

## God's Invitations Part 1

**Title:** Invited Into Formation

**Subtitle:** The What and So What of the Gospel

**Passage:** Titus 1:1-4

**Fill in the blank:** God's invitations can be life-changing.

If you're new, or newish, here at Bridgeway, something you should understand about the way we do things around here is that we give every year a theme. That started in 2001 with the Year of Transformation and has continued into the present, where 2025 is the year of (say it if you know it) invitation. So as we've taught through different books of the Bible line-by-line, we've been exploring this theme we see in Scripture of invitation.

And invitations can be life-changing, can't they?

At one point in his life, a guy named John invited his buddy Jack to join a little book discussion, and it was the discussions in that group that inspired Jack to write a series of fantasy books that went on to sell quite well. You may know John as J.R.R. Tolkien and Jack as C.S. Lewis, the discussion group was called the Inklings, and those books, perhaps you've heard of them, were the Chronicles of Narnia.

*Or I think about a young monk named, who in 1510 was sent to Rome on official business. He traveled to Rome with great excitement, believing it to be the center of the Christian world and expecting his visit to be a time of great spiritual growth. What he saw instead was corruption, greed, and spiritual emptiness. That monk was Martin Luther, and that visit planted the seeds that eventually sprouted into the Protestant Reformation, launching a spiritual movement to bring Christianity back to its roots, and that's a movement Bridgeway and tens of thousands of other churches have been part of.*

Or, we can go all the way back to Jesus, when he looked out into the Sea of Galilee and said to a couple of fisherman, "Come, follow me, and I will make you fishers of men." Simon and Andrew left their nets and were never the same.

But let's step out of history and into this moment. Consider your own life and think about invitations you've experienced.

Whether it was, "Why don't you come intern for us this summer?" Or, "Have you considered making a job change?" Or, "Would you like to come to church with me?" Or, "Do you want to grab coffee sometime? Or, "Will you marry me?" Invitations can be life-changing.

*And sometimes it's obvious and sometimes it's not, right? When we consider a marriage proposal, we know it's a big one, but sometimes we take the internship thinking it'll be for the summer, and we end up with the company for thirty years. Sometimes we hang out with someone we've just met, and they become a best friend. Or we agree to a date, and over time, it turns into grandchildren.*

Whenever I think about life-changing invitations, I will always think about 2001 when I was about a month into my freshman year of college. I was just hanging out in my dorm room when a new friend of mine named Chris called me. He said that he and three of our other friends had just

started an accountability group, which is what we called weekly men's small groups back then, and that they all agreed the group needed someone like me. And you guys, we had all joined a campus Christian organization that encouraged us to get into groups, and these were the cool guys inviting shy, awkward me!

They were literally meeting at that moment and wanted to know if I was available. I immediately stopped what I was doing and joined them. All four of those guys were in my wedding, and in January of this year, we all attended a service here at Bridgeway together, because we still spend a weekend together every year, and this was my year to host.

Invitations can be life-changing, can't they?

But, if you'll forgive me for stating the obvious, invitations are only life-changing if we receive them and respond to them. If I had missed the call or declined Chris's invitation, the phone call would have been inconsequential. Perhaps you've had the experience of discovering an Evite in your Spam folder, only to see that the party was last week. If Simon and Andrew had said no to Jesus, we certainly would not be talking about them today. That doesn't mean we need to say yes to every invitation, and there is wisdom in knowing when to say no, but it does mean the power of an invitation is only found when we say yes.

I've never ridden a Peloton bike, but I know their trainer Denis Morton's famous line, "I make recommendations, you make decisions."

And as strange as this may sound, similar language can help us think about our spiritual lives. There's no guilt or coercion or anything to any of this. God makes gracious and loving invitations, and we make decisions.

Today we're starting a new teaching series through the New Testament book of Titus. Here at Bridgeway, we teach through entire books of the Bible line-by-line, which allows us to experience all the different genres of God's word. Last week, **we finished a 14-part series through the book of 1 Samuel (thank you, Pastor Judah)**, where we covered multiple chapters each weekend in this epic story.

