

My name is George Davis and I too want to thank those of you that were part of our movie night. In fact let me just show you this picture. So we did have a great evening and it was a great time to celebrate with families. For those of you with kids let me also tell you even as we were doing things like this to partner with you as parents, I'm also looking forward in the new year to really unfolding for you some new and different ways that we are going to be partnering with you because we're in this together.

So we had a great night on Friday night and even as we are moving towards Christmas, and Dave has highlighted that, I also want to just give you a heads up about what is coming in the new year. Because when we begin the new year, we're going to continue our journey looking at the history, really the early Christian movement, but we're going to change things up a bit. This fall we've been working our way through the book of Acts, but we're going to pick up the story by following the life of the Apostle Paul and really working through his letters seeing the different ways that Paul takes the message of Jesus Christ and applies it to particular issues, particular situations. How do we live in the spirit? How do we learn to think well? How do we relate to other people? We're going to see the Apostle Paul take the message of Jesus, and in different kind of circumstances, say this is what it means to now live out this good news of Jesus. And as part of that journey we have prepared a devotional guide. If you've been around for a while you know over the last several years we started the year with Love This Book and this is now Love This Book, part 4. We've gone through the Old Testament. We've gone through the life of Christ. And now we're going to go through the letters of the Apostle Paul. So I want to encourage you to pick up one of these on your way out and I'll be talking more about that as we start the new year. Because we'll really jump into this devotional guide in early January and it's just a way for you to engage what we're talking about in an ongoing way throughout the week. And particularly on January 1<sup>st</sup>, I'll unpack a little bit more about how you can use this.

Now speaking of that picture of the movie night, in many ways that picture reminds us, it's a reminder to me that this is a season that, I think for many of us, involves more activity. Most likely, this isn't true in every case, but most likely you're going to spend more time with people during December, during the season of Advent, than you do during other times of the year. And with that, for those of us who are followers of Jesus, with that, even as we celebrate the birth of Jesus comes opportunities to talk with others about who Jesus is. For instance, think about the people in your life right now that you really regularly have interaction with. Maybe people you know, people you work with, neighbors, people you're in school with, people that are part of your family. As you think about those people, what do they think about Jesus? Have you ever asked what they think? Now I realize, you know, in certain contexts, in some of your workplace environments there are limitations about what you can talk about, but in engaging the people around you, have you ever thought to ask what do they think about Jesus? What do they think about spirituality? I mean, just to ask hey, you know, you know I know for us Christmas is an important season. I'm just curious, what does it mean to you? What do you think about Jesus? Or what do you think, have you ever thought much about spirituality? What do you think about those things? Do you think there's more to life than meets the eye? Wouldn't you like to know what the people around you think? And if they're not interested in having that conversation, they just aren't willing to go there, that's fine. But over time, where might those conversations go if you're willing to ask good questions?

With this in mind, as we're moving through the Christmas season, we're just taking a couple of weeks to look at conversations in the gospels and to see how Jesus engaged these types of conversations. This week we're gonna look at two conversations in John's gospel where, in different

