**GROWN UP FAITH – Week 5**

**Kevin Myers:** Welcome to Grown-Up Faith and we all have questions. We have questions that even extend into the church. Like why does Jesus care so much about the church? Why is it such a high value, such a big deal? For that matter we tend to ask questions and the culture does like, why do Christians look different from everyone else? Who really anymore needs the church? On and on the questions go.

What is God doing? God is, He's training our minds. He's engaging our hearts. He's aligning our wills with His will because that's what it means really to grow up in our faith. Let me ask you. Have you ever been half in with something? You know what I mean, like half in and half out. Like one foot in, but the other foot kind of out. Not fully engaged and not fully disengaged, half in, half out. If you have, you know what I'm talking about, because maybe you've been in that marriage. Half in, half out is an exhausting marriage, because you can't really walk together. I mean do you ever have one of those where you wake up and one of your legs fell asleep, you laid on it wrong. Then you're trying to walk and one's normal and one's not and you're like, that is an awkward walk. That's what marriage is like when you're half in and half out.

Half in, half out dating, I mean that's exhausting and draining, because you just cycle, you can never get to commitment. It doesn't really go anywhere. Half in, half out stalls out business or teams or sports teams, because the employers or the players they're in half. For a while you're getting some of their best, and it starts to build something and take you forward. The other half of the time they get their heart and their energy drained off, distracted, thinking about, "Oh I'm going to go for another team. I'm going to go build something outside." Half in, half out, that team never really grows up. That company, that business, that sports team, they never get the results of all in, because they don't have all in people. Think about this, half in, half out is costly. It's costly to you budget. I mean you setup a budget, I'm going to have financial freedom man. You laid out, if I could just do that and half the time you do, the problem is the other half when you don't. You never really get to any financial freedom because you're really half in, half out when it comes to your budget.

It's insane for your fitness, isn't it? Half in, half out this is my plan, I'm working on this since the new year. I've got to get back to somethings. When you're half in you're like working it, but then the other half you're kind of out, so you have a lot of effort and little result. By the way, half in, half out is a dead-end faith, just jot it down. It's not in your notes. Just jot it down. If you're taking notes on your mobile device, half in, half out is a dead-end faith. Top of your teaching notes, half in, half out is a dead-end faith.

I was 11, 12 years old best as I could recall. When we're part of a church, our family was church and maybe 200 people total, and our church made a major decision. I remember this that we were going to go do this effort to evangelistically reach spiritually unresolved people, and we were going to take it outside the church. We rented the community gymnasium at the middle school. I mean this was a big deal. Our church was going to rent the middle school, and we're going to bring in an evangelist, a teacher kind of communicator well known and we're going to invite the whole community. We want to help people find Jesus. We know eternity is on the line and so our church was all in for this. Good call.

I was 11, 12 and I was half in, half out. Honestly, I didn't invite anybody in. I showed up with my family, but I didn't show up for the reason we were there. I showed up for Julie. See Julie was in our student group same age, and she didn't know it, but she was going to be my girlfriend. Now our families were friends, and our dads were leaders in the church. Our moms were leaders in Sunday school, and the like and so our families were in the right place. When I showed up, I mean I came, I showed up, but I wasn't there for the reason we were all there. I was there to hang with Julie and our parents gave us the gift that day and said, "Well you can go sit on your own wherever you want." Oh, this was awesome, because we're now on the opposite side of the middle school gym. The worship's happening and that's fine. The preacher gets up, and the evangelist starts talking to people and that's fine, but I came for other reasons. I am entertaining Julie. I am reeling her in with my charm, and it is working by the way.

I was half listening because you have to, because the guy he's just standing up there droning on like I am. God's humor. At one moment something shifted. The sun's stud stood still, the earth stopped moving because the preacher stopped speaking. When he stopped speaking there were only two people talking, and he said with his finger pointed, "When you two are done, I'll continue." I think that moment is where South West airlines came up with their campaign, "Want to get away?" I mean I think that's where it originated right there. I mean I was dying, and he wouldn't go on, he just stood there. Finally, I'm, "You can go ahead," and he went on.