Now we move to this New Testament letter that checks in at just three chapters and a mere 46 verses. For reference, Pastor Judah covered 65 verses in his sermon two weeks ago. Whereas 1 Samuel is an epic narrative, Titus is full of practical instruction, as it's written by the Apostle Paul to one of his most trusted ministry partners, Titus.

And we've entitled this series God's Invitations, because here, what we're going to find these next eight weeks as we explore this ancient letter: Our God is an inviting God.

He invites us to know Him.

He invites us to follow Him.

He invites us to experience forgiveness and transformation.

He invites us to represent Him in the world as people of character and compassion.

And he longs to equip us to do all of these things, and that's what we're going to explore in this series.

And if I can be honest with you, one thing that nearly 20 years of pastoral ministry have taught me is that far too many of us live our lives believing that God is disappointed in us.

We beat ourselves up and say we should be better, and we're so convinced that we're not good enough that we miss God's invitations.

We miss that God is not looking for reasons to condemn us; he's looking for reasons to bless us. He knows we beat ourselves up plenty and that he doesn't need to join in, but rather, he wants to invite us to lift up our heads to see all that he invites us into.

When Jesus says follow me, he is inviting us to say no to the anger, division, fear, selfishness, and hatred that too often define our world and instead be transformed into people of peace who experience the love of God and share it with the world.

Jesus said in Matthew 7, **"Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard that leads to life, and those who find it are few."**

Do you understand that's not a threat, it's an invitation? If we want to end up stressed out, fearful, separated from God, and angry, that's easy. We can just give in to our selfish impulses and care only about our own comfort, and we'll get there. It's an easy road, but its destination is regret.

But the narrow road of following Jesus might sound hard, as it calls us to deny ourselves, to love our enemies, to consider others as more important than ourselves, live generously. But we don't have to travel that road for long before we realize not only that it leads to life, but there is life along the way.

And so your fill-in-the-blank is this: I've said something like it many times already, **"God's invitations can be life-changing."**

And through this series, with Paul's words to Titus as our guide, we are going to discover some of God's invitations to us. Invitations we might have missed or been unaware of, but invitations that have the power to change our lives.

Before I go any further I want to extend one more invitation to you, and that is that if you're not yet in a community group, later this month we are launching six-week community groups through the book of Titus on Tuesdays, and this is a great opportunity to build community in a friendly environment where we'll do everything we can to place you with people in your life stage. **Go to [bridgeway.church/events](https://bridgeway.church/events) to sign up for a group, you'll be glad you did.**

I've entitled today's message Invitation to Formation, and we're going to introduce the book of Titus and cover a whopping four verses, but what they lack in length, they make up for in richness, so if you have a Bible, please open up to Titus 1. If you're using your own Bible, it's

near the end, right before Hebrews, and if you're using one of the Bibles underneath the chairs, you're looking for page 998.

We're going to read Titus 1:1-4, then we're going to talk about why this letter was written and where it was sent, the people involved, then we're going to dig into these four verses, giving nearly all of our remaining time to the first two, and then I'll get you out of here on time with two questions to think about.

**Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, in hope of eternal life, which God, who never lies, promised before the ages began and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior; To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.**

We learn in the very first word of the letter that it's written by Paul. Paul is the author of several letters in the New Testament, and this letter, combined with 1 and 2 Timothy, form what are known as the Pastoral Epistles. If you're unfamiliar with the term 'epistle,' it's just a pretentious term for 'letter.'

And the letter, of course, is written to Titus, who is mentioned a dozen times in the New Testament, all in letters written by Paul.

The first mention is in Galatians 2:1, where Paul says Titus accompanied him on a journey to Jerusalem. And I know from the moment I mentioned Titus's name, you all had one question on your mind: Is he circumcised or not? Well, you're in luck, Galatians 2:3 says, **"But even Titus, who was with me, was not forced to be circumcised, though he was Greek."**

In this day and age, we're so careful with privacy when it comes to medical records. Titus got his circumcision status published in the best-selling book of all time.

But it is notable that Titus is a Gentile, a non-Jew, and it's also notable that we learn in other places that Titus was one of Paul's most trusted ministry partners. Most mentions of Titus occur in 2 Corinthians.

In 2:13 Paul says when he went to Troas he didn't **"find my brother Titus there."** And that bothered him enough that he moved on to Macedonia.

