May 4/5, 2014

While Going: The Mission of All Christians

See the Need

John 4:1-42

Pastor Bryan Clark

Every time I watch that video I'm reminded of an experience I had several years ago. Patty and I were at *Barnes & Noble*. She was kind of looking at books and I was back in the music area. There was a lady back there—probably about my age—and she was sitting on one of those stools with the headphones on, and she was listening to music. I happened to notice that there was a tear running down her face so I just kind of hung around, and pretty soon she started to cry harder. And then she took the headphones off; she put them back on the rack, and she just began to weep uncontrollably. So I just kind of hung around until she regained her composure. I sat down on the stool next to her and I said, "Ma'am, can I help you with anything?" The first thing she said as she looked at me and she said, "Are you a Pastor?" I said, "Actually, I am." She just stared at me for a little while and then she said, "Pastor, is it true that if I kill myself tonight, I can't go to heaven?" And for the next hour we sat and we talked about her story and her life, and I tried to connect her with people that I thought could help her. But that night as we walked out, I was reminded—there is a lot of pain in this world if you're just willing to see it.

We have a tendency to just think everybody's fine and nobody really wants to hear the message of Jesus. I would say that's totally false. As a matter of fact, it's completely backwards. I don't think most people are fine. I think most people are experiencing deep pain, frustration, despair, hopelessness and, actually, they would very much like a meaningful, respectful, compassionate conversation about Jesus.

Gregg Easterbrook, in his interesting book called *The Progress Paradox*, makes the case that we, as Americans, live better than any people have in the history of the world. He spends about the first third of the book making his case for that. Then he goes on to say that the evidence would show that we are more hopeless, more despairing, more unhappy than any previous generation, and he goes on to make his case for that, and then raises the question: Why is that? One of the things he talks about is—they used to go out onto the street and ask people, "Are you happy". The majority of people said, "Yes". So then they would ask a follow-up question, "Are you *really* happy?" And he said they stopped asking the question because so many people burst into tears.

I think, if you look at our culture, the evidence of pain is everywhere—from our addictions, from our busyness, to our materialism, to our immorality, to so many evidences that we are a people in pain. Several years ago I started to see something in my heart that I didn't like. As a result of information coming into my heart and mind through multiple sources—through news, through talk radio, through media—all of a sudden I realized that on the basis of certain labels and certain behaviors, what I found in my heart was—there were certain people I just didn't like. I'd never met them; I never had a conversation with them; I just didn't like them. And I could tell that was the emotion that was in my heart, and I thought—I'm disliking the very people that Jesus would sit down and dine with. I decided I needed to be much more thoughtful about what's coming into my heart, what's coming into my mind, what is feeding that, and to choose to discipline myself to see people through a biblical lens rather than this lens that is so driven by the media that divides the world into "us" and "them". To realize, at the end of the day, we're all people made in the image of

God. If you take away the behaviors and the labels, at the end of the day, we're people that want to love. We want to be loved; we want to find happiness; we want to find joy; we want to have meaning and purpose in life. If we separate all that other stuff that divides us, at the end of the day, we're very much alike and can actually choose to view people through a lens of Scripture and to realize, actually, we're a people in pain. It is sobering to realize that we, as Christians, have the message of hope to carry into the darkness to meet people at their point of pain and to let them know there is hope.