ways, Jesus ends up talking about the true nature of spirituality. So, if you've got a Bible, I'm gonna ask you to turn with me to John chapter 3. We're gonna be looking at two scenes in John's gospel. First, John 3, the story of Nicodemus, and then, John 4 the encounter that Jesus has with a woman in Samaria. So let's look at John chapter 3. Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. That is, he was a member of what was known as the Sanhedrin. He was one of the elite religious leaders in Israel during the first century. And we're told he comes to Jesus. And John makes this interesting observation, giving us more detail. He comes to Jesus at night. Why? Well, maybe, you know, it's just, you know, during the day there were the press of people, it was hard to get close to Jesus. There were always people around him. Maybe it was the fact that, as part of the Sanhedrin, Nicodemus didn't necessarily want to be seen with Jesus because there were already debates about who he was and what he was doing. So there was a certain privacy that could come if he came at night. But so we don't really know the exact details, but the reality is, whatever the motivation, whatever the rationale, it becomes a time that provides space for good conversation. And he comes to Jesus at night and notice this he says "Rabbi, we know that you are a teacher who has come from God." And I think this is genuine. He really is coming, I think, with some degree of searching, with some degree of questions. But notice how he words his observations: "For no one could perform the signs you are doing if God were not with him." Now notice what Nicodemus is saying here. You study the life of Jesus. You can read these amazing stories of miracles, power over nature, power over the demonic, power to heal, but Nicodemus doesn't refer to those as simply miracles. He doesn't refer to them as sheer manifestations of power. He says they're signs. And at this point, even though Nicodemus is going to be clueless in so many ways as to who Jesus is and what he's doing, he does understand this, that what Jesus is doing is a sign that something deeper and more profound is at work. And he's coming to try to figure out what is that. What is God actually doing through this guy? How do all the pieces fit together? And, interestingly, even for people who don't consider themselves spiritual, I think there are ways in which we still find ourselves asking this question, right? So how do the pieces of life fit together? What really makes sense of it all? What does flourishing look like? And so Nicodemus comes and his underlying motivation to see Jesus is this sense that there is something deeper at work. Something deeper that I need to understand so I'm going to ask him directly. So he comes, the conversation begins, but then it continues in a surprising way. Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again." Or, and this is a word that kind of has two levels of meaning, unless you're born again or unless you're born from above. You can translate that both ways and arguably both nuances are at work here. Now Nicodemus hears that and immediately we start to kind of gain an appreciation for his questioning, for his inability to really fully track what Jesus is saying. I mean, he comes and he's deferential and then it almost feels like Jesus kind of pushes him off a little bit and says well you know what you really can't enter the kingdom of God unless you're born from above or you're born again. And at this point Nicodemus is somewhat incredulous, right? How can someone be born when they are old? Surely they cannot enter a second time into their mother's womb to be born. And then, you know, it's a somewhat cynical response. Jesus where are you coming from on this? But Jesus is not going to change his view and he, in essence, repeats the same idea simply with different wording. Jesus answered, Very truly I tell you, no one can enter the kingdom of God, right, there's the idea of entering the kingdom of God again but this time the wording changes, unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying you must be born again. The wind blows where it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit. So this conversation that seems to have started off so well hits what appears to be an impasse because Nicodemus is not tracking with Jesus. He doesn't fully appreciate, at this point,

what is Jesus talking about when he says, you know, you must be born again. You must be born of water and the spirit. And I think what he doesn't fully appreciate at this moment is that Jesus is resetting his categories. Jesus is seeking to reorient how he thinks about true spirituality. I mean to a Jew in the first century, how did they view life and how it worked? Well you kind of viewed it this way, right, you're born into the Covenant community, you're born into that nation that is uniquely related to God, and as part of that you're to keep the law. You're to participate in the festivals and the celebrations and, you know, you do the things good Jews do. Those are the categories. That's how life worked. Now Jesus is saying something that seems so radically different.

Now interestingly, again, while this is a very different cultural situation even for us today, in a real sense, we can find ourselves standing with Nicodemus because we have our own categories of how life works. Even as you came into this room this morning, whether you're conscious of it or not, you have a certain working system of well this is how life works. This is what it means to thrive. This is what it means to live well. For some of us that can be you know you need to live a good, moral life. You need to seek to make the world a better place. You learn to be responsible and work hard. Now all of those are noble goals. Yet in a real sense even as Jesus was talking to Nicodemus, I think he enters into conversation with us and says you know what? Those categories are not ultimate. There's something deeper at work. You must be born from above to understand how life is designed to work. To understand true spirituality you need the work of my spirit. That's what Jesus is saying. now again it's interesting, at this point it's pretty clear, Nicodemus doesn't get what Jesus is saying and if you continue reading through the passage you will see that Jesus continues but he makes reference to this Old Testament scene from the book of Numbers. A scene where the leader Moses lifts up this serpent made out of bronze and it becomes an act of deliverance. An act of what you might call salvation for the people at that moment. And Jesus says look even as Moses lifted up that serpent in the wilderness, so the Son of Man must be lifted up. And of course in that language he's making reference to being lifted up on the cross. He's making reference to what we will remember as we move toward Good Friday and Easter. But again, at this point, Nicodemus is just not tracking fully. And of course as you read John 3, all of this builds to one of the most famous verses in the Bible, right? John 3:16. But as this chapter moves to John 3:16, you need to understand this. If you pay attention to how the gospels are written, you will notice that there are times where, as a gospel writer describes a particular scene, as he gives eyewitness testimony to a particular scene, he may add an editorial or explanatory comment at the end of that scene.