And then listen to what Paul says happened when he got to Macedonia, 7:5, **"For even when we came into Macedonia, our bodies had no rest, but we were afflicted at every turn—fighting without and fear within. But God, who comforts the downcast, comforted us by the coming of Titus."**

It's like Titus is Paul's emotional support human. Titus also helped manage some tensions between Paul and the Corinthians, and Paul trusted him to assist with the collection for churches in Jerusalem in 2 Corinthians 8. The bottom line is, Titus was a high-powered, trusted, action-oriented leader.

The letter to Titus was written by Paul, likely around 64-65 A.D., and at the time of his writing, Paul had sent Titus to the island of Crete. We know from Acts 27 that Paul had briefly visited the island a few years prior, and he sent his trusted friend Titus to help some new churches on the island install competent leadership, resist false teaching, and teach sound doctrine.

Crete is a huge island off the coast of Greece. It's 156 miles long from east to west, and 35 miles from north to south at its widest point.

By the time of Paul, there had been civilizations on Crete for at least two millennia. Greek polytheism was popular on the island, and they especially venerated the Greek God Zeus, which I'll say more about in a moment.

We also know there were Jewish communities on Crete, and from Acts 2:11, when the Holy Spirit descended on the day of Pentecost, there were people from Crete present, who likely were part of early Christian movements on the island. The island also had many different villages but lacked a central government, leading to a lot of rivalry and feuding between the communities.

Throughout human history, there have been numerous instances where individuals or groups have inspired the creation of new words. For example, in 455 A.D. an East Germanic tribe called the Vandals sacked Rome. Over time, their name became synonymous with destruction, eventually leading to the English word *vandalize* in the 19th century.

*Or, if say training camp was a Spartan experience, that it was strict, high-discipline, and physically challenging, and that of course goes back to the Spartans of ancient Greece who were known for their toughness and simplicity.*

Our friends from Crete were such admirable and upstanding citizens that they inspired the Greek word *kretizo*, which means "to lie and cheat."

In fact, the historian Polybius wrote this, **"With few exceptions, you could find no habits prevailing in private life more steeped in treachery than those in Crete."**

In Titus 1:12, Paul quotes the Creten prophet Epiminides, who wrote around the 6th century B.C., **"Cretans are always liars, evil beasts, lazy gluttons."**

And look what Paul says next! He doesn't say, but Epiminides had just broken up with his girlfriend when he wrote this, so he was in a bad place. He says, **"This testimony is true."**

Cretans were also known for welcoming pirates to their island, who would use it as a base as they terrorized trading vessels that passed by. What's not to love?

So it's a gigantic island with diverse religious beliefs full of people known for laziness, dishonesty, piracy, and all around buffoonery, when some time after Pentecost small Christian communities start popping up, and then Paul sends Titus to help these communities get healthy, and it is into that environment that Paul writes these words, words that are packed with insights about what it means to be formed as shaped into a follower of Jesus, and that's what we'll look at as we turn our attention to the text.

## 1 Paul, a servant of God and an apostle of Jesus Christ,

Paul identifies himself as a servant of God and an apostle, or messenger, of Jesus Christ.

This servant language is common in Paul's letters, and he introduces himself as a servant of God here and in Romans and Philippians. He then says he is an apostle, one with authority to speak on behalf of Jesus Christ.

Now, I want to be clear that Paul carried a unique level of authority as an apostle who had a face-to-face encounter with Jesus Christ. He had a level of spiritual authority that none of us have. But there is something in this introduction that is crucial for any of us who would seek to lead in Christian settings, and that is this:

He was a servant first, and an apostle second. Paul's authority to lead came from his submission to God. Spiritual authority starts with radical submission, a submission that says I'm not in this for myself, I'm not in this for my ego, I'm not in this to make my name great, I am in this as a servant of God. True spiritual authority that God uses to expand his Kingdom begins with a level of submission to God that cannot be faked.

Jesus said in Mark 10 that **“even the Son of Man came not to be served but to serve and to give his life as a ransom for many.”**

That is the model for Christian leadership. It's about submission to God and service to others.