That's what we've been talking about—last week, this week, and the next two weeks. This morning what I want to talk about is actually *seeing the need*—to open up our eyes to the pain that's all around us. Last week we started with the foundational belief that I believe *we genuinely care*. I think you demonstrate that over and over and over again. You don't need a bunch of shame and guilt to motive you. I think you do care! I think what we do need help with is rethinking this whole way of going about sharing with people the message of Jesus—the message that has so changed our lives. So, last week we talked about *Keeping The Main Thing, The Main Thing*, and the "main thing" is Jesus. Anything that we do or say that creates an unnecessary barrier between us and that conversation with someone in need is strategic error and, frankly, it's just disobedience. I think it takes a lot of pressure off to realize that being a faithful Christian doesn't mean I have to fix everybody; I don't have to change everybody; I don't have to argue about everything; I don't have to debate everything. Every time something comes up in a conversation somewhere, if it doesn't agree with Scripture, I don't have to argue about it; I don't have to have a fight about it. As a matter of fact, the whole idea of taking a stand biblically is much more the idea of me, myself, taking my stand, living my life according to truth, according to integrity. It doesn't mean trying to fix everybody that doesn't know Jesus. As a matter of fact, expecting people who have never had an encounter with the resurrected Jesus to have a Christian world view is just rather ridiculous! I don't expect them to agree; I don't expect them to see it from God's perspective. So until they have an encounter with Jesus, nothing of substance is really going to change.

We get this in our heads that, let's say we're out at work and somebody says something that we disagree with, that if we don't take a stand then we're not being a faithful Christian. But at the end of the day, we have an argument; we both go home; they haven't changed their minds; we haven't changed our mind, and you have to ask the question, "What did that accomplish, and what makes that strategic?" Unless someone has an encounter with Jesus, nothing's going to change. So the strategy has to be: how do we create an environment where we can have that conversation?

Now one of the ways that we need to think about this is as it relates to social media. Now, for me to have this discussion with you is probably right on the edge of lacking credibility. I mean, I *am* the pastor that still uses the overhead projector in the *Foundations* class. So, I'm quite technologically challenged. I don't get much of this social-media world. But I will tell you this, "I am absolutely positive that it does not take an ounce of courage to sit behind a computer and tell somebody off. It's cowardly and it is unproductive to the cause of Christ." I am continually surprised by the hurtful things that Christians post on Facebook and in social media, and we somehow convince ourselves that this is taking a stand. Really? Are we really going to say that we put that out on Facebook and somebody that doesn't agree with your opinion reads that and says, "Oh! I've completely changed my mind!" It doesn't persuade anybody, which means what we're doing is,

we're venting. We get frustrated; we get angry; the frustration builds up, and we emotionally vomit in social media—and it is totally unproductive to the cause of Christ.

This is why, for those of us that are working really hard to make a difference in the trenches, it usually goes something like this: I build a relationship with an unbeliever, and then I get to know some of that person's friends. They get to know some of my friends, and you start to have this web of relationships that starts to develop. And pretty soon people start to connect with each other in social media, and inevitably somebody finally says, "Hey, doesn't that person go to your church? Why would they put out something so hateful? Isn't this person supposed to be a Christian?" For them, in their world view, in their behavior, it's personal! And now, whatever conversation we were going to have that was meaningful about the cause of Christ, is ten times harder to have because you've just confirmed all their prejudices and stereotypes of what it means to be a Christian. I'm just telling you—it's not helpful at all! I just would ask that we be more thoughtful for the cause of Christ of what we're posting in social media.

We talked last week about the importance of understanding that it's not about making converts. It's about making disciples. The mission is to go and make disciples. When we understand that, it changes our methodology; it changes everything. When we're thinking in terms of "converts", it's not a conversation, it's a presentation; it's a transaction. It's trying to close the deal. It's 1-2-3 and, "Are you in or are you out?" And frankly, that conversation rarely goes well. One of the things that I noticed years ago when I was wrestling with some of this is that the Bible simply isn't written that way. In other words, you can't show me a single text in the Bible that says, "1-2-3, here's the gospel; are you in or are you out?" Look at every gospel presentation out there, and they've plucked verses from different letters, different books of the Bible, to put it all together in what we might call "a summary". Now there's a place for that, but skipping the conversation and moving right to the summary is typically not helpful. The closest to one book carrying the message would be the book of Romans. People sometimes refer to what they call the "Romans road". But the reality is, it took Paul eight very tedious chapters to have the conversation of, "This is ultimately the message of the gospel." We need to think in terms of a conversation. Now, when we think in terms of "converts", the mentality is, "I need to make a presentation and then, at the end of that, I need to close the deal." That's kind of how it feels. What happens in that is that we tend to focus on the wrong things. Typically, that presentation of the gospel ends up like this: "Hey! It's been nice talking with you. By the way, you're a sinner; you're going to hell. God's made a way to heaven. Are you interested? Let's pray." *(laughter)* Now, obviously, I'm being a little bit sarcastic. But the fact of the matter is, when we think "presentation", that's what we think it is. You have to ask yourself the question: isn't that part of what creates the anxiety? I'm building a very nice relationship with somebody I care about, but in the back of my mind I'm always thinking I have to have this conversation, "You're a sinner; you're going to hell," and, "Aren't you interested in heaven?" Who wants to have that conversation? It creates this unnecessary anxiety besides the fact I think it totally misses the heartbeat of the gospel. The point is not just forgiveness. The point is that forgiveness is a means to an end. The end is the abundant life. The end is eternal life. The end is a relationship with Jesus.

