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## United by Truth (v.1)

**3 John 1:1:** “The elder to the beloved Gaius, whom I love in truth.”

Do you folks love the longer verses? I do too. There’s a lot in them, isn’t there? 3 John; a great passage that begins to talk to us about relationships and the ones that we should have a close relationship with. Why do you like the people that you like? Why are you hanging around with the people that you hang around with? This epistle begins to convey to us what a true friend is; a true brother in Christ. Look, you could waste your time trying to please men, but it’s going to be an effort of futility. You’re going to find yourself lacking in relationships, but you can have a relationship that is real; that is true; that is lasting. Certainly 3 John begins to convey this wonderful truth within the passage.

As I was looking at this, I was thinking about John as well who lived so long. We believe that he lived probably close to 100 at least. As he’s writing this epistle, he’s probably in his 90’s. Yet, he lost his brother many years back; probably in his 30’s. If you remember reading in Acts 12, we realize that Herod had taken a sword and had him killed. So, think about the fact that James and John were so close. We oftentimes think of James and John together, and him losing his brother. Now, as we read this particular letter, he’s talking about a friend that is a brother in Christ. So, you begin to realize that you have these relationships that God has produced for you. I think there are times that we’ve lost those that have been close to us; truly, perhaps a brother in Christ; but isn’t it wonderful to know that we have the body of Christ? We have brothers and sisters that are true brothers and sisters.

So, we’re going to be looking at this in particular, as far as the relationship goes. As we’ve been talking about true love in 2 John, we’re going to be talking about what a true brother is in this epistle; as well as how we decide who it is that we gravitate towards. I appreciate Josh sharing the fact that he so appreciates all of you, and we do really appreciate you. We’re so thankful. You have no idea how rare it is to find somebody that actually loves Jesus. I’m not talking about somebody that wants to be in church or wants to hear certain music or whatever; I’m talking about somebody that actually loves Christ. That’s a real gem when you think about it. It’s probably one of the reasons why Peter makes reference to the fact that we’re “chosen stones”; we’re precious stones of the Lord. It’s so hard to find somebody that really loves the Lord. God has called us to be a royal priesthood; a holy nation; a people for His own possession. That we might display the excellencies of Him. He’s called us out of darkness into His marvelous light. I can see the light of Christ in you when we begin to talk about the Lord. There is a closeness that draws us together because of that; for no other reason, really, when you think about it. How different we are from each other, and yet how united we feel as we begin to talk about the

Lord and fellowship around His name. This is really what 3 John is about. It's about that kind of relationship.

As he begins this epistle, at the very first verse, we begin to realize that John is the elder. In some way, if you look at verse 4, we believe him to be the one that led this one that he is writing to, Gaius, to the Lord. So, he is, as it were, the father of Gaius in the Lord, as he led him to the Lord. You can see at the very beginning as he addresses him that he is somebody that he loves very dearly.

So, the letter starts off this way,

"The elder," "*presbyteros*" is where we get the word "Presbyterian," but it's talking about his elders. I guess, probably, they took upon themselves that name because they wanted to be perceived as those that were mature in the Lord. So, it's talking about somebody that is mature. In this context, you're dealing with somebody that is not only of age but is of rank of some sorts and is presiding over an assembly or people. So, John is conveying that he was presiding over him as a leader; one who disciplined him and cared for him; as a father would a child. So, he makes mention of himself in that particular term.

He refers to Gaius, if you read, "The elder to the beloved Gaius, whom I love in truth." He refers to him as "the beloved." That's a very interesting word to me because it's not simply the word "*agape*"; it's "*agapētos*" which changes the meaning of the word in a very distinctive way. The word gives the inflection of being his favorite. That's an interesting way of putting it, isn't it? "*My favorite Gaius*" is actually what it's conveying. He really wants us to see that he loves and esteems this particular individual very highly. "*Agapētos*" has the inflection of somebody that is actually worthy of being loved and highly esteemed. "*Gaius, my highly esteemed one.*" As kids we would call them our "bestest friend"; somebody that we cared for more than anybody else. What is it that drew John to this particular individual and why does he care so much about him? It is interesting that he seems to be younger in the sense that John perceives himself as his father and will address him more like one of his children so to speak; but he is drawn to this guy. You can tell there's an intensity within the passage.