*And frankly, isn't it true that it is far too easy to seek authority and attention without submission? Stories of unhealthy leadership in the church and the world are plentiful, partly because we have been inundated with leaders seeking authority without a willingness to serve and leaders whose chief aims are gaining power and recognition for themselves. Leaders like that hurt people.*

*And then for leaders themselves, there are a lot of reasons my anxiety among leaders is off the charts right now. Part of that is that leadership is always difficult and vulnerable. But I can't help but think that some of the leadership anxiety we're seeing is present because we've made leadership about ourselves and lost a broader vision for leadership as service.*

The examples of Paul and Jesus repeatedly pull us back to the idea that leadership is not about us. And make no mistake about it, viewing leadership as submission and service isn't about making leadership less fun. It's about leadership that doesn't cause harm.

It's about giving us a vision for leadership that is healthy, not toxic, sustainable, not burnout-inducing, Spirit-driven, not ego-driven, focused outward and not inward, and done for the eternal glory of God, not the very temporary glory of worldly attention.

For all of us who follow Jesus and aspire to lead in any capacity, we must remember that true spiritual authority starts with submission to Jesus. And for those being led, we would do well to follow leaders who demonstrate that sort of heart.

The verse continues and Paul moves from his title to his mission:

And there are three aspects to it. He is writing, teaching, and leading,

**“for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness,”**

There is a progression of spiritual formation and maturity here.

First, Paul is concerned with the faith of God's elect. Paul refers to the people of God using the term elect on several occasions, and it's meant to be a reference to the people of God. It refers to all those who God has drawn to himself and who have responded in faith. Jesus Himself refers to those who remain faithful to him as the elect, and going back to Paul, he expresses a similar sentiment in 2 Timothy 2:10 as he does here. He acknowledges his own suffering and captivity and then says, **“Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory.”**

One of the most foundational concepts in all of Scripture is that we can know God because God chooses to make Himself known to us. And this, by the way, has nothing to do with arguments about predestination and free will. It's about the unshakeable truth that we can know God because He makes Himself known to us and chooses us. The Bible says in Ephesians 1:4 that God **“chose us before the foundation of the world that we should be holy and blameless before him.”** This theme of election pervades the Scriptures from Israel in the Old Testament to the Church in the New Testament. God makes Himself known to His people, He calls us to Himself, and He guarantees our salvation through the death of His Son. Election is a beautiful examples of God's kindness, grace, and mercy.

And with this election comes faith, a trust in the promises of God, a trust in both our need for saving and God's willingness to save through Christ, a trust that there is divine truth that transcends any and all earthly circumstances, a trust that God is always present and at work. This is the faith that Paul is seeking to build up.

And with that faith comes the knowledge of the truth.

The faith we are called to isn't random. It's not a choose-your-own-adventure. It's actually faith in something. And it's really fascinating to me how this need for faith in something outside of ourselves seems baked into human nature. There have been reports of the decline of Christianity in America for some time now, and while that decline is real, the percentage of Americans that believe in some sort of higher power remains incredibly high. We are still very much a people of faith.

But the way that it shows up often is through a need to either explain something that happened to us or take the mystery out of the future.

We'll say things like, “I guess the universe didn't want me to go to pilates today.” I would never say that, not because I'm a Christian, but because I have the flexibility of a tree stump, so I obviously don't go to pilates.

But, I'm sorry to burst your bubble, but the universe does not care about you, just like your kitchen sink does not care about you. And I understand we might talk about 'the universe' as a joke, but I think that language exists partially because we are hungry for some deeper meaning.

Or, this is another favorite of mine. We love to talk about jinxing things, don't we? Don't say that, you'll jinx it. You can have someone who is a committed atheist, who has totally embraced a naturalistic worldview, and you just watch her put on her lucky t-shirt before she sits down to watch the big game, and then snaps at you for talking about how much her team is favored by, because she doesn't want you to jinx it. I would love to tell you I've never done anything that silly, but I can't do that because I am not a liar.

You might want to write this down: It is literally impossible to jinx something. Some of my sports fan friends do not share this conviction, which frustrates them and often leads them to blame me when our team loses. In fact, I've been accused of jinxing my team many times just by watching the game.

And I know what you're thinking: Of course he's right, that's obviously true, but just in case...