At the end of the day, the gospel is not a change in geography. "Hey, fella! You're going to hell! Why not go to heaven?" It's about a relationship with a person. It's about recapturing the longings and the desires that reflect what you were created for. It's about knowing God and the God who loves you and made you. Forgiveness is a means to an end. It's totally different when we start thinking about this in terms of a conversation, in terms of making disciples, and I actually start

pursuing people. I have a conversation with people and I want to know: "What are your hopes? What are your dreams? What are your hurts? What are your pains? What are your struggles?" And I start to understand that this is the place where Jesus would intersect your story in a very meaningful way and, "Would you be interested in knowing there is actually a way that you can find relief from that struggle, from that pain, from that despair? This is what God has done to make it possible." It's a very different conversation. When I genuinely care about people, I actually want to find their pain, their hurt, their struggle, and I want to genuinely help make a difference by introducing you to this Jesus that has so radically changed my life. That means that evangelism isn't primarily an event. It's not a program. It doesn't mean a whole bunch of additional activity. It means that we just need to be more thoughtful, more intentional in the things that we're already doing—something as simple as going from here to there.

That's what we want to talk about this morning. If you have a Bible, turn with us to John, Chapter 4. I really wrestled with whether I wanted to use the story in John chapter 4, just because it is used so often. But, at the end of the day, I can't find a story that's better to communicate what I want to talk about today. So here we are again, back at John chapter 4. Jesus has just come off a conversation that is very theological in nature with a religious leader in chapter 3. In the middle of the night, Nicodemus comes to him full of theological questions, and Jesus has a very theological discussion with him. But now, in chapter 4, it's a very different setting, a very different conversation. Verse 1:

> **Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples were), He left Judea and went away again into Galilee. And He had to pass through Samaria. So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.** (*NASB, John 4:1-6)

Now there's a lot in this story that we won't talk about, but will highlight certain points. It is interesting that John says that he *had* to go through Samaria because a first century Jew would say you *don't* have to go through Samaria. As a matter of fact, most of them did not. On the route from the south up to the north to Galilee, most Orthodox Jews intentionally took an eastern route that lengthened the journey simply because they did not want to go through Samaria, because Samaria would contaminate them. It's really hard to describe how much the Jews and the Samaritans hated each other. They hated each other with a passion—so much so that the Jews wouldn't even walk through Samaria. So when John says he *had* to go that way, it's not a geographical statement; it is a theological statement. Jesus was not functioning in a sense as an Orthodox Jew; He was functioning as the Savior of the world and He had come to seek and to save those who were lost. Because of that, He *had* to go through Samaria.