The heat, I know people don't have laser eyes, but the heat you could feel from all eyes. Our parents on the other side, I knew I would never make it to 13. I mean that was just never going to happen. In fact, it came to the end of the service, and they had what they would do an altar call at the end. We're standing singing a worship song and of course I had never spoken again. I mean just the whole time, "Oh dear God, oh dear God I'm going to die. I'm going to go home, I'm going to die." They're doing the altar call, and it dawns on me, "This is how you solve it." I said to Julie, "We're going to have to go to the altar. I'm going to have to go get saved again. Here's the deal, it might sooth the evangelist because he's saved wayward students. It might sooth the congregation saying, "It's a darn good thing they went forward." It might soften the blow when we get home, so let's stagger this. I'll go first and then you on the next three songs you come."

Well I went forward, it was magic. I mean they were gracious, and I was forgiven. When I got home, not too bad at all. "Son so glad you got right." "Yes." Can't say that for Julie, she never came forward. I gave good advice, she should have followed it. She never did become my girlfriend, but you know things happen. The reality is I was half in. I showed up, but I wasn't there for the reason we were there. Half in, half out ruins everything. If this is the season for the next few years including that moment that I discovered that the only in that matters is all in. The only in that matters is what in?

**Congregation:** All.

**Kevin Myers:** That's the only in that matters. I distracted the work of the kingdom. I embarrassed our church and our family. I was in, but I was half in. When my parents divorced in that same season, it was in my teenage years that I discovered, hey, my parents were half in and half out on their marriage, no wonder it didn't work. My dad lived during my teen years now divorced, single parent home seeing my dad occasionally and that relationship didn't go well as most of you know. My dad lived half in and half out on his faith. By the way, half in, half out faith is what kind, dead end. What is it? It's a dead end.

All kinds of people make that their faith, but it's a dead-end faith. By the way, I'm not going after my father right now. Many of you know we had our reconciliation that began in January 40 years of distance, no meaningful conversation. We had our sit-down lunch, and I'm not saying this to cast dispersions, this actually became part of our conversation. In his own words, by his own confession he said, "Yes, I really was, I was half in and half out with Jesus, you're right son. What you saw is what was broken, and God broke me during those years." I said, "Yeah, well I was formed during those years."

By the way, how strange it is, reconciliation and what God can do because God's so all in. If we would just be all in with Him, what He can do. I got a text from my dad. You can't imagine how odd it was. It said, "Dad," and I'm like, I had to stop for a minute. I didn't write a text, because I'm dad to my kids, and I didn't know. Oh dad, yeah, the last week. "Hi Kevin, I love you, just checking in on my great-grandson Branden, how's he doing?" I sent my dad a picture of myself and Branden and a whole note on, "Dad as best we know we're convinced Branden's been healed. I don't know what will happen down the road, but right now all evidence says that the prayers of the people and the mercy of God healed your great-grandson. Thanks for your prayers." He writes back, "Praise the Lord, thanks for letting us know. Blessings." I thought, "You know what, I have never sent my dad a picture of anybody in our family ever, ever, ever." Here I am with a man who's shown me that all in whilst destroy everything.

Even if you wait 40 years, if you'll just go all in, God can reconcile things no one on earth can reconcile. It's a whole different world, all in. That's really what God is doing in the big picture. We've been talking through this, so let's look at it, the big picture. The Bible is one story, the Bible is how many? One story, Old Testament, New Testament and they are a mirror image. Five major events in the Old Testament, five major events in the New Testament, they are a mirror image one of the other. It all turns on the person of Jesus Christ and we've been in this story now for a while. Those five major events in the Old Testament begin with God and righteous people in paradise. Then Satan and sin enters, man and it messes everything up. The world is judged and destroyed. There's the one world government and then God establishes a covenant that becomes the old covenant with Abraham. It's the forerunner to the coming of Jesus. When Jesus comes, He takes an unholy people and makes it possible for us to be made holy, a new creation. Now we're under the new covenant.

In fact, in the book Grown-Up Faith that many of us are in the midst of and reading through, and we're part of a small group, and it's encouraging us. In the chapter where we're talking about this whole thing of why Christians don't look different. I have right in the book parallel and when you get in, I want you to just absorb this. It says on one side old covenant, on the other side new covenant, but I want you to hear the scripture. Under the old covenant which is the 12 tribes of the nation of Israel, God's holy people, here's what Exodus says. "Now if you'll obey me fully and keep my covenant, then out of all the nations you will be my treasured possession." My what? Treasured possession. "Although the whole earth is mine, you will be for me a kingdom of priests." A kingdom of who? Priests, "and a holy nation." A what? Holy nation. That's Old Testament covenant to Israel.

