

Never thirst again!

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[0:00] Jesus is here this morning. Good news, isn't it? Jesus is here. I'm going to start by reading a passage of scripture. When John gave me this scripture, you should have known that I'm an impulsive, I have to look at every verse in detail kind of guy.

And there's 42 verses this morning, so we should be away for about three. I'm going to get straight on with it. I'm going to read through the scriptures first, because I feel like we need to honour the word of the Lord, because that's the most important thing, isn't it, this morning, to honour his word to us this morning.

So we're reading from John chapter 4, verse 1 to 42, and it's been sort of paraphrased as, never thirst again. Now Jesus learned that the Pharisees had heard that he was gaining and baptising more disciples than John. Although in fact, it was not Jesus who baptised, but his disciples.

So he left Judea and went back once more to Galilee. Now he had to go through Samaria. So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son, Jacob. Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well, and it was about noon. When a Samaritan woman came to draw water, Jesus said to her, will you give me a drink? His disciples had gone into the town to buy food. The Samaritan woman said to him, you're a Jew and I'm a Samaritan woman, how can you ask me for a drink? For Jews did not associate with Samaritans. 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.

Sir, the woman said, you have nothing to draw, 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?

[2:30] 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 will give them will become in them a spring of water welling up to eternal life.

The woman said to him, sir, give me this water so that I won't get thirsty and have to keep coming here to draw water. He told her, go call your husband and come back.

I have no husband, she replied. Jesus said to her, you're right when you say you have no husband. The fact is, you've had five husbands, and the man you're now with is not your husband.

What you've just said is quite true. Sir, the woman said, I can see that you are a prophet. Our ancestors worshipped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.

Woman, Jesus replied, believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem.

[3:46] You Samaritans worship what you do not know. We worship what we do know, for salvation is from the Jews. Yet, a time is coming and has now come when the true worshippers will worship the Father in the Spirit and in truth.

For they are the kind of worshippers the Father seeks. God is spirit, and his worshippers must worship in the Spirit and in truth.

The woman said, I know that Messiah called Christ is coming. When he comes, he will explain everything to us. Then Jesus declared, I, the one speaking to you, I am he.

Just then, his disciples returned and were surprised to find him talking with a woman. But no one asked him, what do you want? Or, why are you talking with her?

Then, leaving her water jar, the woman went back to the town and said to the people, Come and see a man who told me everything I ever did. Could this be the Messiah?

[5:04] They came out of the town and made their way towards him. Meanwhile, his disciples urged him, Rabbi, eat something. But he said to them, I have food to eat that you know nothing about.

Then his disciples said to each other, could someone have brought him food? My food, said Jesus, is to do the will of him who sent me and to finish his work.

Don't you ever say it's still four months until the harvest? Well, I tell you, open your eyes. Look at the fields. They're ripe for harvest.

Even now the one who reaps draws a wage and harvests a crop for eternal life, so that the sower and the reaper may be glad together.

Thus the saying, one sows and another reaps, is true. I sent you to reap what you've not worked for. Others have done the hard work, and you have reaped the benefits of their labor.

[6:09] Many of the Samaritans from that town believed in him because of the woman's testimony. He told me everything I ever did.

So when the Samaritans came to him, they urged him to stay with them. And he stayed two days. And because of his words, many more became believers.

They said to the woman, we no longer believe just because of what you've said. Now, we don't believe. We've heard for ourselves. And we know that this man really is the saviour of the world.

May God bless his word to our hearts. So, obviously, there's quite a lot to get through.

Tissues are here. See that? Quite a lot to get through. So I'm going to whiz through it. Hopefully, we won't lose any meaning in the process. But let's just be expectant and waiting for God to speak to us this morning.

[7:16] Because I think that's the most important thing. So. So. To the next slide, please. The first question that comes to me is, even though it sort of suggests something in the first few verses, Why was Jesus really in Samaria at this time?

Samaria at this time? Would it have been his first choice? Well, the first few verses intimate that Jesus was on the move from Judea to Galilee.

Because the Pharisees had heard that he was gaining and baptizing more disciples than John. Now, John had already come under the eyes of the Pharisees. Because of his distinctive message of repentance.

