

THROUGH THE SHALLOWS



Week One - Waters that Drown

This week, we discussed the significance of Jesus's baptism as a sign post pointing to Genesis and new creation. We asked if you're willing to put to death the things of the old creation and walk in a new path.

Scripture Focus

Luke 3:21-22 | Matthew 3:13-17 | Genesis 1:2-3a | Genesis 6:11-22

Sermon Recap

In his baptism, Jesus was immersed in water in a scene that should remind us of Genesis 1. In the beginning, Genesis paints a picture of chaos, darkness, and deep waters. It is into this chaos (which the waters represent) that God speaks. Before God speaks, however, we are told that the Spirit is hovering over the waters. When God starts speaking, creation comes into existence.

Genesis 1 isn't the only place we see water in the beginning of our story. You see, our story has another beginning. It starts again with Noah. In this story, water again is covering the face of the earth after chaos has had its way in the world. When the water recedes, God calls Noah forward into a new, purified creation.

Fast forward to the baptism of Jesus. With the creation story and Noah story as a backdrop, we are poised to notice all kinds of symbolism and nuance! As the water comes over the face of Jesus, we are reminded of Noah and how the waters came over the face of the earth to purify and bring about a new creation. Water puts to death all the impurities and allows a path forward for new creation. As Jesus comes up out of the water, we are told that the Spirit of God is hovering over the water and God is again speaking. This should bring us back to Genesis 1. Here, we see that God is again speaking into the chaos and calling forward a new creation. Jesus is the new Adam, the new creation, the purified human. Jesus is the son of God!

Therefore, we ask again, are you willing to enter the water, put things to death, and await a new-creation path?

Family Discussion

- 1) What is something that stuck out to you about this week's sermon - perhaps a main idea or a take-away for you?
- 2) Tell us about your baptism story. Have you been baptised? What do you think about baptism?
- 3) Do you think it's true that some things have to "die" in order for other things to come "alive" in your life? Why/Why not?
- 4) What does it mean for something in your life to die? What is an example of something that should "die" in a person's life?
- 5) Share one thing in your life that you think needs to "die" in order to make room for new life to happen.

Going Deeper

"All those who were in the ark were saved out of the world. A saved person cannot be saved on the one hand, yet still remain in the world on the other hand. He cannot ride on the fence, with one foot in the ark and the other foot in the world. Everyone who entered the ark was locked inside the ark. After a person is saved, he cannot love the world on the one hand, and love the Lord on the other hand...Since we are out of the world, we should live a life that is out of the world. This is different from exhorting people to not love the world. The citizens of one nation are at enmity with those of a hostile nation because a hostile relationship exists between the two nations, not because they have been slapped on the face by someone in the hostile nation.

This is the issue among us today." - Watchman Nee, *The Salvation of the Ark*

"What is salvation? It relates not to our sins nor to the power of sin, but to the cosmos or world-system. We are involved in Satan's world-system. To be saved is to make our exit from his world-system into God's"

- Watchman Nee, *The Normal Christian Life*

"A man is in bondage to whatever he cannot part with that is less than himself."

- George MacDonald, *Unspoken Sermons*

- 1) What does it mean to speak of an "old nature" - a nature inherited from Adam and Noah?
- 2) Have you ever connected baptism with entering Noah's ark? How is Jesus like the ark? How is baptism like "entering" Jesus?
- 3) Do you believe the "world" is hostile to the "Kingdom of God?" What stains of the "world" need to be addressed in your heart?

Week Two - Waters that Part

This week, we discussed the parting of the waters as Jesus comes up from baptism. We were reminded of the many parting waters through which the people of God had to pass in order to walk into their mission and future.

Scripture Focus

Luke 3:21-22 | Matthew 3:13-17 | Exodus 14:21-22 | Joshua 3:14-17

Sermon Recap

Imagine the parting of the water as John lifts Jesus's head up out of the Jordan river. The water swells, rises to a breaking point, and then falls around the face of Jesus with his eyes closed and his hair soaked. Water gives way at the will of God. This isn't the first time we have seen waters part to allow the future of God to come bursting into the present.

Think back to the story of the Israelites. They were held as slaves in Egypt, forced to make bricks, and valued by what they could produce for their slave-masters. Moses enters the scene and calls the people out of captivity into the future God has for them. But, they are led to a giant body of water - impassable, looming between them and their promised future. God parts the water, and a people is born. They walk on dry ground into the future God has prepared for them - to become the people of God on mission to restore the broken world.