Now mirror image. Now we're in the church. Jesus has died and risen from the dead. He offers a new covenant to us through the sacrifice of Jesus. Now you have the 12 disciples, God's holy people the church. Listen to First Peter 2:9 to 10, listen to the parallel. "You are a chosen people," he's talking to the church. "You are a chosen people, a royal priesthood," a royal what? Priesthood. "A holy nation," a what? A holy nation. "God's special possession," do you see it? It's the same, "that you may declare the praises of Him who called you out of darkness into His wonderful light. Once you were not a people of God, but now you are the people of God." See God was all in so that we could become His church. Who is His church? It is the people who are all in. The people who are what?

**Congregation:** All in.

**Kevin Myers:** That's who we are. God's been answering the big questions. Oh, we have tons of questions, we all do. In fact, we've been saying this each week all through the series reminding us, I'll say it again. We have 10,000 questions. Our lives are filled with questions, but they all boil down to how many church? 10. How many? 10 big questions. When you answer these 10 big questions you have put the foundation, the worldview, the base for how you'll answer all the rest of your questions in life.

Listen, when you're answering one of these questions wrong, it's usually because you've got one of the big 10 wrong. Get this right, it is your worldview, it's how you do the core of life. Those questions let's put them on the screen, let's remember where we've been and where we're going. Is life an accident or am I here on purpose? Why do bad things happen to good people? Can I really trust God? Why can't I make my own rules? Why can't God just accept me as I am? Isn't one way to God narrow-minded? What does it mean to be forgiven? Here we go, why don't Christians look different from everybody else? Who needs the church? We'll stop right there. You can see what's coming next week. Why don't Christians look different from everybody else? Who needs the church? I'm glad you asked, let's talk about it, it's in your notes. Why don't Christians look different from everyone else? Here's what's in your notes and here's your fill in the blank. Ready?

Why don't Christians look like everyone else? We do. Why don't we look different rather from everyone else? We do. We do look different from everyone else, and we battle sin instead of settle in sin. We're going to unpack that. We battle sin instead of settle in sin. Let me go right here. Why don't Christians look different from everyone else? The answer is we do. If it's not clear tell your neighbor, "We do." Just look at your neighbor and say, "We do." Let me just explain this. First of all, we look different to God and that's the first and most important. God looks down and we look different to God, meaning God looks down and when He sees a true follower of Jesus Christ, He sees us His church, we already look different. We have been made holy by the sacrifice of Jesus, so our cup, our rat poison infested, sin infested, venomous cup has been poured out, cleansed by the work of Jesus, forgiven and the Holy Spirit is poured in us. We have been made new. We stand holy before God. Do not miss this, this is theologically significant, you have been made holy by God. When God sees you, He sees the sacrifice of Jesus covering you. You are holy before God. That should blow your mind, the Holy Spirit lives in you. You already look different to God, that's first and foremost important.

When people ask this question what they really mean is, why don't we look different from everyone else on earth? How comes there isn't this clear distinction? The distinction is there, we should battle sin instead of settle in sin. We're going to unpack that today by looking at the prayer of Jesus in John chapter 17. Take your Bibles across campuses, John chapter 17 and we're going to look, it's on page 1084 for your Worship Center Bible. We're going to look at a slice of the Lord's prayer. Jesus prayed for his church, for us and knowing what he prayed gives us some clues to answering the two questions today.

John chapter 17 verse 15, "And Jesus prayed," here's what he says, "my prayer," he's talking to the father, "my prayer is not that you take them out, not that you take them out of the world. Not that you take them out." Everybody say that with me, not that you take them where? Out of the world. "Not that you take them out of the world, but that you protect them from the evil one."

Listen, as Christians now we have an enemy, the evil one. He's not going after his own followers, they've already joined them. You follow Christ, he's coming after you. There's a spiritual war going on, bigger picture. Now they, referring to fight Christ followers, his church, they the church they are not of, not what? "Not of the world even as I am not of it. Sanctify them by the truth. Your word is truth. As you send me into the world, I have sent them into the world, for them I sanctify myself that they too may be sanctified."