"The elder to the beloved Gaius." Now, this guy's name is interesting as well. The name itself actually refers to "Lord" or "master," but it's in Latin. That's significant because we believe this individual to be a Roman. Now, that's interesting to me when I consider James and John, they weren't really hospitable guys. In fact, they were the ones that wanted something to be called down from heaven to strike these Samaritans that are in their way because they really didn't like those foreigners. Gaius is a foreigner, and he's not just a foreigner, but a Roman foreigner. One who would be a party to the crucifixion of our Lord and Savior. The Roman government was clearly not a loved government at that time, but there's no mistake that this name is Latin and that this guy is Roman. Yet, the closeness that John feels to him. So, somehow all of his bias and prejudice is gone and now this person has become like a best friend in his life. What is it

that could cause that to happen? Really, the answer is at the very end of the verse, "whom I love in truth." It is the truth that really unites us.

John 1 conveys that you and I are not born with the blood or by the will of man, but by the Spirit of God and by the spirit of truth. You begin to realize that our family and our connection is based on truth; it's not based on anything else. So, when you consider all the relationships that people have and why they are close to people, you see people gathering together because they call themselves brothers because of a particular race or color. I'm going, "Why would you do that?" What does it matter? As Paul says, we recognize no man according to the flesh anymore. What does it matter what color you are? I know people say, "What does it matter?" Then they plump up in little groups and you can see that it still matters to them, but it doesn't matter anymore. What we're drawn by is not some club; it's not even a trial. Sometimes people go through difficult things and because they've become a kind of brotherhood through that, but that's not what draws us together. Quite frankly, it's not what's going to hold you together. The only thing that's going to hold you together is truth. That's the emphasis of the passage because if you look in verse 2,

"Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.

(3 John 1:3) For I was very glad when brethren came and testified to your truth, that is, how you are walking in truth.

(3 John 1:4) I have no greater joy than this, to hear of my children walking in the truth."

Once again, we almost hear a repetitive nature from 2 John, but the emphasis clearly is "I have this relationship because of your desire and love for the truth." As we talk about the truth, it is necessary that we're not ambiguous about this because I've often heard people misquote. We're going to be looking at John 8 as we go on, but I've often heard people quote "the truth will set you free." There's a misunderstanding about what that verse is saying when they use it the way they do. So, we want to talk about what exactly it is to actually have a friend in the truth; to have a brother in the truth; to have a relationship in the truth; to have a true relationship. So, what is that? Well, fundamentally what we're talking about is that first of all, the truth is in Christ.

If you look in John 14:6 it's clear in that passage, Jesus says, "I am the way, and the truth, and the life." So, we know that Christ is the truth. So, our connection and our comradery begins with Christ; there's no doubt about that. It not only begins with Christ, but it also begins with His message. He'll go on to say, "If you'll abide in My word then you're truly disciples of Mine." We'll talk about that once again in John 8. So, you're joined together by the message of Christ. Nobody really confessed Jesus as Lord except by the Spirit of God. The word "confess" really means "to be in agreement with." So, if everybody's in agreement with something, it joins them together and we become unified in the message itself. What is the message? The message is very clear that there's salvation in no one else but Christ alone and because He died for our sins

and was buried and rose again. We have life eternal. It's through Him alone. So, there's an agreement with the message. There's also an agreement with the character and the nature of Christ; that is the true nature of the way that we should be. For instance, Ephesians 5:1-2 begins to talk about how we should be imitators of God and walk in love just as Christ and describes what it looks like to walk in genuine love as Christ loves us. That's why Jesus will turn to His disciples saying, "Now, you've seen how I love. This is my commandment: that you love one another just like I love." Let's be crystal about this. The world has its own definition of what love looks like, but it's not true love. You can call it whatever you want to, but you can't know love unless you know God. That was already established in 1 John 4. So, when you and I love the way that God loves, then we're literally walking in truth. So, we confess Christ; we confess that we agree with His message. So, we're in truth about that, and we have taken upon ourselves the nature of Christ. We want to imitate the true nature of Christ; the transparency of Christ; the genuineness of Christ; the sincerity of Christ. Everything about Christ is real because He is the truth. So, that's what we long to do.