For instance, in John chapter 2 John recounts this interesting conversation where Jesus talks about the temple being destroyed. Now what people at the time didn't understand was the temple he was talking about was his own body. So John recounts the eyewitness testimony of that event and then he adds this editorial comment, but the temple he had spoken of was his body and after he was raised from the dead his disciples recalled what he said. In other words, here's what happened in real time but after that event the disciples later understood, oh that's what he was talking about. So John is giving us, I think, historical information based on eyewitness testimony, but then he's adding an explanation to help us, as the readers, understand exactly what's going on.

In a similar way, as John tells the story of Nicodemus, he then adds an extensive editorial comment, which begins with this famous verse, for God so loved the world that he gave his one and only son that whoever believes in him shall not perish but have eternal life. It's as if John wants us to know, you know at this point Nicodemus doesn't understand all that Jesus has been saying. At this point Nicodemus doesn't understand what Jesus is talking about when he says you need to be born from above, you need to be born of water in the spirit, but I want to make sure you understand now

what's going on here. And what I want you to understand is that God, out of his love, has sent his son, who ultimately gives his life for us. So that when you put your faith, your trust in him, you can experience forgiveness, new life, the life that only he can give. John is saying, look I want to make sure you understand what true spirituality looks like.

And so we move from this scene, then we move to chapter four and we see a very different scene in a very different place and a very different conversation. Because in chapter four, we're told that Jesus was moving from Judea to Galilee, to northern Israel. In order to get to northern Israel he would have to go through the land of Samaria. And remember the Samaritans were kind of, they were outcast in the region. They were people looked at by faithful Jews as being those who weren't fully acceptable. And so we see Jesus traveling through the land of Samaria and here's what we read as part of chapter four. Now Jesus had to go through Samaria. So we came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. So it's an area that has deep history in the biblical storyline. Now Jacob's well was there, and Jesus, tired as he was from the journey, set down by the well. And then John gives us another detail. For Nicodemus he came at night, but this is going to take place right in the middle of the day. It was about noon. When a Samaritan woman came to draw water, Jesus said to her, will you give me a drink? And then John adds some extra detail, his disciples had gone into town to buy food. So we're told that this is a one-on-one conversation. And the Samaritan woman said to him, you are a Jew and I am a Samaritan woman. How can you ask me for a drink? And then John wants to make sure we understand: for Jews do not associate with Samaritans. So now we enter into another one-on-one conversation.

It's interesting, at this point, right, and in real sense, in the first scene it was a one-on-one conversation because, arguably, Nicodemus is choosing to come at a secluded time where he can have private access to Jesus. In this case, this isn't a woman choosing to have a one-on-one conversation. This is a woman who's coming to the well to get water at an unusual time of day. And, of course, we're told later in the passage that she's been married multiple times, which implies that she's a social outcast even in her own community. And most likely then she is coming at this time to get water because it's a time where she can just be by herself, right? You don't have to deal with other people. So here's this woman who arguably feels the weight already of being an outcast. Of being one of those people, you know, you look at them and you just kind of have that awkward look. And Jesus starts to talk to her. And of course her surprise really functions at multiple levels. Her surprise functions at one level because he's a Jew and she's a Samaritan. Her surprise functions at another level because he's a man and she's a woman. And so she finds herself in this conversation with Jesus going I can't believe, for all these reasons, that he's actually talking to me.

And so the conversation continues. And once again notice the conversation moves in a surprising way. Once again Jesus kind of moves the conversation to a realm of spirituality and spiritual issues. Jesus answered her, If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water. Now, again, there's surprise, there's confusion at what Jesus is saying. Sir, the woman said, you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock? Jesus answered, Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life. Now what's fascinating is, as the scene unfolds, as you read the rest of the chapter, I think she slowly begins to come to an awareness that this is the one I've heard about. This is the promised one, the Messiah. And this becomes so transformational for her that by the end of the chapter, right,

by the end of the chapter, this woman, who had been isolated. This woman who undoubtedly comes to the well in the heat of the day to avoid having to interact with other people who might look down on her, by the end of the chapter she is the same woman that has been telling others about this man she met at the well. We are coming to grips with the fact that more and more people in this region are believing in the reality of who Jesus is.