The very next generation faces another body of water between them and God's promises. They find themselves at the bank of the Jordan river at flood stage. On the other side of the of the river lies the Promised Land. The priests step forward, carrying the Ark, and when they walk into the river, it is stopped up and the whole nation walks through the parted waters into God's future.

With every story, the people of God have to learn how to trust this God of promise. Imagine walking through a sea trusting that you won't drown. Would God come through for them? Does God really love them and is God really interested in their wellbeing? With these stories, the Israelites would learn to answer "yes" to those questions!

It wasn't until the water was parted that Jesus heard, "this is my son in whom I am well pleased." Are you willing to put a foot into your fear and learn how to trust God? It may be through taking a risk with the Lord that you will hear "I Love you" and "I'm pleased with you." We must pass through the fear of losing our life in order to find it. We are invited to trust God with our whole lives as we walk into the mission and future He has for us.

Family Discussion

- 1) What is something that you took home from this week's message?
- 2) Do you have any people in your life whom you trust completely? Who?
- 3) What does a person have to do in order to earn your trust?
- 4) What are some things a person would do that would break your trust?
- 5) Why is it difficult to trust again after your trust has been broken?
- 6) Is it difficult to trust God? Why/Why not?

Going Deeper

"The faith that limits itself to the promises of God, seems to me to partake of the paltry character of such a faith in my child--good enough for a Pagan, but for a Christian a miserable and wretched faith. Those who rest in such a faith would feel yet more comfortable if they had God's bond instead of his word, which they regard not as the outcome of his character, but as a pledge of his honour.

They try to believe in the truth of his word, but the truth of his Being, they understand not."

- George MacDonald, *Unspoken Sermons*

"God sets us free from the dominion of sin, not by strengthening our old man but by crucifying him; not by helping him to do anything but by removing him from the scene of action." - Watchman Nee, *The Normal Christian Life*

- 1) The above quote from George MacDonald hints at trusting God's promises but not His Being. What does that mean?
- 2) Is it possible to be "crucified with Christ" without a complete trust in the heart of the Father? What is the relationship between trusting God's character and surrendering our lives to Him?
- 3) Can you name something in your life (a sin, habit, idea concerning God) that just won't part and allow you to move forward without a greater trust in God?
- 4) Do you believe God has your best interest in mind? Why/Why not?
- 5) How might a person develop a greater trust in the heart of God?

Week Three - Waters that Name

This week, Stephen highlighted the genealogy of Jesus. In this list of names, we come to discover that God knows your name and is active in your life.

Scripture Focus

Luke 3:23-38 | Psalm 139:1-18 | Revelation 2:17

Sermon Recap

The Gospels are chalked full of personal names. It's not by accident that Luke provides a list of names - a genealogy - after Jesus' baptism. It is a way to mark the ministry of Jesus: the personal in contrast to the stereotyped role, the individual in contrast to the blurred crowd, the unique spirit in contrast to the generalized cultural moods.

Eugene Peterson says, "At our birth, we are named, not numbered" He goes on to say that, "what we are named is not as significant as *that* we are named." In Luke's list of names, we see that God's mission is personal. It includes real people who have a zip code, a culture, friends, and family. The mission of God is something that impacts actual, ordinary people. Here's the thing, God knows their name. These people who were used to carry forward the mission and promises of God are known. They are not nameless people on a historical canvas. They were recorded. If God knows their name, He can know your name.

When we identify with the life of Christ, we take our place in a long line of believers who are known. We aren't seen for merely our "potential" or "usefulness." We are known and named as beloved children of God. Often, we believe that in order to be known we have to create our identity and introduce ourselves. In the people of God, we come to realize that our identity isn't created but bestowed. Also, it is possible to believe that identifying with Jesus means you lose your personality and your identity is swallowed up in the "Christian" culture. But, that is not how God works. In fact, the only way to really find yourself is to lose yourself in Christ. If God is anything, He is personal. Do you want to be known? Do you want a name? Come and abide in Christ. Take your place in the long line of people who carried forward the purposes of God. Then, you'll know what it feels like to be known personally by a personal God.

Each of the people in Luke's genealogy has been personally addressed by God. You are not a label or a market niche. You have a name and you are personally addressed by God.

