

**Series:** Receiving life by believing in God's Son (a Gospel of John study)

**Sermon Text:** John 4:35-42

**Kids Word:** Savior

(\*This is the only account in all 4 gospels)

John said he wrote this letter to help us find “*fullness of life through believing Jesus is the Christ, the Son of God.*” We’re working through **1:19-11:57** where he tells real-life stories of how it looked when people met Jesus.

- In John 4, Jesus explained why He met with a Samaritan woman, specifically how this was not just about her. She’s a central figure who represents an entire people group, plus she directs our attention to an even larger group beyond Samaria. Our previous focus was on Jesus’ puzzling comment, “*My food is to do the will of him who sent me and to accomplish his work.*” Now, we know Jesus wasn’t dismissive of human concerns like needing food and water. His habit was to use ordinary items to explain eternal truths. In this case, He wanted people to see how “*good and necessary*” things, even life-sustaining things, had become “*ruling*” things (i.e., saviors)
- John Calvin, a pastor during the reformation period, described the human heart as an “*idol factory.*” We seem to have a limitless ability to view “*good things*” as “*idols, gods, or saviors.*” Sin’s presence leads us to thirst for false saviors like we thirst for water. For instance, who here likes ice cream? I do! Ice cream is a good treat to enjoy, but I may love it too much if it’s all I eat for breakfast, lunch, and dinner. Having kids, working, and enjoying a hobby like video games are “*good*” things until they become “*must haves*”, like we can’t live without them, they’re all we talk about, or we only serve them. I mean, we say Jesus is the world’s only hope and Savior, but how will people believe that if they don’t see us practicing it? That’s our...

**BIG IDEA: The world must see us trusting Jesus as our only Savior.**

**Let’s consider some key ideas and applications in our text.**

Take another look at **John 4:35-42**, “**35 Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. 36 Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, 'One sows and another reaps.'** 38 **I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.**’ 39 **Many Samaritans from that town believed in him because of the woman's testimony...41 And many more believed because of his word. 42 They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.'”**

As Christians, we may intellectually believe Jesus is the one and only **Savior**, but practically it’s good to always be asking ourselves...***How am I hitching my hope to weak saviors?***

- Who has used a utility trailer or been on a hayride? We hook trailers to a vehicle like a truck or tractor and entrust the vehicle to pull our precious cargo safely to its destination. Of course, I've seen some crazy scenarios where trailers were hooked to vehicles that were far too tiny to get the job done! Seeing that reminds me how, in desperation, we hitch our "*hope*" to lesser *saviors*. It's like we take our trailer full of hopes and dreams and hook it to a created thing with no power to take us the distance. Human history is full of this "*savior* confusion." 1<sup>st</sup> century people attributed the title "*Savior of the world*" to Greek gods and Roman emperors, which tells us they believed God's "*salvation/rescue plan*" came through means like politics, pennies, and power. Even the Jewish leaders cozied up with ungodly rulers, schemed for money, and imposed laws they believed would improve life, purify Israel, and cause God to accept them. It was hard to be ambassadors of God's hope when self-interest and self-preservation made them competitors with the *world*. *Samaritans* and other non-Jewish folks grew up in this "*us versus them*" *world* where every message was about "*Israel first*" and no chance of Israel's Messiah saving anyone else. God wanted His chosen people to be different, but human pride kept them relying on human solutions to complicated issues and ignoring the spiritual realities behind physical problems. Sin leads us all to suffer from "*savior* confusion." If you're unsure where this shows up in your life, let me recommend a prayer worth praying as you drift off to sleep, "*God, as we review my day together, show me how I put my trust in lesser saviors.*" It's likely He'll either bring things to your mind in that moment or maybe put the answer in your dreams!

Now, a sure way to discover where you're trusting in lesser *saviors*, is to ask this second question...

***Am I focused on the wrong geography?***

- God's people are historically famous for fixating on the wrong geography. Some see America as the new "*promised land*" but forget we're just another pagan nation undeserving of God's gospel Israel was supposed to share with *the world*. Some idolize the physical land of Israel with no concern for thousands of Christian Arabs living in the middle east. How ignorant can we be to miss Jesus' words in verse 21, "*neither on this mountain nor in Jerusalem.*" Borders were idols to 1<sup>st</sup> century *Jews* and *Samaritans*. To them, access to God was a birthright based on where you grew up or settled. Ironically, they lived within the same geographical borders and some even shared the same lineage but emphasizing things of earth made them enemies (cf. Ephesians 6:12; Colossians 3:1-2). Allow me to quickly share some Old Testament history.