So notice, here are two very different conversations with very different people, and, I think, you can make the case, in first century Palestine, it would be harder to find two people more different than Nicodemus, the religious respected leader in Judaism and the woman at the well, a Samaritan, arguably an outcast, a woman who finds herself really at the bottom of the social ladder. Two very different people, yet both had conversations with Jesus. And while we can talk about their differences, let me just highlight for you two things that these conversations have in common. First of all I would encourage you to notice Jesus' posture. And by that I mean this, in a real sense, notice that in those scenes, Jesus is available for the conversation. Right? I mean, in the first scene you know, Nicodemus comes at night and we're not given enough detail to know if somehow he sent messengers before to kind of arrange an appointment or if somehow he interrupts Jesus in the middle of the night. We don't know that but we do know Jesus was available. And the second scene Jesus stops for a drink but he's willing to cross these social barriers that would have normally inhibited any kind of interaction between a Jewish man and a Samaritan woman. In both scenes Jesus is available. Now of course when you read the gospels, we see all sorts of times where Jesus is surrounded by people, even where Jesus gets caught up in the press of the crowd, where it can be hard for him to get alone. Yet even given that reality we also see him available for conversations like this. Conversations where he is addressing one person directly. A friend of mine has a phrase that I've heard and in the moment, he told me this many years ago, it's a phrase that I've always found provocative and captivating. Here's the way he worded it. He said, George I want to live at the speed of Jesus. And the first time he told me that he explained you know it's amazing, you look in the gospels and yeah Jesus was busy, he was active, at times, you know, there's the press of the crowds, and all of that reality, yet Jesus never appears to be rushed. He never appears to be hurried. And he seems to have time for even these fascinating, surprising one-on-one conversations.

So let me ask you a question. What does that posture look like for you? What does that posture look like for you to live at the speed of Jesus? Think about your relationships that are part of your life, the people that you're going to interact with this week, depending on what your routine looks like, the people that are regularly a part of your life. What does that posture look like in those relationships? I think it's a willingness at times to slow down. It's a willingness to be fully present. It's a willingness to ask good questions. And along those lines it's really, it's a willingness to slow down. And listen I mean we talk about this as a season of giving and one of the greatest gifts you can give to another person is your full attention.

You know I showed you that picture a moment ago. Friday night and it was great time, lots of energy, lots of candy. We brought all these families together. We loaded up their kids with sugar and we sent them home. What could be more exciting than that, right? But even as we talk about this as a season of celebration, we also need to be attuned that, for some people, this season is hard. Maybe that's true for you. Maybe that's true for people in your life, people you work with, members of your family. It can be hard because, maybe, in some ways, there's been loss this year. It can be hard because, maybe, in some of our meaningful relationships, there's estrangement. There's estrangement in our families. And somehow we have this vision that Christmas is supposed to be this perfect family season and the fact that other people seem to have perfect families makes our

estrangement, makes the brokenness we experience relationship, more painful and more weighty. So the truth is for some of us this is a hard season. And even in our relationships, one of the ways we can adopt the posture of Jesus is just being attuned to what people actually experience during this season of the year.

So when you look at both of these scenes, both of these interactions, there's a certain posture of Jesus just in terms of how he engages people, how he's willing to interact. And I think for us, it's learning to listen. It's learning to ask good questions and it's learning to be fully present. But notice not only the posture that Jesus takes in these two scenes, notice also his imagery again. Right two very different people, two very different settings and in some ways these people couldn't be more different. Yet in both conversations there's a certain image that Jesus uses as he talks about spirituality, as he talks about how life works. I don't know if you notice this but pay attention to the fact that in both stories Jesus uses the image of water, right? To Nicodemus he says, you know, I know you're the leader of Israel but you need to be born, water in the spirit. To this woman they're right in front of this well and you would think drawing up water would be a natural conversation and that's just what Jesus does. And even as he's sitting there he says but I want you to understand I can give you living water. And if you understood what this is, this is what you would ask me for because this water means you'll never thirst again. So in both of these conversations with very different people Jesus comes back to kind of the same image. And in talking about true spirituality and really in talking about the work that he is about he uses the image of water.