Family Discussion

- 1) Was there a take-home point from this Sunday's message? What was it for you?
- 2) Do you know what your name means? Try looking it up and see what it means.
- 3) Have you ever met anyone with a weird name but after you got to know them better their name stopped sounding weird to you? Why does this happen?
- 4) Read Psalm 139:1-18. How does it make you feel to hear that God thinks about you as often as it says in vs. 17-18?
- 5) Is it easy or hard for you to think of God as "personal?" Why?

Going Deeper

"Apart from the name that marks us as uniquely created and personally addressed, we slide into fantasies that are out of touch with the world as it is and so we live ineffectively, irresponsibly. Or we live by the stereotypes in which other people cast us that are out of touch with the uniqueness in which God has created us, and so live diminished into boredom, the brightness leaking away." -

Eugene Peterson, *Run With the Horses*

"It is a spiritual disaster for a man to rest content with his exterior identity, with his passport picture of himself. Is his life merely in his fingerprints?" - Thomas Merton, *The New Man*

"No child is just a child. Each is a creature in whom God intends to do something glorious and great." - Eugene Peterson, *Run With the Horses*

- 1) Have you ever felt like you were forced into fitting someone else's label for who you are? What does that feel like?
- 2) Why do we have a tendency to label others rather than get to know them as people?
- 3) What does it make you feel to hear that God knows your name?
- 4) Consider watching this: <https://www.youtube.com/watch?v=QyoAsZuwG4U>
- 5) Are there things in your heart that you are trying to hide from God? Do you believe He doesn't know about them? Why do we hide them?
- 6) How do you bring those things into the light?

Week Four - Water That's Gone

This week, we saw that Jesus was led into the desert right after his baptism. It wasn't that Jesus merely found himself in the wilderness. He was led there. God brought him there on purpose. Jesus didn't eat while he was in the desert. Perhaps, that has a purpose too.

Scripture Focus

Matthew 4:1-2 | Mark 14:32-51

Sermon Recap

Right after his baptism, Jesus is led by the Spirit into the wilderness or the desert. The water that was a source of purity, healing, and identity formation is gone! Then, Jesus didn't eat for forty days! When the Scripture says that he is hungry, we should read "dying of hunger!" Forty days was thought to be the maximum amount of time a person could go without food. Why would Jesus deny himself a basic human necessity?

While in the desert, Jesus comes face to face with human temptation. That is, after all, why he was led there. Ever since Adam and Eve chose the fruit over obedience to God, the human body has been mortal. That means, we simply cannot ignore the call of our flesh - those temporary things that drag us out of the eternal into the realm of present desires and immediate gratification. It is the power of our flesh that forces us to submit to things like lust, materialism, and indulgence in every way. "Just feed your desires," is what the flesh says. Our flesh is the heart of our temptation.

Therefore, when Jesus denies himself food, he is practicing the art of denying the flesh. This is the largest benefit to fasting. We develop the habit of turning off the voice of our flesh that leads us to temptation. Fasting, then, is a time of strengthening the spirit while starving the flesh. We often get a picture of a weak Jesus after forty days of fasting. However, perhaps Jesus was at His strongest after this fast.

Fast forward to a garden when he asked his disciples to forgo sleep so they could pray with him. This, by the way, is another form of fasting (denying the "needs" or "desires" of the flesh in order to feed the Spirit). Jesus wasn't being cruel, here. In Mark 14:38, we see that Jesus' invitation to stay awake was so his disciples wouldn't fall into temptation! He wasn't trying to make them weaker without sleep. He was trying to make them stronger! But, the disciples couldn't stay awake. Their spirit was willing, but their flesh was weak. So, do you know what happened next? They all run away. They were not strong enough to fight the temptation before them. They weren't quite as practiced as Jesus at denying their flesh.

Family Discussion

- 1) What is something you learned this week or something you discovered anew?
- 2) What does the term “fast” mean?
- 3) Have you ever practiced fasting? What was your experience?
- 4) What is the role of fasting in our spiritual formation?
- 5) Talk about what it might look like for you to try fasting this week. What would you fast? What is your plan? How long are you going to try it? How can you support one another?