Jacob had 12 sons who became the heads of Israel's 12 tribes. [See this map?](#) After Solomon's kingdom, ungodly foreigners ruled Israel, which led to division--a civil war developed between north and south. Sound familiar? God set them up as one nation under Him, but the 10 northern tribes chose to identify as "***Samaritans***" and the 2 southern tribes as "***Judeans***." Each side even built their own temple! Southern Jewish purists thought God would never accept the "*mixed breeds*" to the north due to their intermarriage and assimilation with Assyrians, Babylonians, and other immigrants they deemed "*unclean*." It was so bad in Israel, that certain Jews refused to travel the impure soil between the holy southern city of Jerusalem and the northern, country fishing village of Galilee. To avoid "*defilement*", they'd extend their trip by traveling east and following the Jordan river north and south. To everyone's surprise, Jesus took traveled through ***Samaria*** multiple times because He believed, "***he had to pass through Samaria***" (cf. 4:4)? It was not a geographical requirement; it was the will of His Father! How twisted are we to think God has forgiven us but limit His grace towards others? Ever heard Matthew 6:15? "*If you don't forgive the trespasses of others, neither will your Father forgive yours.*"

I suppose a good question to end on is... ***Are we repeating the mistakes of our ancestors?***

- What a relevant story for Christian Americans! If God calls us to proclaim His Son as the only "***Savior of the world***", then why would we ever: 1) Adopt and promote the rhetoric of human leaders and wear their swag?; 2) Fixate on the wrong borders, instead of acting like exiles and [citizens](#) of another kingdom?; or 3) Avoid those who are different, instead of being witnesses? Listen, if your rhetoric has become, "*us versus them*" then you aren't following ***the Savior of the world***, who crossed all boundaries standing between Him and needy people. Becoming a heavenly citizen through spiritual rebirth changes our geographical concerns! Our new world map becomes Revelation 7:9, "*After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb.*" When people cross the Mexican border, why is our first emotion "*anger*" instead of "*gratitude*"? Hear me out...are we not called to care about, help, and share the gospel with them? Perhaps God had to bring them to us to get us to see them! If that bothers you and you're like, "*those criminals are stealing our jobs*", here's an alternative viewpoint from Luke 6:35, "***But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind***

*to the ungrateful and the evil.*” God will forgive you if you repent and adopt His mindsets! I know this subject is complicated, but Scripture should inform our thinking, not human pride. As it does, we can learn to have real-life conversations like Jesus had with the *Samaritan woman at the well*. We can learn to share the gospel in our polarized culture like Jesus did in His polarized culture. Several of you have been asking about that, so you won’t want to miss next week’s message. For now, let me model a way to pray about all this...

Father, we’re sadly more used to worldly ways than kingdom ways. “*Savior-confusion*” leads us to value, prioritize, and rely on the wrong people, systems, and tactics to fulfill us, satisfy us, and give us abundant life. Instead of representing your hope to a desperate world, we fan the deadly flame by adopting and promoting the rhetoric of human *saviors*, forgetting where our true citizenship lies, fixating on the wrong borders, and isolating ourselves further from the rest of the world. You call us to peacemaking and hope-giving, not rioting and protesting. I repent of such attitudes in my life and pray my brothers and sisters would too. Thank you for your unbelievable patience with us as we keep repeating ancient mistakes. We praise you for the tender mercy you repeatedly extend as we figure this stuff out. Thank you for Scriptures, like the Sermon on the Mount in Matthew 7, that renew and refresh our minds with glimpses of how kingdom living should look on earth. By your empowering grace, help us to adopt your thinking on all matters and become who you want us to be. Amen.

I about fell out of my chair when I saw the song someone chose for us to sing next. Please stand and try not to choke on the words of this next song, “My Hope is Built on Nothing Less than Jesus.”

So, what’s your NEXT STEP?

- Remember, our next step always begins with faith in Christ. Either placing faith in Him for the first time or exercising faith to repent, change, and grow. Either way, His Spirit will help you.