Now I think for us in our context there's a sense in which it really is easy to almost take water for granted, right? You got up this morning, maybe you went to the kitchen to get a glass of water, you put your glass under the faucet or maybe you know you've got a water dispenser in your fridge just put it against the fridge and you thought nothing of that. Maybe you took a shower this morning. You get in the shower, you turn on the water and you know the water is going to come out. Sometimes the only question is how long is it going to take to heat up. And now I know for us, you know our house is filling up with people coming in for Christmas so now it's just make sure you don't use up all the hot water before everybody else. But other than that we just assume the reality in the access of water but the story was different in ancient Israel. In ancient Israel you had to think about water. You had to know where your water sources were. You had to be aware and familiar with the seasons of the year in which it would rain and the seasons in which it would not. You just gave attention to this. This was just something you were acutely aware of.

Let me just give you kind of one of my favorite examples of this. Let me show you this drone footage from Hatzor. This is an ancient town in northern Israel and what you're flying into is the ancient water shaft. This water shaft is about 2,900 years old. If you know the kings of the Old Testament this dates to the time of Ahab. You see the steps going down and you can actually go to the bottom of what you see here and it's about a hundred feet then you go through the tunnel on your right you can go down another 75 feet. Now when you tour this site you will realize the ancient city of Hatzor had amazing fortifications. It had fortified city walls but none of that mattered if you didn't have water. And so Jesus is using this example in the context where people, you know, water is a big deal. And now Jesus is saying, look my work, true spirituality is, it's just like this. That's what he's saying. So when he's referring to water he's referring to something that Nicodemus and the Samaritan woman already understood to be foundational to life. He's referring to something that was always front and center in your thinking. And you know I think in a real sense for us, well, I think we take access to water for granted. I think we too know that it's absolutely foundational to life. For some of you if we followed you around this week, if we

followed around you at work or school tomorrow, whatever your day looks like, you're going to be carrying a water bottle and it's going to be close to you wherever you go. It will not be far away whatever you're doing. Yesterday I was in the gym working out with a friend and we were talking about a particular exercise and he looked at me and said George whenever you do this make sure you're hydrated. Just make sure you're fully hydrated. In November, Rose and I were visiting a friend in Colorado. His house sits at about 9,000 feet and over the weekend on multiple times he says George just make sure you're fully hydrated. I don't want you to get altitude sickness. We know the importance of water. We know the importance of staying hydrated. Likewise many of you at some point, perhaps have you been dehydrated, you've dealt with the conditions that can result from that. You've been tired or fatigued, headaches, light-headedness, and maybe even dizziness. And maybe at some point you realize, you know what I need? I need water. So Jesus takes this common image, but an image that was so powerful and meaningful and he said you know what? This is what true spirituality looks like. This is what my work looks like.

Now I realize for some that if I ask you know that question I mentioned, so what do you think about spirituality? I think for some maybe you would answer this. But for some in our spheres of influence, they would say well you know I kind of believe in God I've just never given it that much thought. Or maybe for some there's even this sense of, well spirituality is kind of for those really overachieving people, right? People who kind of take religion, spiritual things seriously and that's great but it's just not for me. Yet Jesus is saying you know what my message is? It's not esoteric. It's not for an elite few. My message is basically foundational to who you are. Even as your body needs water to live and thrive, and we all know that, at a deeper level you need that. You need the water and only I can give. After all everybody needs water. And ultimately as Jesus is describing the water that he gives I think he was saying two things about his work. First of all, talking about his work and true spirituality is water he was saying it is cleansing. It's cleansing. Again think back to that phrase that he uses in the conversation with Nicodemus, right? You must be born of water and the spirit. What does that mean? It's a phrase that's generated a lot of conversation, different views. But arguably in the context Jesus expects us to understand that the language is actually rooted in the Old Testament. And I think one of the clues that he has that expectation is this. You know as you read this text he looks at Nicodemus and says, look you are the teacher of Israel, you should know what I'm saying. In other words, you should pick up on the reference because what I'm saying is rooted deeply in our sacred text. With that in mind I think most likely Jesus is drawing on a statement from Ezekiel 36 where the Prophet says here's what's going to happen. One day I will sprinkle clean water on you and you will be clean. I will clean you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you. I will remove from your heart the heart of stone and give you a heart of flesh and I will put my spirit in you and move you to follow my decrees and be careful to keep my laws. It's an image where the imagery of water is used in terms of cleansing, right? Jesus is saying as you put your trust in me, my spirit will be at work in you. And first of all it's a cleansing work, a forgiving work. And underlying this statement is the recognition that we all need this whether we realize it or not. Our lives have been damaged, stained by sin, and brokenness. And while it's possible to just find ourselves always looking at other people and kind of pointing out the faults in them or frustrations with them, and maybe you'll even do that over Christmas as you get together with people, and it's like I can't believe he said that or I can't believe they were that insensitive, and we see the weaknesses and imperfections of other people, we can do that. And pointing to other people we can see that more broadly in culture but whenever we do that we also need to acknowledge those realities in our own lives. And so in comparing his work and true spirituality to water Jesus is saying, look I've come so that I can bring about cleansing in your life and forgiveness. But not only does he say his work is cleansing, it's also might it's life-