Going Deeper

“It is understandable that we will carry old cemetery habits and assumptions into this resurrection country. We have, after all, been living with them a long time (if you can call it living). And so we require a patient, long-suffering reorientation in the resurrection conditions that prevail in this country, living into the ‘full stature of Christ.’” - Eugene Peterson, *Practice Resurrection*

“...any reasonable person who looks at water [grace], and passes a hand through it, can see that it would not hold a person up... But swimmers [followers of Jesus] know that if they relax on the water [grace] it will prove to be miraculously buoyant;...swimmers [believers] are ... persons who..., let their heads go down, and reach out with ease and confidence.... Just as the swimmer [believer] does not have a succession of handholds hidden in the water, but instead simply sweeps that yielding medium and finds it hurrying him along, so the...[follower of Jesus] passes his attention through what is at hand, and is propelled by a medium [grace] too thin and all-pervasive for the perceptions of non-believers who try to stay on the bank and fathom his accomplishment.” - Eugene Peterson, *Practice Resurrection*

“Good work and good works are to grace what a pail is to water: a container to get it from the well to the supper table.” - Eugene Peterson, *Practice Resurrection*

- 1) What is the relationship between our efforts and God’s grace in spiritual formation?
- 2) Why are some people and religious systems opposed to effort? Is this fair?
- 3) Why do you think it might take some effort on our part to become like Christ?
- 4) How much effort are you currently putting in toward overcoming those “old cemetery habits” of the flesh? Does that need to change? How so?

Week Five: Waters Then Testing

This Sunday, Stephen discussed the temptations of Jesus. We noticed that these temptations are not new to humanity. They are, in fact, very old.

Scripture Focus

Matthew 4:2-11 | Exodus 16:4-5 | Exodus 17:2 | Exodus 20:20

Sermon Recap

Throughout the story of God, there is always a testing of the identity of God's people. It happened with Adam and Eve when they were tested by the enemy in the garden. It happened again with Noah after the flood. It also happened with the Israelites after they were rescued from Egypt. It seems like whenever God has a representative on earth (Adam and Eve, Noah, Israel), that representative undergoes testing. This is also the case with Jesus. As soon as Jesus comes up out of the water as the new Adam, the new Israel, he is led into the desert to be tested. I think Jesus knew this was coming because he knew the story. Jesus undergoes the same testing as the Israelites (Matthew records the testing in the same order the Israelites faced it). However, where the Israelites failed, Jesus succeeded. He has learned the lessons of the wilderness and is able to resist the temptation.

When the Israelites come out of Egypt, they are first met with hunger. They cry out to God in the midst of this test. We learn in Deuteronomy 8:3 that God brought them to this place of hunger to learn that, "man does not live on bread alone but on every word that comes from God." Jesus learns this lesson and repeats it to the enemy when faced with the same test. The very next test of Israel comes when they are thirsty. When they cry out in complaint, God responds, "why do you put the Lord God to the test?" So, when the enemy tempts Jesus to test God's care and concern for him, Jesus is able to respond with the lesson learned in the wilderness. After the testing of God, the Israelites are confronted by the presence of God at Mt. Sinai. He desires for all of them to come and worship Him at the mountain. However, they hang back, preferring that Moses go for them. Moses responds by telling the Israelites that God is testing them by making them afraid and He wants them to worship Him and to stop sinning. So, when the enemy comes to Jesus and demands worship. Jesus remembers the final lesson of the wilderness and chooses to worship God alone.

Jesus succeeds by remembering His story. If we are going to start living our identity as the people of God, we will be tested and we will have to remember our story. We will have to resist the devil with the Word of God. After all, Jesus has already overcome the enemy by using this tactic. We can too!

Family Discussion

- 1) What was your take-home from this week's message?
- 2) How was your attempt at fasting?
- 3) How would you describe temptation? Have you ever experienced this?
- 4) What are some common temptations for you - things that seem to keep coming up in your life?
- 5) How do these temptations hinder you from living the way you want to live?
- 6) How might you overcome these temptations?