**Quotes/Additional thoughts:**

- **Context:** The Gospel of the Apostle John, the son of Zebedee, provides a clearly stated purpose. *John 20:30-31* says, “*Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*” Some people demand to have all their questions satisfied before bowing to Jesus, yet John claimed his limited account was enough to bring anyone to faith. As we read it, our Savior and friend emerges from the pages as a real person in the real world. Jesus shows us what we could become, if we too would rely on His infinite Father who will gladly supply whatever we need.
- **Life in his name:** Life is the Greek word, “zōē”, which means “Life, Living, Lifetime, Life-Giving” and is where we get the word, “zoology” in English. Vine's Expository Dictionary of New Testament Words says it’s “used in the NT of life as a principle, life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, Jhn 5:26, and which the Son manifested in the world, 1Jo 1:2. From this life man has become alienated in consequence of the Fall, Eph 4:18, and of this life men

become partakers through faith in the Lord Jesus Christ, Jhn 3:15, who becomes its Author to all such as trust in Him, Act 3:15, and who is therefore said to be 'the life' of the believer, Col 3:4, for the life that He gives He maintains, Jhn 6:35, 63. Eternal life is the present actual possession of the believer because of his relationship with Christ, Jhn 5:24; 1Jo 3:14, and that it will one day extend its domain to the sphere of the body is assured by the Resurrection of Christ, 2Cr 5:4; 2Ti 1:10. This life is not merely a principle of power and mobility, however, for it has moral associations which are inseparable from it, as of holiness and righteousness. Death and sin, life and holiness, are frequently contrasted in the Scriptures.”

- **The Savior of the world:** “This unusual phrase occurs in only one other place in the New Testament (1 John 4:14). But it parallels 3:17 in thought: ‘God did not send the Son into the world to condemn the world, but to save the world through him.’” Professor Gary Burge
- **Jesus cares about earthly stuff:** Of course, as Co-Creator, Jesus cared deeply about earthly issues like clean water and life-sustaining food, but God had sent Him to satisfy a far greater need--to deal with the sin that separated humanity from the Source and Sustainer of life and that separated them from each other. Nothing, even life-sustaining things, was higher priority in His mind. Colossians 3:1-2 reminds us “If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth.”
- **Nicodemus, the woman, and water:** “The contrast with Jesus’ partner in chapter 3 could hardly be greater. Nicodemus was a Jewish male, a highly learned teacher, a Pharisee scrupulous in his adherence to all the tenets of the law, and as a member of the Sanhedrin a person of considerable public repute and authority. His new conversation partner by contrast is a Samaritan female, illiterate (necessarily so since women were shut out from educational opportunities), with a lifestyle in flagrant contradiction to the law, and therefore publicly despised and ostracized. Yet, ‘both needed Jesus’... What is also striking about the two dialogues is Jesus’ remarkable ability to be ‘at home’ with each and to present the good news of salvation meaningfully and attractively to them. There are other echoes from chapter 3, in that water is again used to symbolize spiritual blessing, and more generally Jesus appears once more as the fulfiller of Old Testament promises... John notes Jesus’ physical weariness: ‘the Word became flesh’ (1:14). Not for the first or last time in his gospel John reminds us that the heights of christological confession are balanced by the realities of human limitation... he was thirsty (7). Not for the first time Jesus’ point of contact with a ‘seeker’ was a confession of personal need (cf. Lk. 5:1–3; 19:5)... But there are possibly Old Testament themes in the background in addition. Ezekiel 36:25–27 has already been seen to underlie the teaching on the ‘new birth’ of ‘water and Spirit’ (3:3, 5). God himself is a ‘fountain of living waters’ (Je. 2:13; 17:13, RSV), and there are also first-century rabbinic references to show that at times both the law (the Torah) and the Holy Spirit were referred to using this image. The image of ‘living water’ for Jesus’ gift of eternal life continues to strike a chord. Over against the dissatisfying lifestyle of modern hedonistic culture, Jesus still issues his invitation: ‘if anyone is thirsty, let him come to me and drink’ (see 10–14).” Pastor Bruce Milne
- **1<sup>st</sup> century views on women:** “The classical comment on this verse is provided by the words of Yose ben Yohanan, a rabbi of the second century AD, ‘Prolong not conversation with a woman,’ together with the editorial remark of whoever was responsible for preserving his words, ‘That is to say, even with one’s own wife; how much more with a neighbor’s wife.’”