It is from this scripture that you may have heard people say from time to time, "The church is to be in the world, not of the world." I'm going to draw that out, because I think we need a conversation here that could be of some benefit to us. Now if you want to draw this out in your notes, it might be of some interest and help to you. I'm going to draw a little grid, quadrants. He says we are to be in the world, but some choose to be not in. What does it mean to be in the world? Let's contextualize this.

It means to be relationally engaged. In other words, you're in physically in this world. You're going to be relationally engaged even though as a Christian, a follower of Christ you live among sinners. There are other people who don't share your worldview, so you're in that world. Someone will say, "I'm not going to be in that world. I'm going to be relationally separate from everyone. I'm not going to hang around sinners." This in means you're relationally engaged alongside them if that's helpful to you. Jesus prayed we're to be in the world, but not of the world when he says on this side of the equation. Of the world really means that of the world is just kind of settle into sin. You make it acceptable. You live like the world lives and we're supposed to be not of the world, which means we would battle sin. We would seek to practice being holy and strive to be holy as he is holy. When Jesus made this prayer for his church, I don't know if this is helpful to you, but it is to me, it helps me think it through, that there are at least four groups.

There are those that are in the world, that means their relation engaged, hanging out with sinners and they're of the world. They're in the world and they're of the world, right here, in the world and of the world. Jesus called that group worldly, and so there is a worldly group so to speak. People in this world that they are a part of the relationally connected, but they also buy into the values of the world. They answer these 10 questions in a secular world view.

There's another group Jesus talked about. That group is over here, they're not in the world. They're not in the world meaning they'll relationally distance themselves like a subculture. They'll separate from, but they end up settling into the same world values. That's what Jesus was saying about the pharisees. We'll talk about it in a moment, but that group wouldn't hang around sinners, but at the same time end up living like them. Now the group that's supposed to be in the world, now you see we come down in the world, but not of the world is who Christ was. Christ hung around sinners and that's really who Christians should be. Christ hung around sinners, but he wasn't like them. He was in the world, but not of the world and that was his prayer for us for the church.

Now there's another group, a group that's not in the world. They're relationally separate. They're like pulled away relationship from the world, we won't hang around sinners and they're not of the world. They battle sin and you could just call them the monks, the Christian monks. They could go in the monastery and they're going to pull away from everything else. Now, there's value to this conversation if we could just unpack it rather quickly. I know it's a bit complex to unpack it fast, but if you can keep up it's helpful. We are not to be pharisees.

See, why aren't Christians different from the rest of the world? What the world's really saying is, you can't be a pharisee and Jesus described the pharisees. The word pharisee literally meant separate. This is the group that wouldn't physically hang around other sinners, no, we only hang around holy people like us. Simultaneously on the inside they just settled in sin. Really, they didn't look any different from the world on the inside. In Matthew 23 Jesus said, "You pharisees, you blind pharisees, you hypocrites. You separate yourself out, you pull away from sinners. You won't go to their house. You won't be their friends. You won't hang around them, you act like you're self-righteous, but on the inside you're wicked. You've settled into sin as acceptable way of life." That right there is the very thing Jesus was praying against.

Not so long ago I was listening to a national news interview and Jayden and I were listening to it together. Someone was describing their life of living with someone. They weren't married, but, "I'm living with this person," and ongoing conversation. Then they were talking about, "And before that I had been living with somebody else." Wasn't married to him either, "and I lived with him." Then she's going on in the conversation, it's the world that we live in. We all expect sinners to live like sinners, so this is normal, it made sense. What caught me off guard, caught us both off guards is when she said, "Now of course I'm a Christian. I'm just a Christian in the most liberal sense of the word." That started a conversation with Jayden, he said, "What on earth dad is a Christian in the most liberal sense of the word? It sounds like it's a non-Christian." I said, "That's pretty good."

I mean listen, what does it mean to follow Christ? Does it really mean settling to sin where you just make it acceptable, and you're like, "Well I'm a Christian so I just settle into sin,"? No Ephesians four talks about this, that now that we've come to faith in Jesus, now that we've been made a new creation, now that we've been made holy, we put off our old self and put on. There's a grow up process, you're going to put off the old self and put on the new self. You've got some stuff to work through. We all do, that's what growing up is. The grace and the forgiveness of Jesus Christ was to free us from sin not to free us for sin.