The reason why John loves Gaius so much is because that's hard to find. When you find somebody that loves God to that extent and they're walking in truth, as it says, "you're walking in this truth." It's a way of life; it's what you do. You have to step back, and go, "What a blessing it is to even know somebody like this. How hard it is." You can go into a lot of churches and talk to a lot of people, and what I've found is a lot of people like to talk about themselves. They don't seem to really rejoice in the Lord and what He's done for them. So, what a rare event this is. As you read the Gospel of John which John writes as well as these epistles, you begin to see John expressing in a very unique way that you find these people in places that you never thought you would find them. In fact, they are people that you would never suspect to be truth-seekers. When you consider the identifiable mark of a true friend as you think about John 3, it's a friend that seeks for truth. In John 3:16-18 it begins to talk about the love of God, and you begin to realize those that come to that light are those that have been searching for truth all of their lives and how rare that is. People seem to be ok with living a lie. I've never seen that more clearly than in these days. They willingly accept that which is not true.

Romans 1 tells us that there are some people that are actually willing to suppress the truth to do their unrighteous deeds.

Isaiah 5 conveys to us that there are people that are willing to substitute right from wrong. So, they'll actually call good evil and evil good, and they're ok with that.

There are people like Pilate that will just say, "I don't think the truth can be known. There is no truth. What is truth?" They'll actually deny the existence of something real; something absolute. "There aren't any real people or people that really care. There isn't a God that is real." They want to deny the reality of that because either they don't want to live with it, or it compromises what they're going after, and they live that way. You and I know that there is a right and wrong. I'll tell you what else we know; we know that we're not righteous. I know that sounds like an epiphany for some of you, but most people never come to that truth. "I'm a

pretty good person, aren't I?" No. None righteous. Your heart is desperately sick. It's hard to find somebody who would admit that. We do believe that there is a right and wrong. We believe that we're not it; we're not the right, but we also believe that there is one who is, and we have received Him. We gravitate towards Him because we've never seen truth before. Once you come into contact with Christ you don't even think compromise anymore. You go, "There is a truth; there is a perfection; there is a wonderful; it's Him." You begin to anchor yourself in Him. Well, that's what draws us together. As John writes the Gospel of John, he begins to describe these interesting characters that Jesus comes into audience with in a very unique way. Every one of them is very unique. As you walk through the Gospel of John, you begin to see and think, "Wow, I never would have expected that guy to come in." Each one is looking for truth, and that's why they're coming to Jesus. They're looking for truth. Here again, that's one of the things that make those that are true brothers very rare.

When you go into John 3 for instance, you see this guy by the name of Nicodemus and he's a Sanhedrin, right? So, he's from the Pharisaical group or maybe Sadducees, we're not real sure, but he's a part of the supreme court. He worked hard to get there. He studied and from what we understand, he would have to know all the known languages of that day in order to be a part of the Sanhedrin. So, he would have had to be an extremely bright individual; very aggressive in pursuing. I guess the question is, what was he pursuing? I think in many ways Scripture is revealing to us that he was looking for truth. He thought he could find it through the academic. He felt like he could find it by going into the realm of the Jewish faith, as he himself was a Jew. So, he was going to put himself all in it; and if you put enough effort into something you will find the truth, and he doesn't, but he's still searching. He's willing to go to Jesus albeit in the night because he doesn't want people to know, especially those that he's worked so hard to please and to impress. He goes, "Ok, I've never seen stuff like this before." Here again, as I've oftentimes mentioned, it's a wonderful context because Jesus has just cast people out of the temple because they were abusing people. At this juncture, only one miracle has been done, as would perceive miracles; that was the changing of water into wine and there's no real proof that Nicodemus had been audience to that. However, he had seen the boldness of Christ go into the temple and cast out the money changers. He also saw somebody that cared for the poor and was concerned about somebody being exploited. He saw that. So, he comes to Jesus, and he goes, "Nobody does this unless He's from God." Jesus goes, "You're coming, aren't you Nicodemus? You're not born yet, but you're coming." You begin to see this individual that at the very end was a part of the whole burial of Christ. How marvelous it is that somebody steeped in something like that and the traditions that he was steeped in would be willing to release all of that to embrace truth. Out of that conversation comes one of the greatest verses of all Scripture, "For God so loved you Nicodemus, that He gave His only begotten Son, that if you believe in Him you won't perish, but have everlasting life." Imagine Nicodemus, who thought it was all about the law and the academics, and he comes to find out it's about love. "It's about the love of God. I never thought about that, but I knew there was something else because I wasn't feeling fulfilled. There was no satisfaction. There was a void in

my life that was empty. I knew there was something more.” He then comes in the presence of Christ, and he finds it. How wonderful it is when you think about that, or the woman at the well in chapter 4.