We are naturally people of faith. But we're not called to faith in an impersonal universe or faith in our power to jinx something or not.

1 Timothy 2 starting in verse 3: **"This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all."**

The world is not a random accident, but is the creation of a personal God who made us to know him and be loved by him. Our connection with him has been broken by sin, and we restore that connection not through good vibes, or crystals, or manifesting, or good behavior, or asking the universe to help us, but through faith in God's Son Jesus Christ who lived, who died for our sins, who conquered death, ascended into heaven, gave us His Holy Spirit and is coming again.

That is the truth. And it is truth rooted in God's activity in history. And we are called to know it. We are called to understand it. God invites us into a relationship with Him, and relationships require knowledge. And I say this with every bit of humility I can muster, but experience has taught me that far too many of us have grown far too comfortable knowing far too little about the truth of our faith.

If you don't have a good study Bible, I implore you to buy one and read it. Start in the gospel of Mark. As a Bridgeway attendee, you have free access to RightNow Media, a treasure trove of biblical teaching that can help you grow in the knowledge of our faith. If you're not in a community group, consider joining one where you can learn alongside others. God invites us to know Him.

*And listen, don't make this a guilt thing, because if you do, you'll never know enough to quiet that little guilt-inducing voice in your head. Make it an invitation thing. The God of the universe not only invites you to believe in him, he invites you to know him.* The great author A.W. Tozer



was right when he said, **“The Christian is strong or weak depending on how closely he has cultivated the knowledge of God.”**

And this knowledge accords with godliness. We are not called simply to believe in Jesus; we’re called to become like him. The knowledge of God is meant to lead to a transformed life. In Jesus’ most famous teaching, the Sermon on the Mount, he didn’t give us a bunch of abstract truths to agree with, he gave us a life to live.

Or, in maybe my favorite of Paul’s letters, Colossians, Paul directly connected the idea of election with a changed life. Colossians 3 starting in verse 12,

**“Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.** This is election and knowledge that lead to action.

Make no mistake, it is our faith, not our works, that saves us. And this faith, as it grows and matures, is meant to overflow into a life of good works.

Later in Titus in 2:11 Paul will say, **“For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age.”**

Two verses later, he will say that Jesus **“gave himself for us to redeem us from all lawlessness and to purify for himself a people of his own possession who are zealous for good works.”**

If that’s not enough, in 3:1 Paul says to instruct the Christians in Crete to be **“ready for every good work,”** in verse 8, to **“be careful to devote themselves to good works,”** and in verse 14 to **“be devoted to good works and not be unfruitful.”**

And all of this is inspired not by our own moral goodness, but because of a sure hope in Christ that goes beyond the grave and frees us from the lies of this present age so we can joyfully do good to others.

And we might look at that and say, “Wow, knowing God closely and becoming a person of good works, that sounds like a lot of work.” There is a reason why the happiest people you know are generous and have some aspect of their lives where they are serving others.

Conversely, do you know what a lot of work is? Living enslaved to sinful and selfish impulses and dealing with the wreckage.

Do you know what sounds like a lot of work? Constantly feeling like I need to prove myself and never feeling good enough because I don’t know about my secure identity in Christ.

Do you know what sounds like a lot of work? Living without a purpose and vision for my life that goes beyond myself and just trying to numb out whenever I can.

*I'll tell you what sounds like a lot of work, getting addicted to the material excesses of suburban life and believing the wholeness I long for is one purchase away. Or getting addicted to attention, so I'm constantly trying to get noticed and only see people as an opportunity to feed my ego.*

Everything Paul talks about here, that doesn't sound like work, it sounds like freedom.

This is all an invitation to be formed into people of Christlike character. To set aside the culture-warring, and fear-mongering, and power-grabbing, and endless comparison and doom-scrolling that is ready and waiting to form us if we let it, and instead accept the invitation from our heavenly father to be formed into people ready to joyfully do good for the sake of the world.

Verse 2:

## **2 in hope of eternal life, which God, who never lies, promised before the ages began**

We are called to faith, knowledge, and godliness in hope of eternal life. This isn't the uncertain hope that we place in the weather. It's a sure hope that God promised before the ages began. And in the middle of this verse, Paul describes God as one who never lies. God's trustworthiness is talked about throughout Scripture, but this is literally the only place in the whole Bible where we find this word translated "never lies." Of all of God's qualities, why would Paul include that one here?