Going Deeper - Consider Watching [This Video](#)

"It needs a clean heart to have pure hands, all the power of a live soul to keep the law--a power of life, not of struggle; the strength of love, not the effort of duty." - George MacDonald, *Unspoken Sermons*

"It is the indwelling badness, ready to produce bad actions, that we need to be delivered from. Against this badness if a man will not strive, he is left to commit evil and reap the consequences. To be saved from these consequences, would be no deliverance; it would be an immediate, ever deepening damnation." - George MacDonald, *Unspoken Sermons*

"Evil is not human; it is the defect and opposite of the human; but the suffering that follows it is human, belonging of necessity to the human that has sinned: while it is by cause of sin, suffering is for the sinner, that he may be delivered from his sin." - George MacDonald, *Unspoken Sermons*

- 1) How is Temptation used to reveal what is in our character?
- 2) After reading the second quote above, why do you think failing in temptation often has bad consequences?
- 3) Often we see Jesus's response to temptation as if He merely quotes Bible verses at the devil. Is this what is happening? What do you think is the relationship between Jesus's real *knowledge* of his Father and his responses to the devil's temptation?
- 4) Do you think failing in temptation is inevitable as a follower of Christ? Why/Why not?

Week Six: Waters that Empower

This week, we continued “through the shallows” by discussing how Jesus was able to remember who He was in the midst of his testing. We spoke of the power of prayer.

Scripture Focus

Luke 4:1-13 special focus vs. 13 | Luke 5:16 | Luke 6:12 | Luke 9:18 | Luke 9:28 | Luke 11:1 | Luke 22:39-40

Sermon Recap

Now, we're ready to go into the testing itself. Satan tests Jesus at an identity level. Jesus was able to respond by remembering who he was. **The moment at the water gave him strength in the desert.** When was the last time you had a water-moment or you remembered your water-moment? We are told that the enemy left Jesus until a more opportune time. That means this was not an isolated moment. The enemy continued to tempt Jesus. How did Jesus stay strong throughout his ministry?

Prayer was a refuge for Jesus as He continually went back to the water in his mind and remembered who he was and to whom he belonged. Through prayer, we receive the power to overcome the enemy. There is a story of a rabbi who walked over a mountain from his hut to the village every day. One day, as he was passing a boulder, he heard the Lord tell him to push the giant rock. He argued for a moment, “I can’t move that rock, God.” But, it wouldn’t go away. So, the rabbi woke up every morning 15 minutes earlier and spent 15 minutes on the top of the mountain pushing the rock. One the way home, he stopped for 15 minutes and pushed the rock. It never moved. One day, he heard another voice: “Stop pushing the rock! You can’t move it. It’s too big for you.” So, he stopped. After a few days, he lost his passion for the village. Every morning, it became an exercise of will to get up and walk over the mountain and minister to the village. He came home each night exhausted and had fit-full sleep only to trudge up the mountain again the next morning. One morning, as he was passing the boulder, her heard God speak. “Why did you stop pushing the rock?” “You know I can’t move that rock!” he replied. “You weren’t pushing the rock to move it,” God responded, “You were pushing it because I told you to. I knew that your lungs were weak and your body was weaker. You needed to strengthen your muscles if you were going to trek over the mountain and have any energy left to minister to the village. You were pushing the rock for you and for the village, not for the rock.” Sometimes, prayer seems pointless - like pushing a boulder. But, to strengthen us in the battle, God instructs us to push the rock.

We see in Luke’s Gospel (and the other Gospels as well) that Jesus *often* withdrew to pray. Why did Jesus pray so much? Remember, the enemy was looking for an opportune time to tempt Jesus. I don’t think Jesus wanted to give him one! Why did Jesus tell his disciples to pray in the garden? So they could overcome temptation. **When we ignore opportunities to pray, we give the enemy the opportunity to prey on us.**

Family Discussion

- 1) Was there a highlight from this week's message that you can share?
- 2) What has been your experience in prayer? Have you seen any answers to prayer? Please share.
- 3) How would you describe your prayer life?
- 4) Why do you think Jesus withdrew so much to pray?
- 5) Describe what it feels like to be uncertain of your identity. What are some things that might happen which might cause you to question your identity?
- 6) How does prayer solidify who you are in God?