Hence the wise men say, ‘He who prolongs conversation with a woman brings evil upon himself, ceases from the words of the law, and at the last inherits Gehenna.’” (British Bible Scholar F.F. Bruce)

- **The Jewish-Samaritan conflict:** “Regarding relations with Samaritans, John’s editorial comment in verse 9 says it all: Jews do not associate with Samaritans. The reasons were historical, dating from the division of the kingdom after the death of Solomon (1 Ki. 12:1–24) and the annexation of the northern territory by the Assyrians in 722–721 BC. The Assyrians resettled the area with foreigners (2 Ki. 17:24–41) which meant a loss of both racial and religious purity from the standpoint of the Judaeans in the south. The religious divide was deepened when the Samaritans (as they came to be called) built their own temple at Mount Gerizim around 400 BC. On the issue of gender prejudice, male Jewish attitudes at the time are reflected in the following rabbinic citations: ‘One should not talk with a woman on the street, not even with his own wife, and certainly not with somebody else’s wife, because of the gossip of men,’ and ‘It is forbidden to give a woman any greeting.’” Pastor Bruce Milne
- **They all lived land God gave to Abraham:** “Not only was Shechem the first place where Abraham built an altar on his entry into the promised land (Genesis 12:6 f.), but in the Samaritan Bible the Decalogue (both in Exodus 20:17 and in Deuteronomy 5:21) is followed by a further direction (anticipating Deuteronomy 27:2-7 and 11:30)... The piece of land which Jacob gave to Joseph is mentioned in Genesis 48:22, where Jacob on his deathbed says to Joseph, “I have given to you rather than to your brothers one mountain slope (Hebrew shechem, “shoulder”) which I took from the hand of the Amorites with my sword and with my bow.” ... Many years later, when the Israelites occupied Central Canaan, they buried Joseph’s bones, which they had brought from Egypt, “at Shechem, in the portion of ground which Jacob bought from the sons of Hamor the father of Shechem for a hundred pieces of money (or a hundred sheep, according to NEB); it became an inheritance of the descendants of Joseph” (Joshua 24:32; cf. Genesis 33:19). The place therefore had ancient and sacred associations.... There, on Mount Gerizim, the blessings were pronounced on Israel after the settlement in Joshua’s day (Joshua 8:33; cf. Deuteronomy 27:12), and there, in later days, the Samaritan temple stood. (British Bible Scholar F.F. Bruce)
- **Avoiding Samaria:** “Travelers would generally go east to Jericho<sup>3</sup>, then travel north, skirting the hills of Judea and Samaria just west of the Jordan River. When Mount Gilboa came into view, they came to the city of Scythopolis (Old Testament Beth Shan) and turned west into the Jezreel Valley, whose open, well-watered plains guided them into the Galilee interior. The route through Samaria was easier, but it forced the traveler to enter this region of mountains inhabited by people with whom rivalry and strife had an ancient history... Following the Babylonian exile when Zerubbabel led the rebuilding of the temple, Samaritan help was adamantly refused (Ezra 4:2–3), which fueled more conflict... When Alexander the Great and later Greek generals controlled Palestine (beginning about 330 B.C.), they made Samaria an important base, knowing that here they could find sympathetic, anti-Jewish allies. When the Jews had their opportunity (128 B.C.) they attacked Samaria, destroyed Shechem, and burned the Samaritan temple on Mount Gerizim.” Professor Gary Burge
- **Why Jews avoided Samaria:** “Jews traveling between Judea and Galilee usually avoided Samaria, a land they considered defiled by Gentile intermarriage and religious syncretism. Rather than walk on impure soil, they descended the mountains surrounding Jerusalem to the