I mentioned earlier that the ancient people of Crete had a special affinity for the Greek god Zeus. They claimed that both Zeus's birthplace and tomb were located on the island. This claim to know where Zeus was buried was deeply offensive to their fellow Greeks, because that would imply that Zeus had died. This was part of why other Greeks called Cretans liars, because they perpetuated the notion that their great god Zeus had died.

This wasn't the only black mark on Crete's reputation. Their people, as stated earlier, were known for their rampant dishonesty and trickery. And much of this was inspired by none other than Zeus himself.

Zeus was known for near-constant deception. In Homer's Iliad, his wife Hera accused him of being "crafty-minded" and made him promise he won't cheat on her. That is a promise that Zeus breaks over, and over, and over again.

And Cretans loved to tell stories of Zeus's misdeeds. Later in the Iliad, the character Asios complains, **"Father Zeus, you really are a lover of lies."** This lover of lies was the hero of the people of Crete, so when they thought of gods they thought about dishonesty, manipulation, and using others to get their way.

These corrupt, dishonest, and untrustworthy people had become this way in part because they worshiped a corrupt, dishonest, and untrustworthy god. Because here is a very simple truth about human nature: we become like the stories we believe and the object of our worship.

And into that culture that had been led into wickedness by their lying false god, Paul says there is a true God, his name is Jesus, and the knowledge of the truth about this god leads not to

wickedness but godliness. This is not a god who used his power to manipulate and cause harm; this is the true God who laid down His power and His very life to save us.

Make no mistake, Paul has a big reason for pointing out that our God never lies.

And that is the message Titus has to carry into Crete: there is a true God who is better than your false one. Your false god turned you into a liar and a deceiver; the true God wants to make you honest and whole.

So what does that have to do with us? After all, we obviously know Zeus and all of those other ancient gods and goddesses are pretend.

We might not have mythical deities, but we are still formed and shaped by the stories we believe, the relationships we have, and the influences we allow into our lives. We allow ourselves to be formed by the dishonest, the fear-mongering, and the power-hungry. Just as Zeus shaped the people of Crete, we are a people molded by numerous destructive lies that keep us angry, afraid, and insecure.

So I want to ask you these questions, and I invite you to think about it this week: **What is forming you, and what is the result?**

Please believe me when I say you have nothing to lose and everything to gain from honestly looking at your life and taking stock of what is forming you. What stories are you believing? What voices do you listen to? What habits are influencing you? Because when we can root out the falseness, we can be formed by the truth.

And so the loving invitation of our God is not, “Believe the right things and stay the same. It’s, **“Come follow me.”** Have faith, know the truth, like really know it deep in your bones, and commit yourself to the slow and steady journey of being formed into a godly person for the sake of the world.

The text continues, **this promise from before the ages began, “at the proper time manifest in his word through the preaching with which I have been entrusted by the command of God our Savior;”**

These promises have been made known through God’s Word, the gospel message which Paul is preaching far and wide.

And then verse four identifies Titus as Paul’s true child in a common faith, indicating that Paul likely played a part in Titus coming to know Christ and growing in his faith. And the greeting ends with an expression of grace and peace from God the Father and Christ Jesus our Savior.

So as we close, I want to make one last plea to really wrestle with those questions of What is forming you, and what is the result? And I want to plead with you on the basis of Paul’s words in verse four.

Grace - There is grace for you through our Lord Jesus Christ. You are not judged, you are not condemned. By your faith in Christ there is nothing but unmerited favor for you.

Peace - In a world that will tear you apart and spit you out, there is one who offers you real peace and wholeness that the world cannot touch.

Father - There is a God in heaven who is your perfect Father. You are not abandoned and you are not alone.

Savior - You don't have to be the Savior of the world because there already was one of those. You don't have to be your own Savior, because you already have one of those. His name is Jesus, and he invites you to be so secure in his love that you can reject the lies that hold you captive and be formed into a person of Christlike love.

God's invitations can be life-changing. Isn't that true? Let's pray.