Who would think that she would be one of the ones that Jesus says, “My Dad and I have been looking for you.”? This woman that’s been living this life that clearly, as we’ve often said, “love in all the wrong places,” yet, not feeling fulfilled. What is she looking for? That’s the question you have to keep asking yourself. John says that they come to the light because they’re looking for truth. So, what has she been looking for? Truth. Why does she have 5 husbands? Because she hasn’t found a true one yet. Maybe the guy that she’s living with right now will be the one, but lo and behold Christ knew that she was looking, and He meets her when she wasn’t expecting it. But she found truth that day. “This is what I’ve been looking for.” It changed her so much that she went into town and told everybody that “This is what I’ve been looking for.” The point is that truth-seekers are actually tired of talk because talk really produces nothing, and we’re tired of love that means nothing. You see all these relationships, and nobody really cares for anybody else; they just talk about it. Obviously, this particular woman was tired of the fact that maybe guys had told her they loved her, but they didn’t love her. She found somebody that day that did. In a strange way when you’re reading through the Gospel of John, you see the forming of a church. A Sanhedrin and a Samaritan woman and we’re forming a church? A comradery; a group of people coming together.

You have this one guy in chapter 5 that seems to be in the category of a dreamer because he’s been sick 38 years. That’s a long time to be sick and dependent upon people. So, he comes by this fountain. Of course, his desire is that an angel comes from the fountain, touches him and cares for him; but hey, “You need to move me closer to the fountain in order for it to happen.” Somehow his timing has been off for 38 years, but hope springs eternal, right? You have this dreamer, and it’s interesting the way that Jesus puts it in the text, “Do you wish?” All that wishing all his life, “I wish upon a star. I wish upon a fountain. I wish upon an angel.” It hasn’t been working, but that day he found Jesus and it worked. He was drawn in and the church began to form.

In John 8, you have this woman that’s caught in the very act of adultery. I don’t know what her background is. I don’t know what she had been doing, but I’m sure she was looking for some way to make ends meet. She was probably looking for something that was true, and yet she couldn’t find it. So, she just gave up. Have you ever met somebody like that? They knew there was something true, but they could never find it. So, they just go, “What’s the use” and throw their hands up and go their own way. She found Jesus that day. In fact, He saved her life that day and she found somebody that cared for her so much that He kind of stepped in front of the bullets so to speak and spoke up for her. Can you imagine, everyone else was speaking against her, and Jesus comes and speaks up for her. I can just imagine in her mind going, “I was hoping there would be somebody that would care for me like that.”

In John 9 there's a very unique situation in which a guy was born blind. So, here he is, and he comes in contact with Jesus. He doesn't know who He is. He's blind. He can't see Him, but somehow this One makes him see. After he's able to see, he's going around telling people, "I can see! I can see!" They're going, "Is this the same guy that we knew? Maybe it's not the same guy. Maybe it's a different guy." I supposed he looked very different in the fact that he was roaming around the streets alone like somebody that could see. There's an interesting phrase in there by the multitudes, it says something like, "Didn't he used to come around begging?" Do you want to know why that's so interesting? It's because when you follow the passage down a little but further, and you come in contact with his parents, and I'm going, "If he has parents why is he begging?" Have you ever asked yourself that? So, his parents abandoned him. How do we know his parents abandoned him? The reason we know is because they did it again. The Pharisees go, "Is this your son?" They go, "We don't know about that because we don't want to get thrown out of the synagogue." They did it again, but that day that blind man found somebody that cared for him. To think all of his life he was seen as a throwaway because of his problem, and Christ said, "Not a throwaway; you're the only one in this audience that can see. You're the only one in this audience that understands what it means to have a true person caring for you." His eyes were truly opened, and the church was being formed. See, that's what happens to us; we come together. When something happens in our life where it messes with us, hurts us, and takes something from us; we begin to hurt deeply and care deeply. We look around and everybody else seems to be superficial and you can't understand it. You're sitting there going, "I don't get it. You don't care?" It's like people are detached, but there are some that are actually looking for truth.

Jesus says something in John 8. I said we were going to go there. John through this Gospel has really set the stage for his excitement over Gaius. In John 8 Jesus begun saying to the Jews that were believing Him to some degree; perhaps by virtue of the miracles He had done,

(John 8:31) "So Jesus was saying to those Jews who had believed Him, 'If you continue in My word, then you are truly,' or in truth, "'disciples of Mine.