And the nearness of the kingdom of God and the coming Messiah. As you probably saw last week when John was speaking, I wasn't here myself. That's John Winter, not John the Baptist. John the Baptist's disciples were troubled by this fact.

And there's some thought that Jesus was likely trying to avoid any conflict at this time. With both John's disciples and the Pharisees themselves. Who were probably on a high state of alert.

[8:34] With Jesus' growing popularity and radical message that he was bringing. But I note something in verse 4. It says this. But he needed to go through Samaria.

That's the New King James Version. He needed to go through Samaria. In the NIV it says, now he had to go through Samaria. So, what does that actually mean?

Well, there were other pilgrim routes through to Galilee available to Jesus without a doubt. Many Jews would take the coast road to the west and go around. Or go around to the east through Perea and Decapolis.

To avoid the difficulty and the ignominy, if you like. Of danger of traveling amongst the Samaritans. The route through Samaria was well used though.

Because it was the quickest. Especially at times of festivals. And I assumed that at times of festivals they would have felt a little bit safer. Because they would have been traveling en masse. So, in large groups made it a little bit, feel a little bit safer.

[9:45] However, the detour to the meeting place at the well was not for expediency. I don't believe. Or for ease. Or to be the quickest. It had to happen because it had divine purpose through it.

There's a Greek word that John uses. Which basically uses in the bits of a few scriptures in John 3.

Which means the same as had to or must. So, in John 3 verse 7 we find you must be born again. In verse 14 of John 3.

Even so, the Son of Man must be lifted up. So that whoever believes in Him should not perish. But have eternal life.

And as you probably looked at last week. Verse 30. He, well I know you did. He must increase. Increase. But I must decrease. Each time that John uses that same word.

[10:57] It describes a divine necessity. Not an add on. Not a it would be nice if. But a divine necessity.

And the necessity isn't geographical. Well I got very clever here. It's theological. Which means based on God's revelation to humankind of His nature.

His designs and His will. Got even more clever. It's soteriological. Never heard of that before. It's focused on salvation.

It's doxological. It's soteriological. I'm just reminded of the beginning of Greece here. That song that they sing when they're in the garage. It's taxological. It's soteriological.

Oh dear. But it's rooted in God's glory. So let me just read those again. It's. It's theological. It's based on. On God revealing Himself to humankind.

[11:58] His nature. His designs. And His will. It's soteriological. It's focused on salvation. And it's doxological. It's rooted in God's glory.

And I offer you those words. Simply because I had a clue about them until I did this. So on one level Jesus responds to the situation in Judea.

Just as we do many times in our life. But He understands. But He understands and is looking for the purpose of God. And where it's driving Him. To Him knowing and doing God's will was uppermost importance.

It says later on. It's like bread. It's essential. It's food. In every moment. To be doing what God is telling Him.

And leading Him to do. Next slide please. I've just got a question for you at this point.

[12:57] I'll come back to. Circle back to this. It says. In our days. Mundane or otherwise. Are we looking. Are we expectant. That God will meet with us.

That God will use us. That God will fulfill His purposes. Through us. Because our measure of expectation.

Will determine our alertness. The scientist in me came out there. Our expectation is proportional to alertness.

Or vice versa. Are we expectant. Are we expectant. Because if we're not. We won't be alert. To what God is doing. I'm pretty sure that the Samaritan woman expected nothing more.

Than hard work that noontime. When she arrived at the well. I'm pretty sure that she didn't expect an encounter. That would not only take her from living her normal mortal life.

[14:07] But give her eternal life. And life to the full. I doubt that very much. But God had plans.

He knew where her life. Would take her that day. And when. Reminded of Jeremiah 29 verse 11. For I know the plans I have for you.

Declares the Lord. Plans to prosper you. Not to harm you. Plans to give you a hope and a future. God obviously had a plan for that Samaritan woman.

And the town she lived in. And remember that that scripture was delivered. To a nation in captivity. Under the grip of captivity to Babylon.

And they were struggling with that. And rising up and falling. And rising up and falling. But when God has plans. His plans cannot be thwarted.