Thanks be to God, we don't have to live in it, because listen, sin is destructive period. In the life of an unbeliever or a believer, sin still destroys. Any definition of grace that makes sin seem harmless is not God's grace. Sin is serious business, it's a thing that destroys you and He loves you so much He wants to free you from it, so we don't live in sin. I mean we don't settle into sin. We battle it. We can be tempted like anyone else, we can even stumble, fumble a ball or fall into sin. When we do, we're like, "Oh no I'm not going to do that. Lord forgive me, cleanse me, help me." You want to get out of it. You don't want to settle into it. There's a growing up process of putting off and putting on. We're all in that journey of if you're a follower of Jesus Christ. We're all into put off our old self and put on our new self, a being made, renewed in Him.

I wrote it in the book about some my issues. I have a few. Some I'm willing to talk about, others you watch, and you'd like me to talk about. I know nobody has it all together, but I have the gift of impatience. Anyone else? Usually evident when I'm driving. Let me do it again, anyone else? I thought I'd get more. I have the gift of impatience, grew up in a family that demonstrated an anger and a temper in a volcanic and overly expressive way and in an unhealthy way. Yet scripture says, I'm a new creation. A new creation has self-control. Love is patient. This is not working for me on the inside. I mean I can make it work until I got married. As long as Marsha would be like I want her to be, we wouldn't have so many issues. She insists on being herself and that stirs anger. Early on we had a lot of issues of losing temper.

This left lane thing, if Jesus comes back and I'm in the left lane I might not make it. Not sure. We run 985 and literally passed under the sign, the big sign that said in digital letters, "Slow traffic. Get in the right lane." As we passed the sign, I'm behind the person going under the speed limit. Why they're in the car, I have no idea. If you have nowhere to go, why are you going somewhere? I want to pray for you, but it's not my first response. I know I'm a new creation, but I don't feel like it when I'm behind them.

By the way I know what hell would be for me. Left lane slow drivers for eternity. I mean that would just be my hell. Now I know I've got stuff to work through. I'll have to work through that my whole life. I've grown, I've matured, I've practiced stuff guys. If you read the book, you'll see the detail, we all got stuff to put off and put on because we battle sin, we don't settle in sin. I knew I had work to do, even 12 years ago when my three-year-old Jayden from the back seat without interrupting his playing, we pulled on to a road I'm not even sure I remember what I said. I just remember what came from the lips of a three-year-old, "Get off my dad's road." I'm like, huh I think I trained that in him, because after all it is my road, right? I mean it's my road, isn't it? I mean it was built for me, it was built by me, it was for me. There's nobody else on the road. If I get on the road you all get off the road. I mean come on that's the way life is supposed to be. No, I got some issues. I've got stuff to work through.

We all got stuff to put off, stuff to put on. Here's my point in this, love is patient, the fruit of the spirit is love, self-control. I've got stuff to put off and put on. I'm in a growing process. It's not that I can't be tempted. It's not that I wouldn't struggle, it's that I don't settle in and accept it, I battle it. That's what makes me different. See, transformations when you take the big principles of God and you translate them into the little practices of life, that's real transformation.

In First John chapter two, John was writing to the church and he said, "I write this to you so that you would not sin." So that you would what?

**Congregation:** Not sin.

**Kevin Myers:** So that you would what?

**Congregation:** Not sin.

**Kevin Myers:** I can't hear you, the other campuses. So that you would what? Not sin.

**Congregation:** Not sin.

**Kevin Myers:** I mean that's the disposition, that's what makes us different, that we would not sin. We're not pharisees, we're not hypocrites. Our goal's not to sin, but then it goes on in the same chapter in verse two of First John chapter two verse two, "But if anyone does sin ..." Now he's talking to believers, "But if anybody does sin, we have an advocate to the father. Jesus Christ the righteous one who is our atoning sacrifice and not only for our sin, but the sin of the whole world." When I stumble and I fall into sin, when I misrepresent Christ, I immediately have the sense of, "Oh that's not like Jesus." I quickly, "Oh God forgive me," right in the moment, "Oh God forgive me." I bring the prayer of confession, "Forgive me," move right on.