(John 8:32) and you will know the truth, and the truth will make you free."

Now, he's going to explain this, but what a wonderful phrase, "I've come to set you free."

One thing that's going to happen in the world as you go about, if you're looking for truth, you're not going to find it. That's going to put you in bondage because that bondage is the disappointment; that bondage is the sorrow and the sense of hopelessness that comes by virtue of not finding something real. If you're a truth-seeker, you'll probably be more depressed than anybody else in the world because it's not out there, except in Christ.

(John 8:33) "They answered Him, 'We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free'?"

(John 8:34) Jesus answered them, 'Truly, truly,' 'In truth, in truth, 'I say to you, everyone who commits sin is the slave of sin.'

Why does He interject that? The reason is that we know sin is missing the mark; going astray; going the wrong way. It's very clear according to the definition of both the Greek and the Hebrew that it's about that. However, the question is, what is it about sin that enslaves you? The answer is that sin, by its very nature, is deceitful. Hebrews 3:13 talks about the deceitfulness of sin. You say, "What's the deception?" The deception is this. Sin, or going the wrong way promises you the right things. So, it promises you all these things like happiness, joy, peace, fulfillment, and success. It promises you a lot of stuff, and that's the reason you go to it. The problem is that it never does give it to you. So, then, like a drug addict, you become enslaved to it because you have got to keep going back to it to try to get a facsimile of a buzz so to speak; but not quite fulfilled. Jesus speaks to their heart saying, "You've been going the wrong way. Are you sure you've found happiness?" "We're a part of Abrahams' offspring." "Are you sure? Shouldn't you be more like Abraham if that were true?"

It goes on, and says this in verse 35, "The slave does not remain in the house forever." What is He stating in that? A slave is just used and then when he's done, he's discarded. You just let go of him. What does sin and the world do? They use you and they just discard you when they're done. "We're glad that you worked for us all these years." Maybe it was like the guy that was sick for 38 years. "You worked for us 38 years. We're happy and now goodbye." That's the world, but not Christ. So, it's a great picture within the passage. He goes, and He says, "the Son remains forever." So, you want to have a relationship with Christ.

(John 8:36) "So if the Son makes you free..."

In other words, if you have a relationship with God then you'll be forever free. You'll never be in bondage because there is satisfaction and fulfillment in the relationship.

"So if the Son makes you free, you will be free indeed."

He's dealing with the spirit of the relationship. In other words, you and I do what we do because we love God; we don't do what we do because we have to or we're trying to some way through performance get gratification. We're not Christians because of that. We already have the fullness of Christ in us. "Christ in you, the hope of glory." (Colossians 1:27) We have that. We do what we do because we love God. It's the freedom that we have that causes us to serve in that nature. The question is, what are these other people doing in their lives? Well, they're trying to fit in; trying to please others; trying to find acceptance and fulfillment. They're trying to find satisfaction in some way. Ecclesiastes says it's like your appetite is never satisfied. You're always going to be in bondage to that sin, but you can find real. Now, I would always ask myself, "So, how do you discern real?" It's interesting that in this chapter Jesus conveys what it is specifically. If you look with me in John 8, how do you know that you're a son? How do you know that you're dealing with real? Look at verse 50. Now, what He's already stated in verse 44 is "You're of your father the devil. He's a murderer and a liar." We'll put it another way, "You're



living a lie. You've been living a lie all of your life." Then He says, "But because I speak the truth, you don't believe me because you're not used to hearing truth."

How do we know Jesus is of the truth? If you look at verse 50, there's a key phrase here, "But I do not seek My glory." Then, in verse 54, "Jesus answered, 'If I glorify Myself, My glory is nothing.'"

I think one of the problems of the world is everybody is trying to impress everybody else. Ecclesiastes says, "Every man's work is a result of rivalry." We're trying to one up somebody else or we're trying to prove ourselves; we're trying to show that we're worth something to somebody else. We don't have to do that as sons. God loves me. He turns to them and says, "Now, have My heart and do whatever you want to do." See, that's being filled with the Spirit. Walk in the Spirit; there's great freedom. That's why Galatians 5 is so clear; it's for freedom that Christ came, to set you free from caring about what everybody else thinks and trying to please everybody else; worrying about how you look to other people. The true brother is only concerned about pointing to Him. It's almost oversimplified, isn't it?