Jordan Plain, journeyed along the eastern shore of the Jordan River, and then turned west into Galilee. Jesus, however, chose a direct route from Jerusalem to Cana, which took Him through the Samaritan town of Sychar... We learn from John that Jesus traveled frequently between Galilee and Judea, and His reasons for moving from one region to the other varied significantly... While truth will always stir controversy, Jesus was not interested in squaring off with the Pharisees—at least not yet, not until it served His ultimate purpose (15:22-25)... Jews despised Samaritans. To them, Samaritans were idolatrous half-breeds—ethnically polluted, religiously confused, and morally debased. During a particularly dark period in Israel’s history, the Hebrew inhabitants of this region intermarried with Gentiles and established their own temple to rival the one in Jerusalem. Consequently, Jews—particularly Pharisees—would not set foot on Samaritan soil and, frankly, there was no love lost on the part of the Samaritan people either... To avoid “contamination,” most Jews traveling between Galilee and Judea chose to cross the Jordan River and go around Samaria to the east rather than journey straight through. So, to say, ‘It was necessary to pass through Samaria,’ suggests that the need was not geographical.” Pastor Chuck Swindoll

- **Focus on the wrong geography:** “Evangelical Christians today have had an unholy relation to Jerusalem and the land of Israel. They have adopted a ‘Holy Land Theology,’ in which the defense of ‘place’ has become a religious duty. So-called embassies, federations, and foundations have organized evangelical money and clout in order to defend political interests in the region. What is most distressing is that as evangelicals have defended this “place,” they have forgotten that they have Arab brothers and sisters in Christ (135,000 of them) who often suffer because of these politics... Christians may well speak to issues of peace and justice in the Middle East, but when mountains are defended in the name of God and people are sacrificed, something is amiss. “Neither on this mountain nor in Jerusalem” is Jesus’ critique of “place.” God is spirit (4:24), which at the very least means he is not tied to “place,” but transcends all such things.” Professor Gary Burge
- **The worship divide:** Pastor Bruce Milne tells us, “Jesus’ response (21–24) includes some of his most basic teaching on worship (cf. comments below)... The Samaritans confined ‘Scripture’ to the Pentateuch, which gave them no loyalty to the account of David’s decision to build a temple for the Lord in Jerusalem (1 Ch. 17:1–15). The Samaritans had a messianic anticipation based on the Pentateuch, so they anticipated the Taheb (meaning ‘converter’), who, in the terms of Deuteronomy 18:15–18, would be a second Moses, revealing the truth, restoring true belief and renewing true worship.” Pastor Chuck Swindoll adds, “Tensions mounted when the Samaritans opposed the rebuilding of Jerusalem and the temple, and the final breach occurred when the Samaritans built their own temple on Mount Gerizim, claiming that it was the authentic place of worship, rather than Jerusalem... the Samaritan city of Sychar.. This parcel of land was significant in Israel’s history as a place purchased by Jacob (who was later renamed “Israel”) and given to his sons (Gen. 33:18-21). This was also the place where the bones of Joseph were laid to rest after Israel’s exodus from Egypt (Josh. 24:32).”
- **A story about more than 1 woman:** “It is not the task of the exegete to unfold the psychological or social profile of this woman (or most of the characters in John). This has been done at length in the church, making the woman in her isolation, sin, and openness the center of the story’s interest... He is not writing about how women are marginalized and how Jesus

has come to rescue them. Nor is he inviting us to probe the inner world of this woman. She remains in the background so that John's Christological focus can stay solidly in the foreground...Characters such as this woman are mirrors in which to view Jesus from another angle. The best that can be said is that Nicodemus is a closed religious character and the woman is an open irreligious character—and each demonstrates different levels of receptivity to Jesus and his message. Nicodemus launches questions; the woman is looking for Jesus' answers." Professor Gary Burge