Listen, I didn't in that moment lose my salvation I'm like, "Well there is it, I'm going to hell." At the same time being a Christian is not a license to sin. Let's get our theology right of what it means to grow up. By the way you're not a hypocrite as a Christian because you demonstrate imperfect and occasionally stumble into sin while you're learning to put off the old ways and put on the new ways. That's not hypocrisy, that's imperfection. Hypocrisy is when you claim to be righteous yourself, self-righteous is hypocrisy because you didn't become righteous on your own, Jesus did that work for you. You don't walk in righteousness on your own. God isn't leaving me on my own to manage my temper. The Holy Spirit is in me and puts a power in me for a capacity I would never have on my own. I'm not a hypocrite when I stumble into sin if I quickly confess it and I don't want to settle into it. I don't claim to be self-righteous. Hypocrisy is when you practice sin, settle into it and start calling it righteous. That's hypocrisy and the world needs to see a different picture, because we're not to be of this world. We're not to be like this world.

Now that's good thinking, get that right so we can go on to the next question. You're like, "I hope so, this is thing will never get done." Next question, who needs the church? Glad you asked. Who needs the church? The answer is we do. Who needs the church?

**Congregation:** We do.

**Kevin Myers:** Of course, we do. In fact, we live for others. Say it with me, we live for others. See the church is people, not a place so you are the church. People say, "Well who needs the church?" I'm like, "Well you are the church. What are you talking about?" The church is people, not a place. Jesus loves the church, he died for the church, he rose from the dead to build the church. He's the head of the church, he calls the church his bride and you are the church. When you come to faith in Jesus you are the church and then you gather our local express of the church wherever he put you geographically and wherever he meets your heart. We're a part of the church, because we need each other. We what?

**Congregation:** Need each other.

**Kevin Myers:** Well of course we do. We need each other. Wait you can't do this on your own. You weren't designed to do this on your own. Make sure that you need the church because you understand, if you as a Christian, this is who we're supposed to be. If you don't hang with the church to help you battle sin and live in a world of sinners, listen, you'll just get sucked right into worldly. You need the church. We help each other. We can't join worldly. Look what he says in John 17 when Jesus prayed for this kind of oneness for us. We'll put it on the screen, this oneness prayer of Jesus. "Holy Father, protect them by the power of your name, the name you gave me, so that they may be," what church? "One as we are one." I mean this church thing that we would be one knit together, that we would be in the world but not of the world. In the world right down here, but not of the world, we would be Christian. We need each other because there's a distinct love.

Look what Jesus commanded from John 15, here's the next scripture I want you to see it. "This," Jesus said, "is my command," say it with me everybody, what? "Love each other." This one the suggestion wasn't a good idea, it was, this is part of the definition of who we are to be all in. We are all in, in loving one another. We are all in as Christians to live for others, because we need each other.

Jason and Amy Underwood, 12Stoners been here for a while have been going through a really tragic situation, heartbreaking. Jason Berry knows them and sat down for him past week and had a bit of a conversation. Here's just a slice of the interview of a reminder that we need each other.

**Jason Berry:** I'm here with my friend Barry Underwood, man I've known you for 10 years. We launched this Flowery Branch Campus together 10 year ago crazy enough.

**Barry Underwood:** That's right.

**Jason Berry:** We sit here on site of Flowery Branch together one more time. You've been at 12Stone for a long time. How long have you been here for?

**Barry Underwood:** Yeah, 17 years.

**Jason Berry:** How have you survived 12Stone for 17 years? What have you been a part of?

**Barry Underwood:** Me and my wife both serve. I run the parking team here. She's on the prayer team, and then we've been involved in leading small groups for all of that period.

**Jason Berry:** What started our conversation today Barry is you and I bumped into each other here at Flowery Branch, three, two, three weeks ago. We started the conversation that this has been a tough 10 weeks for you and Amy. You reminded me about 11 years ago now, my mom was in a terrible car accident, traumatic brain injury. Our stories are paralleling really uniquely right now in that your son experienced a traumatic brain injury 10 weeks ago.

**Barry Underwood:** He was in a motorcycle accident down in Dublin Georgia. He was wearing a helmet, but his head on a bumper going really fast and he has a traumatic brain injury. He's lost the brain, but he was in a vegetative state, comatose. The doctor's told us that this is what we need to get used to. It's tough. He's got to [inaudible 00:37:24] unresponsive.