At the end of Verse 6 it talks about the time of day. It's a little hard to factor this, based on whether we're talking about Roman time or Jewish time. If it's Jewish time, it's noon. If its Roman time, it's six in the evening. It's hard to figure out which it is. I think more likely it's Jewish time, just simply based on the fact that there was no one else there. At the heat of the day no one would be at the well. That seems more likely to me. Verse 7:

> **There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His disciples had gone away into the city to buy food. Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)** (Vs. 7-9)

So this woman comes to the well—I think expecting no one to be there—and there sits Jesus. It was the responsibility of women to collect water. It was a very hard, difficult, hot assignment. So it was common that women, twice a day, early in the morning and late in the evening, made the trek to the well and back in the cool of the day rather than in the heat of the day. It was also very common that, for them, this was one of their rare opportunities to socialize. The women would gather at the well and, what was rare for them, they had a chance to socialize with other women. So we find ourselves asking the question: "Why is this woman coming when no one is there?" The fact that Jesus speaks with her is *shocking*. You cannot begin to imagine how many social barriers Jesus is crashing through to have this conversation. A good Jewish man did not talk to a woman in public—to the extent that even a husband did not generally talk to his wife in public—let alone a Jewish man with a woman who is a stranger…let alone a Jewish man with a Samaritan woman who is a stranger. This whole scene was really unimaginable! As a matter of fact, so much so that the woman is shocked by this and she says so. "What is the deal with you, as a Jewish man, talking to me?" And John even feels the need, parenthetically, to say this is quite shocking because the Jews and the Samaritans had *nothing* to do with each other; making sure that we understood that.

> **Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."** (Vs. 10)

So what Jesus says back is, "If you had *any* idea who it is who is talking to you, you wouldn't even begin to imagine what I can give you. The idea of living water in that culture would have been the idea of a stream or a river. That's what they would have called it. So the idea that there is somehow a stream or a river there is what the woman reacts to.

> **She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that living water? You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"** (Vs. 11-12)

Now I would suggest she's sporting a bit of an attitude here. She's thinking: This crazy Jew is cutting through Samaria, stops at the well, first has the nerve to talk to me, and then has the nerve to suggest that somewhere here there's a river or a creek! And so she's saying, "Hey, fella, you're not greater than Jacob, are ya? We know this ground. There's no river! There's no creek! That's why Jacob built the well here!" You know, it's kind of like, "Well, duh!" So Jesus responds to her:

> **Jesus answered and said to her, "Everyone who drinks of this water will thirst again; but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."** (Vs. 13-14)

This is exactly what I was saying before. Jesus is saying that the heartbeat of the gospel is, "I have what you're looking for! I have what your soul has been thirsting for! I have what will ultimately satisfy! If you just knew that I come and I offer it to you!"

> **The woman said to Him, "Sir, give me this water, so I will not be thirsty nor come all the way here to draw." He said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband'; for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."** (Vs. 15-18)

Now, obviously, Jesus being God in the flesh has some advantages. He knows her whole story. What Jesus knows in one conversation, it perhaps would take us months to understand about this person. But she still doesn't get it! She's still thinking "literal water," so Jesus needs to get to the point of her pain, to change the conversation. So he says, "I'll tell you what. Why don't you go get your husband, bring him back, and we'll have a nice chat." She says, "But I don't have a husband," and Jesus says, "I know that! You've actually had five husbands and the one you're currently shackin' up with is not your husband." Culturally this would be a way of saying, "You have spent a lifetime looking for love in all the wrong places." For whatever reason, she has gone through five husbands. To just live with a man in this culture would be, in essence, to totally give up on life. There is no hope to be happy. There is no hope to find joy. There is no way to ever fit in and be accepted. She has accepted the fact that she is now an outcast for life. She is nothing but a Samaritan loser. And somewhere she found a guy who is equally a loser. "Let's at least be miserable together." That's basically what's being said here.

Now it starts to make sense. This is why she's at the well in the heat of the day—because she doesn't fit in. She is an outcast. She's tired of the judgments; she's tired of the looks; she's tired of the comments. She's tired of every day experiencing all the reminders that she's a loser and she'll always be a loser. It's just easier to go to the well in the heat of the day and avoid that. And Jesus has put his finger on the pain that drives her life. It's interesting how she responds.