[15:10] So what's such a big deal about this meeting then? Because you know. Samaritans and all that. Who were they?

Who were they when they were at home? Why all this animosity between them? Well firstly I want you to know that. This wasn't just a petty feud. This wasn't something that had just arrived. Because somebody had said the wrong thing.

At the wrong time. So the Samaritans occupied a country. Formerly belonging to the tribe of Ephraim. And the half tribe of Manasseh. The capital of the country was Samaria.

Formerly a large and splendid city. When the ten tribes were carried away into captivity. Captivity to Assyria by the king of Assyria. The king of Assyria sent people from Kuthah, Ava, Hamath. And I can't even say that. Sefahim. That'll do. To inhabit Samaria. Okay. So these foreigners intermarried and intermingled with the Israelite population.

[16:09] That was still in and around Samaria. The remnant that had been left. These Samaritans at the time. First worshipped idols of their own nations.

But being troubled with lions it says. This is quite interesting I thought. Being troubled with lions. They supposed it was because they'd not honoured the God of that territory. So they sort of blindly. If you like. Sent for a Jewish priest who was therefore sent to. Give them some instruction. In the ways of the Jewish religion. They were instructed from the books of Moses.

But still retained many of their idolatrous customs. The Samaritans embraced a religion that was a mixture of Judaism and idolatry. Because the Israelite inhabitants of Samaria had intermarried with the foreigners.

And adopted their idolatrous religion. Why do we all do that? Why do we all go to base? Rather than better. Samaritans were universally despised by the Jews.

[17:14] And that put not only that. The Jews after their return from Babylon began rebuilding their temple. You can read about this in Nehemiah. While Nehemiah was engaged in building the walls of the Jerusalem.

The Samaritans vigorously attempted to halt the building work. And that's in Nehemiah 6.1.14. If you want to look it up.

Not only that. The Samaritans built a temple for themselves on Mount Gerizim. Which the Samaritans insisted was designated by Moses as a place where the nation should worship. Sanballat, the leader of the Samaritans.

Established his son-in-law. How convenient. Manassas as high priest. And the idolatrous region of the Samaritans thus became perpetuated. It just continued on and on.

Not only that. Samaria became a place of refuge for all the outlaws of Judea. The Samaritans willingly received Jewish criminals and refugees from justice.

[18:18] The violators of the Jewish laws and those who'd been excommunicated by the Jews. Found themselves safety in Samaria. Greatly increasing the hatred which existed between the two nations.

The Samaritans as well. Only received the first five books of Moses. And rejected the writings of the prophets and all the Jewish traditions. So you can see here there's reconcilable differences.

Sorry I'll say that again. Irreconcilable differences. Between them. So the Jews regarded Samaritans as the worst of the human race. It says in John 8 verse 48.

And had no dealings with them. It says in John verse 4. For Jews do not associate with Samaritans. Slide 5 please Josh.

The woman was a Samaritan. Here's another problem. The woman was a Samaritan. So Jesus was meeting with the sworn enemies if you like.

[19:26] Of the Jews. A Jewish man would never ask her a Samaritan for a drink.

Mainly because they thought that if the Samaritans touched the vessels they'd become unclean. They'd be drinking with implements that would actually make them unclean. The second thing was the woman was a woman.

Which culturally then meant that she had very little worth in the eyes of that culture. But even worse than that. She was a woman with a past.

She was a woman of ill repute. A Jewish man would never be seen talking alone to someone as lowly as a woman in public. Jesus as a rabbi would never be seen associating with a woman of her repute.

The fact that she was alone at the well and not part of a group of other women. At noon. Or 6pm.

[20:32] If you read it in a different version. But let's stick with noon for now. Suggests she may well have been shunned by her fellow citizens. And that even in Samaria.

Which was obviously a less regimented culture. In terms of religious cleanliness. She may well have been marginalised within her own country.

Even more looked down on by a God-fearing Jew. Next slide please. Josh 6. But the wonderful thing is.

Despite all this. Jesus meets the woman at her point of need. He flies in the face of prejudice. He flies in the face of convention. And against culture. And against the danger. Of public perception.