- **Unexpected responses:** "The response of the Samaritans stands in sharp contrast to that of the religious leaders in Jerusalem. Unlike the theologically trained Jews running the temple, the hated "half-breeds" welcomed Jesus and asked Him to teach. And, as a result of hearing Him, 'many more believed.' ...While the woman's testimony brought them to hear Christ, it was their own encounter with the Word that caused them to trust Jesus as their Savior." Pastor Chuck Swindoll
- **Spiritual hunger:** Here's what Jesus showed Israel in this moment with the *Samaritan woman at the well*...Despite what the bigoted Jewish leaders believed, there was clearly *spiritual hunger and thirst* within those who didn't share their nationality and religious system. In fact, it's fair to say, the Samaritans responded better to Jesus than the Jewish religious leaders. Instead of rejecting, dismissing, or dare I say "*building an imaginary wall*" around those who were not like them, someone needed to be brave enough to go to them and help them know the only *Savior* who could satisfy their deep cravings. Humanity's deepest cravings are never satisfied by money, power, politics, etc. Only Jesus can do this, but He doesn't just satisfy us, He also transforms everything about us, so we can let go of lesser concerns and begin caring for what He and His Father care about.
- **A personal application:** As mentioned at the beginning of this message, the folks in this story were familiar with certain parts of Scripture, but they were missing the point. Sadly, this is true of many Christians today and requires correction...we're missing the point of God's Word because we're failing to give it serious thought. You might say, "Well, that's not me. I rarely miss a Sunday service, and I belong to a community/discipleship group." While that's great, the question remains...are you missing the point? Do you just attend these events, or do you give serious attention to the content of our faith? Do you pour over the sermon notes for more insights? Are you content to let others study and teach you or do you read the assigned text, contribute to the conversation, and seek transformation and accountability in your walk with Christ? Should the world take our Christian faith seriously when we don't?
- **Food for thought:** "If Jesus could go to Samaria, where are there "new Samarias" for the church today? What traditions of place, form, or ritual do we defend that suddenly find themselves at odds with the work of the Holy Spirit? Do humans (Christian and non-Christian alike) have a tendency to create religious traditions as a part of the architecture of their lives? Does tradition have limited value? Where is Samaria today? I am thinking about Samaria as a metaphor that represents a major political and cultural boundary that stands between the church and a needy people. Jesus has crossed such a boundary and so should we. We must think about those social, economic, and political boundaries that circumscribe the church's activity, and we must cross them. John 4 challenges us to take a risk, to examine the margins of our world and cross them." Professor Gary Burge

**Articles/Songs/Videos:**



### **Helpful thoughts for discussion leaders:**

1. Go for a single, not a home run...don't drag the night out; realize more people = less deep sharing.
2. Keep discussion around 30mins. Once you hit the "sweet spot", spend your time there.

### **Challenge Questions**

*Review the BIG IDEA: Jesus wants us to care about what His Father cares about.*

**-Simple questions...**What is God teaching you? What are you going to do about it? How will it help you love & serve others?

### **Preparation questions for John 4:27-42.**

- What does the discussion about food reveal about the contrast in mindsets between Jesus and His disciples? (4:31-34)
- To whom was the term "Savior of the world" generally applied in 1<sup>st</sup> century culture? What does this say about where they sought things like satisfaction, fulfillment, and hope?
- What geographical errors were being made by those who lived in Israel, both those in Samaria and those in Jerusalem (Judea)? How were their earthly labels limiting their focus on God's kingdom and their mission to share the gospel with pagan nations?

### **Application questions from John 4:27-42.**

- Do you suffer from "*Savior-confusion*"? Describe some of the people, systems, and solutions you tend to rely on to provide fulfillment, satisfaction, and abundant life. What would repentance look like in your situation? If you need help figuring that out, please ask!
- In what ways are Christians (including yourself) refusing to share the gospel with all kinds of people due to things like geography and human labels? Are there people or places you ignore or avoid?
- Christians should be promoting what God says is best for people and all creation. How might we advocate for the good of all people without becoming advocates for anti-gospel political platforms? Consider having this conversation with a trusted friend or leader.
- In Galatians 1:8, Paul sternly warns us to reject false gospels. Have you found yourself supporting, promoting, or defending those who proclaim a short-sighted gospel that hopes in human solutions to complex, multi-dimensional problems? If so, there's good news...God is still offering you the chance to repent and become a messenger of light rather than a diviner of darkness. Where do you need to repent in terms of politics, worldview, or whatever? How can we be of assistance?

### **Here are some great resources for digging deeper into community group life...**

How life together looks <http://austinstone.org/stories/film/item/140-missional-community-lukes-story>

Rethinking what we do [https://www.youtube.com/watch?v=kvWnXYSELF4&feature=player\\_embedded](https://www.youtube.com/watch?v=kvWnXYSELF4&feature=player_embedded)

Numerous articles to provoke thought <http://toddengstrom.com/archives/>

What groups of 2-3 might look like <http://toddengstrom.com/wp-content/uploads/2013/03/LTG-Overview.pdf>