> **The woman said to Him, "Sir, I perceive that You are a prophet. Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship."** (Vs. 19-20)

She totally changes the subject. "Hey, it sounds like you're a prophet! I wonder, are you a Calvinist? Are you an Armenian? You Catholic? You Protestant? What's the deal with you?" All of a sudden she wants to change the subject and have a big theological conversation. It's easy to see how we could easily get sucked into that and have this whole conversation about something that, at the end of the day, isn't really the point. So Jesus responds:

> **Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."** (Vs. 21-24)

Jesus, in essence, says, "You're missing the whole point! It's not about *that* mountain and it's not about *that* mountain. It's about a time that has come when you can personally connect with the God of the universe and have a deeply meaningful relationship with Him. Worship will come from your heart, and that time is now." So she responds:

> **The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us." Jesus said to her, "I who speak to you am He."** (Vs. 25-26)

Now I would say the point of this passage of this story is to reveal that Jesus was, indeed, the Messiah. He just claimed, "I am." As a matter of fact, the statement he makes right there would be the Greek equivalent of the Old Testament statement coming out of the burning bush when God says, "I AM", and Jesus is connecting, saying, "I am the long awaited Messiah." But it's also true that the point of the text is to understand the heartbeat of the Messiah which becomes evident as the story continues:

> **At this point His disciples came, and they were amazed …**

That word **amazed** is, in my opinion, an unfortunate translation because it sounds like they were amazed! "Isn't that *awesome* that Jesus is talking to a Samaritan woman in public! We love our Jesus!" That isn't what the word means at all. A better translation would be …they were *shocked*! As a matter of fact, the text goes on to say, (they were actually thinking it, but they didn't say it) "*What is he doing* talking to this woman?"

> **At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" So the woman left her waterpot, and went into the city and said to the men, "Come, see a man who told me all the things that I have done; this is not the Christ, is it?" They went out of the city, and were coming to Him.** (Vs. 27-30)

It is worth noting that she *leaves* the waterpot. All of a sudden, fetching water (physical thirst) was no longer on her mind. What she had heard was the possibility that her thirsty soul could actually be satisfied. She leaves the waterpot, runs back into the city. Verse 31:

> **Meanwhile the disciples were urging Him, saying, "Rabbi, eat." But He said to them, "I have food to eat that you do not know about." So the disciples were saying to one another, "No one brought Him anything to eat, did he?" (**They don't get it any better than she was getting it.) **Jesus said to them, "My food is to do the will of Him who sent Me and to accomplish His work. Do you not say, 'There are yet four months, and then comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. For in this case the saying is true, 'One sows and another reaps.' I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."** (Vs. 31-38)

So Jesus is saying, "There's something that matters far more to Me than just physical hunger. This is the hunger of My desire to see these people come to know Me, to experience My healing, to meet Me at their point of their pain and find what I have come for." Many people believed that the statement **the field is white for harvest** is actually a reference to looking down and seeing the Samaritans coming out of Sychar and heading up toward the well. They would have been wearing white (that was the standard dress of pretty much everybody in a culture like that), and Jesus is looking at that and saying, "Hey, the field is white for harvest," predicting what was about to come. But part of what He was sharing is, "This is My heartbeat as the Messiah—this is what matters to Me," and then reminds them, "This is not a presentation—this is a conversation. Some sow. Some reap. We're all working together." But, at the end of the day, it's about God bringing forth the harvest.

> **From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I have done." So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days. Many more believed because of His word; and they were saying to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world."** (Vs. 39-42)

I love the way this last paragraph is written because it says …and *many* believed. And then the story goes on a little farther, and then it says …and *many more* believed. It was a revival in the city of Sychar! These people had finally found what their souls had longed for. Jesus was beginning to restore shalom to the city of Sychar. How do you bring shalom to a broken, despairing, painful world? Answer: one outcast at a time. And it started with Jesus saying, "I *have* to go through Samaria." Jesus is breaking through so many social barriers to have a meaningful conversation, to meet this woman at the point of her pain and to say, "I am the one that you've been looking for your whole life. I am the water that ultimately satisfies." And through this woman, through this outcast, *many* believed. *Many more* believed. And it was the beginning of restoring shalom to their community.