[21:34] I think that's really important. Jesus is alone. With a Samaritan woman. Of ill repute. A woman.

Who Jesus knew. Because it does say about. Later on. That he knew. That the guy. She was living with.

Was not a husband. And she'd already had five failed marriages. It's also interesting. That he meets her. This is quite interesting.

I think. He meets her on ground. Which is common to both cultures. So. That ground was common to the Samaritan culture.

Because it's in Genesis. It's all recorded about in Genesis. And it's also. Inclusive of Jewish culture. It's also.

[22:27] It's also. There's a little tip for us there. I think. Sometimes. Isn't there? When we're trying to reach people for Jesus. Not just reach people for Jesus. But have relationship with people who don't know Jesus.

Find common ground. It's a good idea. When you want to talk to somebody about Jesus. Find common ground. Find how they tick. Have real relationship with them.

They're met at Jacob's well of course. Jacob. Later known as Israel's son. Of Rebecca. Who interestingly found favor with Abraham's servant. Looking for a wife. For Isaac.

Isaac. And was obedient to God. In drawing enough water. Not only for the servant. But for his camels. You can read about all this in Genesis chapter 24.

But she. She drew enough water for the servant. And. She also drew enough for his camels. And by the way. There were ten camels. It said. Loaded. And she said.

[23:28] I'll draw enough until they've all had enough to drink. My goodness me. That must have been some work. Once again. Rebecca was blessed.

Because of the timing of God's purposes. But. Let's. Let's stick with this woman. Because. She ain't no Rebecca.

She ain't no Rebecca. This one was feisty. Feisty this one. As Yoda would say. Five husbands. Plus no.

Plus. Five husbands plus one. Sort of tag along. You can see why she was feisty ladies. Can't you? Yeah. Five husbands. Yeah.

By golly. So we'll look at the next slide. Seven. And here we come. Here we come for a little bit of a collision.

[24:23] Between the natural and the supernatural here. The needs of the natural. The needs of the supernatural. Temporal things. And eternal things. Make no mistake about it.

Jesus is tired. Jesus. Jesus. Inhabited a real physical body. He felt tiredness. Just as you and I feel tired.

He had difficulties that a human body had. All the frailties of mankind. Whilst being. Completely and utterly filled with God. He still had those things about him.

And it says here. Quite clearly. He was tired. He was wearied. Judea through Samaria. Up to Galilee. Is about 125 mile trip.

It was 64 mile trip. On foot from Judea to Samaria. That's 22 hours of walking. According to a GPS. Yes. Probably due to the rugged terrain.

[25:19] And the fact that they had to go up. 9,000 feet. And down. 9,000 feet. I think that's what it said anyway. Well look. The whole trip would likely take two or three days.

On then. To Galilee. So there was another two or three days. Trip. To do. It was noon. It was boiling hot.

Still. Jesus makes the first move. Reaching across the social chasm. To the woman. Putting himself. At her mercy. Despite likely knowing.

What she was like. He asked the question. Will you give me a drink? Her response. Which we'll see on the next slide. Is a little confrontational. I think.

It's got a confrontational edge to it. You're a Jew. And I'm a Samaritan. How can you ask me for a drink? Right. Decision time. What path does Jesus take? What path would we take?

[26:21] Interesting. Does he say. Yeah. You've got a point. I don't need this hassle. I'll go and get my drink. And from somewhere else. More reasonable. More reputable. More accessible.

Why not head into the town. With the other disciples. No. Jesus is aware. Of why he's there. And what the stakes are. Temporary.

Or eternal. Death. Or life. Jesus has. Compassion. Another question. Here for you. When we. When I. Meet the unlovely. The disreputable. The dysfunctional. The downright rude. What is my attitude? Jesus.

[27:21] Switches to the woman's. Real spiritual. Eternal needs. Putting her. Above his own.

Physical need. For water and food. Above his own comfort. And. Oh. I feel. Challenged by this. How often.

Do I turn away. From people like this. Using perhaps. The excuse. Oh. That they're not ready. To respond. To the gospel. Or.

I've got a right. To look after my own needs. First. Because I'm tired. How aware. And responsive. Am I.