**Jason Berry:** How did the church respond in the midst of this difficult season for your family?

**Barry Underwood:** The church has supported us like crazy. We've had people from small group drive to

Megan to pray with us. We've had people buying us food bags and therapy chairs. One of my small group members happens to be a doctor in physical therapy. She hears about it and came down and took it upon herself to bring an assistant. For an hour and a half every day for two weeks she gave him physical therapy. He blossomed from it. She set him up. He's in a cast because he broke six vertebrate and whatever but set him up. Now he's, it sounds small, but he scratches his own nose and sips from a cup. He just responds, he can shake his head yes and no. I mean these are minor things, but from where he was to where he is now in just 10 weeks, it's just prayer man. Prayer works.

**Jason Berry:** Thank God.

**Barry Underwood:** We've almost had too much. They want to feed us and carry us and serve with us and serve for us.

**Jason Berry:** Isn't it beautiful? I remember the same experience where I was always on the other side. I got a chance to serve people and I got to show up when people had issues. It was always, I felt great doing it. Then suddenly I find myself on the other side and you realize the beauty of the local church coming alive in the midst of tragedy.

**Barry Underwood:** As the storm comes through, we got people surrounding us, blocking the wind and keeping us from falling over and shielding us from the rain. It's just been a great thing. I don't know how anyone would do it without this kind of community surrounding them.

**Kevin Myers:** Yeah, thanks for sharing your story. That's weighty. In fact, across the campuses and online, can we just take a moment to pray for their son? Would you just bow your heads, would you whisper a prayer, this is what the church does. We need each other. We don't make this on our own. Father, we pray over Chris and we ask that You would cover his life. God right now he's in some of the most traumatic places he's ever been, the physical threat, the brain injury. God You understand what doctors cannot. You can speak a word by the power of Your name and bring life. Would you do this as You progressively have been demonstrating day after day, week after week, bring healing to his mind and his body. May this therapy build strength. May we as a church love on the Underwoods so well that not only are they loved, but we experience this oneness we were created for. Cover this family. Let this story rise for Your glory. Be gracious to them in the times when they most need Your hand over them. Love them well through us and for all of us God keep growing us up to be Your church. We really do need each other in Jesus name. Everyone agreed say ...

**Congregation:** Amen.

**Kevin Myers:** Just tell your neighbor, "We need each other." That's the point, we need each other. Listen, of all the imperfections of the church, we need each other, and we live for others. Therefore, honestly that includes more than just us inside the church. It includes those outside the church. It's why right over here there was a movement in the early 300s where the church became the church of Rome. When it became the church of Rome everybody became Christian which meant nobody was really Christian. There is a season of time where monks set apart. They physically got away from everyone relationally. They went and got on their own.

Their goal was to battle sin and be more like Christ, but they did it in a way that they're separate from. They're not really connected to sinners, they're not engaged with people. They're physically relationally disengaged even though they're committed to not being of the world. That's not Jesus prayer honestly. Just stay with me, I'm not going after Christian monks. I'm saying the prayer of Jesus was this, that you would be in the world relationally engaged with sinners. Jesus was a friend of sinners, but you would not be of the world. You would be of Christ. You would battle sin. This is where we're to live. This right here is where we are witnesses to the world, because we know what's on the line.

Listen, next week we're going to pick up this conversation. I mean is hell real? Is heaven real? What about eternity? Jesus gave the answer, yeah it is, that's the short answer. Because we know what's on the line, we care about people who are far from God, so we reach out. We're witnesses. Next week I'm going to give you a process, kind of a map, an idea of if eternity is on the line and we know what's at stake, what would it mean for us to be all in and live for others?

See, when I was 11 or 12, I was half in, half out. It embarrassed the church. Didn't help me, didn't help anyone. That's just what dead end does. Maybe leaves us asking some questions, maybe you should ask yourself some questions. Are you half in or half out with God? I wrote these down for you, just listen. Are you settling into sin or are you battling sin? Wherever you settled into sin and God would say, "You've got to start to battle that." Are you living for self or are you living for others? What would happen if even this week, three times a day maybe after breakfast and then after lunch and after dinner, you asked yourself how could I practice living for others? What might change in your life if you would just live for others? See, I turn this service over to the campus pastors, we want to pray over us for God to help us to be all in for Him.

Let's sing it loud together church. Worthy of every song. Let's tell Him He's holy. You say? What a great prayer. Let's sing His name. Yes. Come on say it. Just lift a prayer and tell Him He's worthy. Because He's worthy, because He's the only one who's worthy, we're going to make a declaration today in this place. Come on let's sing it together. Come on every voice sing it loud say ... Come on. Come on make some declarations today. Yes.