The story of the Samaritans doesn't end there. If you look at Acts chapter 8—there was the original Pentecost in Jerusalem, Acts chapter 2—the second great Pentecost, if you will, was actually in Samaria, Acts chapter 8. As people believed and responded and the Holy Spirit came upon them, there was revival in the land of Samaria. But it all started with one outcast woman who finally found the living water that satisfies.

We make a huge mistake when we think everybody's fine and nobody wants to hear about Jesus. That just isn't true! Everybody's not fine! This world is filled with so much pain, so much despair, so much struggle, so much confusion, that most people would actually welcome a meaningful, compassionate, kind conversation about the Jesus that has so changed your life. How do we restore shalom to a broken and fractured community? One outcast at a time!

We want to wrap this up by telling you a story about Jesus meeting someone in their point of pain. This particular story is deeply meaningful to me personally because Scott was my neighbor. A few houses up the block, Scott and his mom and dad lived. On several occasions his mom and dad and I would get together and we would cry, and we would pray, and we would ask for God to do *something* to bring Scott home. Here's his story:

(Video)

I called my parents and let them know that their son, again, got another DWI, and I wasn't coming home. I grew up in a pretty normal Christian home…two great parents. When I was younger, I always felt this sense of not being a man, not being strong enough or tough enough. I got teased a lot. When I went to high school, I wanted to completely change who I was. That's where I found out I could fight to prove that I was a man to a lot of people. I found a group of guys that were pretty popular and they partied a lot, but they accepted me. Through high school I partied a lot, drank a lot, and fought a lot. That led me down a series of juvenile troubles. I got an assault charge when I was fifteen, possession of marijuana, possession of paraphernalia when I was fifteen. I started dealing to friends and things like that, and it progressed all the way through high school.

By the time I was twenty I had a lot of money coming in and going out and I was always spending all this money and buying all this stuff. But I did it because I wasn't happy with who I was. I was always trying to find that happiness. I had a deep hole in my heart. One of the most lonely places on earth for me during that time was when I was in my bed, right before I went to sleep, when it was dark and there was nothing but me and…and God. That's when I was honest with myself and I knew I didn't like myself. I hated myself. I didn't like who I was becoming. I knew there was more to life than what I was doing. It was a very dark and scary place for me. So a lot of the time I drank until I passed out, or blacked out.

When I was twenty-one, I got my first DWI. I spent seven days in jail. It didn't faze me at all. Two years later I got another DWI, and that one shook me up a little bit. December 23rd, 2007…that's when I got my third DWI. When I got pulled over, I ran both in my car and on foot. And I think I did it because I was…I knew it was the end of my life as I knew it. That was kind of my internal point of…I knew I couldn't keep going on like that.

The only room that was available in jail was solitary confinement. So I spent five days in solitary confinement over Christmas—and I was a wreck. I bawled my eyes out. I was scared. I was all alone…again. I was actually, physically crying so hard that I was on my knees. In that moment of desperation and brokenness, in my heart, the only thing that I knew how to do was to cry out to God. So, I just started begging Him to help me…to save me…to take over my life. And in that moment, He did.

Because of God, I'm a completely different person now. He's walked with me ever since that day in jail, refining me and making me into the man that He's always designed me to be. I have a wife…two beautiful kids. I haven't drunk a drop of alcohol since. I haven't wanted to. The urge…it's gone. He took that away from me. My wife doesn't even believe that I was that person that I talk about before.

I believe that God longs to be with every single one of us. And no matter our mess and our past, He will use whatever He has to save us from our own despair. And now He's got me living this life that I never even knew I could. I'm happier than I ever knew I could be. It's this beautiful thing that I never knew existed before, until I finally found Him.

*Scripture taken from the NEW AMERICAN STANDARD BIBLE
Copyright 1960, 1962, 1963, 1971, 1972, 1973, 1975, 1977, 1987, 1988,
The Lockman Foundation. Used by permission.
Lincoln Berean Church, 6400 S. 70th, Lincoln, NE 68516 (402) 483-6512
Copyright 2014 – Bryan Clark. All rights reserved.