Going Deeper

"The best thing, where it is possible, is to keep the patient from the serious intention of praying altogether. When the patient is an adult recently re-converted to the Enemy's party, like your man, this is best done by encouraging him to remember, or to think he remembers, the parrot-like nature of his prayers in childhood. In reaction against that, he may be persuaded to aim at something entirely spontaneous, inward, informal, and unregularised; and what this will actually mean to a beginner will be an effort to produce in himself a vaguely devotional *mood* in which real concentration of will and intelligence have no part. One of their poets, Coleridge, has recorded that he did not pray "with moving lips and bended knees" but merely "composed his spirit to love" and indulged "a sense of supplication". That is exactly the sort of prayer we want; and since it bears a superficial resemblance to the prayer of silence as practised by those who are very far advanced in the Enemy's service, clever and lazy patients can be taken in by it for quite a long time. At the very least, they can be persuaded that the bodily position makes no difference to their prayers; for they constantly forget, what you must always remember, that they are animals and that whatever their bodies do affects their souls. It is funny how mortals always picture us as putting things into their minds: in reality our best work is done by keeping things out." - C.S Lewis describing a demon's tactic in *Screwtape Letters*

- 1) Is it beneficial to pray old, written prayers from books or from Scripture? Why?
- 2) What is the benefit of regularized (or structured) prayer? What is the benefit of spontaneous prayer?
- 3) What is the relationship between your physical posture in prayer and your spiritual posture in prayer? Why do we often separate the physical from the spiritual?

Week Seven: Waters that Flow

On Palm Sunday, we saw how Jesus enters a city and a temple and we noticed how neither of them were living up to God's calling. We are invited to join the water flowing out for the healing of the nations.

Scripture Focus

Matthew 21:1-17 | Ezekiel 47:1-12

Sermon Recap

In our Scripture today, we see a city that is stirred when Jesus comes to Jerusalem. Then, Jesus stirs up the Temple in the midst of this city. Jesus goes right past the individuals hailing Him as King and walks into the Temple. It is the Temple that is the heart of the city. If Jesus is going to get at the hearts of the people, He has to get at the Temple.

The Temple has a long history of importance in Israelite life. It was the place the people believed that God's space and man's space intersected. It was supposed to be the center of the life of God and out of the Temple was supposed to flow mercy, goodness, and love. This is, in fact, the idea behind Ezekiel's vision. In this vision, Ezekiel sees water trickling from the threshold of the Temple. He wades in water that is ankle deep. Then, he is led to water that is knee deep. Soon, there is a great river that no one could swim across - a river filled with fish and all sorts of life. Along the banks of this river, there are fruit trees that are always bearing fruit. Ezekiel sees a temple that is the source of ever increasing life to the nations. In contrast, Matthew shows us a temple that is drawing more and more money into itself for its own benefit - a temple that brings death to the nations. That seems to be the story of the Temple doesn't it? It can either be a vacuum that sucks the life out of the people around it or it can be a river that gives life to the community.

Notice that out of Ezekiel's temple flows a river which gives life to fruit trees always in bloom and always bearing fruit. After Jesus leaves the Temple in Matthew, he runs into a fruit tree. He curses it and it doesn't bear fruit any more. The fig tree is the Temple-gone-bad. It will wither and die.

Jesus enters the city as a new kind of king who turns the temple upside down to help it fit the purposes for which it was meant. We want to be a church like the one seen in Ezekiel not the one seen in Matthew. We want to demonstrate water flowing out from us for the healing of the nations!

Family Discussion

- 1) Is there a main idea from this week's message that stuck out to you? Why?
- 2) What is your church background? Did you grow up going to church? What denomination? What was/is your experience in Church?
- 3) Why do you think we "go" to church?
- 4) What do you believe is the role of the Church in the world?
- 5) How are you contributing to the flow of God's love that is supposed to go OUT of the church into the community?

Going Deeper

"In the beginning the church was a fellowship of men and women centering on the living Christ. Then the church moved to Greece, where it became a philosophy. Then it moved to Rome, where it became an institution. Next, it moved to Europe, where it became a culture.

And, finally, it moved to America, where it became an enterprise." - Richard Jacobson,
Unchurching: Christianity without Churchianity

"Just as creation provides the context for living in God's covenant, church provides the context for the practice of Jesus' resurrection." - Eugene Peterson, *Practice Resurrection*

"The more intimately we are in relation to Christ, the more aware and relational we are with the body of Christ." - Eugene Peterson, *Practice Resurrection*

- 1) What is your response to the first quote above?
- 2) What do you think Eugene Peterson means when he says the church is the context for, "the practice of Jesus' resurrection?"
- 3) Consider watching [this video](#) about the Church. Do you believe that it is possible to love Christ and not love the Church?
- 4) What does it look like to love the Church?
- 5) Do you know your church's mission? Do you believe in it? How are you working to advance it?