giving. As you put your faith, your trust in me I'm going to give you my spirit. Ezekiel says look he's going to create a new heart, a new heart where his spirit can actually empower you and equip you to live well. Where his spirit can actually empower you and equip you ultimately to reflect the character of Jesus Christ. And even this next spring as we go through the letters of Paul what Paul is going to be talking about is what this looks like. And how we engage this way of life in the spirit and how his spirit equips us and empowers us in different circumstances and different situations.

So Jesus, he uses this image to say this is what true spirituality looks like. This is what my work looks like. And this is what you need, right? We all need water. So maybe you are here this morning or you're watching online and the truth is you haven't started this journey of following Jesus. Maybe like Nicodemus there, you know, you kind of got certain categories of how life works. And you know well I'm just trying to figure it out on my own, or I'm just trying to do well in my job, just trying to be responsible in my family, and if I can just do that that would be great. And those are noble goals but remember ultimately Jesus looks at Nicodemus and says yeah but there's still something more foundational that you need to understand. What you really need is water. But what you really need is my transforming work. And to receive that you need to put your faith and your trust in me. And what better time to do that, what better time to begin this journey than the season in which we celebrate Jesus's birth. Likewise for those of us who already started this journey, I hope these conversations have just been a reminder of the reality that through Christ and the work of his spirit God wants to refresh you, to equip you, to empower you at the deepest level of who you are. Furthermore I think for those of us who are followers of Jesus, these conversations remind us you know what the people around us need, right? They need the living water that only Jesus can give. So can we live at the speed of Jesus? Even this next week as we move toward Christmas. Can we be fully present in conversations? Can we ask good questions and be willing to listen? And can we even be willing to ask those deeper questions about Jesus, about spirituality, and be open to where the conversation goes? Because after all, remember everyone needs water.

Let's pray together. Father we come to these two scenes in the story of Jesus, these two scenes in John's gospel. Interactions with very different people from very different backgrounds, very different life circumstances, yet in both of them we see Jesus' willingness to engage. We see the way Jesus was, even given the busyness of his life, fully present in these conversations. And we see the reality that in each of them, as he talked about true spirituality, he came back to the simple image of water. An image that reminds us we've been designed for this, we've been created for this. And father, first of all, I pray for some of us who perhaps haven't started the journey of following Jesus, that we would realize this is what we need, and we would be open to receiving that gift of eternal life which Jesus makes possible. Likewise, father, I pray for those of us that have started this journey, that we would just be attuned to the people around us and realize, you know, what they need as well so how can I be for them. How can I fully be present in conversations? How can I live at the speed of Jesus and be available to listen and have good conversation? Father, may even this week we be open to those kinds of opportunities. And I pray this in Jesus's name, Amen.

Again I want to thank you for joining us and at this time I want to invite members of our prayer team here. And just let you know that we would love to talk with you more about what this gift of new life looks like. Or if there's a particular area where we can pray with you and really pray alongside you for the Spirit to be at work, for you to be refreshed by his living water. If there are ways in which we can pray with you about that we want to do that. So please take advantage of our prayer team members that are going to be here. Now as we go, I wish you a very meaningful week leading up to the celebration of Christmas. And I hope you'll be able to join us for one of our



Christmas Eve services and then join us online for Christmas Day. That service will actually come from my house so I'm going to be able to wish you a Merry Christmas from my house to yours. And now as you go, remember as we moved towards Christmas, we're remembering the one who gives us living water and everybody needs water, Amen.