To the working. Of God. Through his. Holy Spirit. Am I aware. Of those. Divine. Appointments. God. Has given me.

[28:22] We have. Something. They don't. We need. To tell them. About it. We need. To offer them. Jesus.

Next slide. Josh. And then. Jesus answers. If you knew. The gift of God. And who it is. That asked you. For a drink. You would have. Asked him.

He would have. Asked me. And he would have. Given. You. Living water. The Old Testament. Reference. To this term. Relates. To God himself.

To Yahweh. In Jeremiah. 2 verse 13. When God himself. Decries. The disobedient Jews. For rejecting him.

We call. Himself. The fountain. Of living waters. In Ezekiel. 47. 9. And Zechariah. 14. 8. The Old Testament. The Old Testament. Prophets. Looking forward.

[29:18] To a time. When living waters. Shall flow. From Jerusalem. The Old Testament. Metaphor. Spoke. Of this. Of the knowledge. Of God. And his grace.

Which provides. Spiritual cleansing. Spiritual life. And a transforming power. Of the Holy Spirit. Next slide. In Isaiah.

1. 16. 18. And 12. 3. Particularly. With joy. You will draw water. From the wells. Of salvation. In Isaiah. 44. 3. I will pour water.

On the thirsty land. And streams. On the desert ground. I will pour out. My spirit. On your offspring. And my blessings. On your descendants. And then this beautiful.

Scripture. In Ezekiel. 36. 25. 27. I will sprinkle. Clean water. Clean water. On you. And you will be clean. I will cleanse you.

[30:16] 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 you. Your 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. What a beautiful picture. Of the forgiveness available through Jesus. And the enabling of the Holy Spirit.

Next slide please. At first. The woman seems oblivious to what Jesus is saying. If she would. And to be honest. If she was a true Samaritan.

She would have probably discarded. Or been unaware of the Old Testament references to the living waters anyway. Maybe this is Jesus being mindful of others who would read this account in the

future.

[31:19] Declaring his full nature. The woman however is still thinking in the natural. You don't have anything to draw water.

The well is too deep. Come on. Where are you going to get this living water? You are making a big claim here. Are you greater than our father Jacob. Who gave us this well and drank from it himself. As did his sons and livestock. This well was good enough for them. 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. The woman said to him. Sir give me this water. So that I won't get thirsty. And have to keep coming here.

[32:18] It's an easy life again isn't it. Just give me anything. That's just going to make my life a little bit easier. That's all I'm interested in really. Just making what I've got. Protecting my own territory.

Just keeping it as it is. So that I don't have to keep coming here to draw water. Paraphrased. I'll take some of that water. If it makes my physical.

Natural life easier. But that's not what Jesus is about. And that's not what he's about today. He wants to transform us from the inside out. Just as he wants to transform us.

From the inside out. I will give you a new heart. And put a new spirit in you. I will remove your heart of stone.

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.

[33:18] Next slide Josh. Jesus is now delving deeper. And he shows through a prophetic knowledge. Of her flawed and satisfied life. That she needs more.

First the woman tries to be a little bit coy. Aren't we like that with God sometimes. When we first encounter him.

Yeah. No. Yeah. Yeah. Yeah. Yeah. Yeah. I ain't got an husband. Yeah. No. You've had five actually. And the one you're with at the moment isn't your husband. So don't play games. Don't play games.

But he does it so gently and carefully. And then it passes on to a cultural aspect. You know. Differences between the Jews and Samaritans.

Well you worship here. And I worship there. And there's all these excuses and layers coming out. And Jesus deals with each one. Don't worry about that. Because a time's coming.

[34:16] A time is coming. When actually. It won't matter about where you're worshipping. As long as you're worshipping in spirit. And in truth.

And now. The woman. Dares. To bring. Into the conversation. The fact that. Messiah is coming. She's obviously being.

Urged. In her spirit. States. States. That she knows. She's going to be coming again. And when he comes. He will explain. Everything to us.

And then in verse 26. Jesus. When she's ready. At last declares. I am the one. I. The one. Speaking to you.

Right now. Right here. I'm he. I'm him. Slide 13. Josh. You know. I love God's perfect timing.

