And how is he calling you to respond to what you've heard? It's, I encourage you to take some space to be quiet and let the spirit of God speak to your hearts. Maybe you ask the question, God, where am I sick? God, where have I been not wanting to be healed? And as he shows you that, bring that to him. Invite him in to heal you and make a new. Love you family. So wish I could see you, but I believe with the eyes of faith I can see God loving you right now. And I'm just so thankful for that. See you soon. Bye.