How do you know that there's a truth-seeker? See, it's like the woman at the well, she goes, "Ok, I'm a wretch, but He knew everything about me. How wonderful is He!" So, there's nothing in her testimony that says, "how wonderful I am," because that's true. It's what makes us a truth-seeker. We accept the truth that in me dwells no good thing. I'm so thankful for that truth. In Him is righteousness and joy and peace. I'm going to accept Him as my Lord and Savior. The fruit of His Spirit is going to dwell in me. He's going to literally change my want to. We believe this. So, how do you know? In John 5 Jesus already established this point, but I oftentimes think about this because here again, there's a lot of people out there saying that they're Christians and you're going, "Why am I not feeling close to them?" I can tell you why you're not feeling close to them. It's because they're not Christians. They're not brothers of the truth. Our hearts aren't united from someone saying they're somebody. We're united together because somebody is that. In other words, they are walking in that truth; there is the genuine heart, and we are just drawn as a body. That's our favorite. Scripture is very clear that we need to be kind to all, but we're drawn to those who are true brothers.

(John 5:39) "You search the Scriptures because you think that in them you have eternal life..."

All you Bible students, "I'm going to be really close to God. I've got this degree, this degree, this degree...I have no idea what I'm talking about." That's what happens. "It is these that testify about Me." In other words, you've been reading Scripture, but you didn't see Me. I oftentimes tell people that if you read the Old Testament and you can't see Jesus, you misunderstood the Old Testament.

(John 5:40) "and you are unwilling to come to Me so that you may have life."

(John 5:41) "I do not receive glory from men."

Anytime you see anyone focusing on glorifying themselves, it's about them. "What about me? It's about me. Everything's about me." Then you know that's not truth. Truth is "It's about Him. Let me talk about Him." I've got to decrease; He's got to increase. I want Him to be glorified. "I do not receive glory from men;

(John 4:42) but I know you, that you do not have the love of God in yourselves."

Why do they not have the love of God in themselves? How can He tell? Because they want to please men. They love men rather than God. They love the creation rather than the Creator.

(John 4:43) "I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him."

Why? Well, he's popular, he's somebody. Everybody likes him.

(John 5:44) "How can you believe, when you receive glory from one another and you do not seek the glory that is from the one and only God?"

The one thing that unites us all is that He's the only one that cares. There's great freedom in that because I don't have to perform before you; you don't have to impress me. You probably could impress me, but it wouldn't matter because you know that the value isn't there from me. You and I believe that the only one that we want to please with all of our heart is the Lord, and we're just drawn to that sense of truth. In all of the universe who is the only One that matters? Now, what's the truth? God. If you live that way, it will begin to draw us together. If you begin to talk like "What about me? What about me?" It draws us apart because we're not united that way. How rare it is to find a Gaius. How rare it is to the degree that ok, he might be a foreigner, somebody that at one time we even hated by virtue of the association, but this is a guy that's really seeking truth; and what strange people come together that you never would have thought were of the truth. That's us, that's what's called "church," "*ekklēsia*," called out ones. We are called to the truth.

### **Closing prayer:**

Father, we give You thanks for the blessings that You give us in the comradery of our faith. Father, we believe that there is a right and wrong. We don't have to compromise, and we don't have to suppress it; we don't have to ignore that it exists; we know it's there. Yet, we know that we're not the answer to what is right and what is wrong, but we know that there is One that is righteous altogether. We know this to be true. We have seen this to be true, and we have come and received Him with all of our heart. We have looked in so many places throughout our life, but never before have we ever seen Somebody that loved us with no strings attached; that would be willing to die for us and while we were yet sinners. You are of the truth, love personified. We believe that. God, we come together, and we don't boast in ourselves; we just

point to You. How unifying that is and how wonderful it is to find another brother that says, "Not me, but God."

Your head bowed and your eyes closed, we invite you to become a part of this body. We want you to be our best friend. We want you to be our true comrade and brother. There is one way to do it. Jesus says, "I am the way, the truth, and the life. No man comes to the Father but by Me. There is no other name given among men by which you must be saved." It is the name Jesus Christ. In truth He loved you more than you could ever imagine. There is One who is true. We celebrate that One. We unite around that One. We embrace His message. We walk His life. We are united in Christ. If you have not received Him yet, we invite you to do that. We call upon you to be called out and become our best friend. We ask this in Jesus' name. With your head bowed and your eyes closed, talk to the Lord. Come, make a commitment. Love Him more than anything else, and you'll find how magnificently we'll all be drawn together.