[35:16] In this. It's not. Until now. That the disciples return. They aren't around. To stifle the conversation. With long held prejudice. About Samaritans.

About her being a woman. Although they thought it. But didn't ask. Or a five plus one. Living arrangements. Now they arrive. At just the right time.

To hear Jesus declare. Himself. The Messiah. I think it's important. To note. That the woman. Is still not completely. Convinced. Of Jesus being the Messiah. But leaves the water jar.

To tell those. She once. Was ostracized by. All about him. This man. Told me everything. I ever did. Go and see.

Could this man. Be the Messiah. And it says. They came from the town. And made. Their way. Towards him. Verse 30.

[36:12] Verse 30. You know. Maybe this is what. God needed here. Feisty. Maybe he needed that. She's bold in approaching. The men of the city. She certainly isn't.

A shrinking violet. To both seek. And see. Jesus. Her past is suddenly. No longer a theme. Of separation. But through Jesus.

Becomes a means. Of unifying. And reaching. And exploring. With others. The very nature. And an identity. Of Jesus himself.

And then the disciples. Go into this. Long drawn out. And I'm going to cut it short. A little bit here. Because I've overrun. I'm sorry about that. There's a long. Sort of bit about. The disciples.

Trying to. Get Jesus to eat something. You know. Sometimes I think. It's because. They feel less embarrassed. About the fact. That they wanted something to eat. If they could get the master. To eat first. Oh. I can have a bit to eat then.

[37:11] I'm starving. I am. But Jesus says. No. That's not my business now. My business now. Is what God has sent me to do. Right here. Right now. That's. You know. Everything else. Is just a distraction.

Let's focus on the job. Here boys. The harvest is here for you. You haven't worked for it. But it's here. It's white. The fields are white. The harvest. Right now.

Let's go. Let's do it now. He's effectively putting his disciples straight.

About the moment. What the moment is about. And where their focus should be. His food. Is doing the will of God. Just to finish.

Let's go to slide 14. Josh. To finish. Don't you just love God's ripple effect. Many believed because of the doubting woman's testimony.

[38:11] She hadn't even made it herself at that point. The Samaritans came to him and urged him to stay. He stayed for another two days. So that sort of throws out of the window the idea that he only went to Samaria because it was a quick route.

Doesn't it? Yeah. Yeah. Yeah. He went there because he got purpose. God's purpose. And because of his words. Jesus' words.

Many more became believers. And I like this bit. They said to the woman. We no longer believe just because of what you've said. We now believe because we've heard for ourselves.

And we know. The new Jesus. That this man really is the saviour of the world. Now because of one feisty Samaritan woman.

Of dubious reputation. Who was given an invitation. In heaven today. There's a great number. Of Samaritans.

[39:13] In heaven today. Who will never thirst again. Isn't that wonderful? In heaven today. In eternity.

Let's just flip the last slide on. Just want to just draw out the questions here. Just for you to have a little focus on. Now. I know there isn't a lot there. What I want you to do is just have a quick scan through it.

Is God speaking to you about any of these points? I can barely read them. I'll look at this one.

There's that question about our days.

Are we expectant? In our days. Are we truly expectant? That God will meet me? Use me? Fulfill his purposes through me?

When I meet challenging and lovely. Disreputable. Dysfunctional. Or downright rude people. I struggle with that. What is my response to that?

[40:15] Do I offer them Jesus? Or do I offer them the back of my head? How responsive am I to the Holy Spirit's promptings?

How where am I? Of God given divine appointments. Am I ready to offer them to Jesus? To offer those times to Jesus?

And it might be that you feel a little bit like the Samaritan woman. What's your message to the invitation?

Do we feel like we need a new heart? Do we need a new spirit in us?

Do we need a new heart of God? because if we say yes it says I will remove your heart of stone and give you a heart of flesh I will remove your heart of stone and give you a heart of flesh and I will put my spirit in you wow rivers of living water the spirit of God flowing through us out of us meeting

the needs of others moving us to follow the decrees what God wants us to do to feed us with the bread of heaven and helping us to be careful to mind what he wants us to mind Amen Amen Amen
Thank you.