

Union With Christ

Paul's Letter to the Ephesians

Being Light in the Darkness

Ephesians 5:8 – 14

Introduction: Nicholas' Mission

We've talked about being rooted in a deeper strength, Jesus' strength, because the strength we feel determines what we can handle. We've talked about being rooted in a bigger love, Jesus' love, because the love we know determines what we can share. Now we're going to talk about being rooted in a larger mission. I'd like to tell you the story of one of my heroes, a man named Nicholas. Nicholas was born into an upperclass family, as his father was a respected public official in Germany. He was groomed for the position he basically inherited from his family, a career in law, diplomacy, and public service. He was, after all, Count Nicholas Zinzendorf. But at an early age, with his grandmother, he heard people speak lovingly about Jesus. Something sparked in his heart. That spark developed into a deep, rich, and outgoing love for Jesus. Even at an early age he saw through all the pomp and circumstance of his position and said, 'I have but one passion: It is *him*. It is *him*.' When he was a student, he was pre-law, and he also loved languages and poetry in German, Greek, Latin, and French (he didn't do well in Hebrew). But as a person, he was more motivated to tell stories, share his life, and organize people. If he were at BC, he would be involved with all kinds of different clubs, because that's what he did when he was a student! He was especially motivated to tell people how wonderful Jesus is. One of his biographers says, 'When no one was near to speak to, he sometimes spoke to imaginary people, to chairs, or to other objects, telling them of his love for his [Jesus].' Bringing together his extroverted nature, his ability to organize people, and his love for Jesus, Nicholas formed a Christian fellowship with other young men, perhaps the first of its kind. And, near and dear to my heart, the stated purpose of this group was to spread the love of Jesus!

Jesus was his foremost passion, and he didn't hide it. At the age of 21, he warned his prospective mother-in-law about it: 'I foresee many difficulties in this case; as I am but a poor acquisition for any person, and [your daughter Dorothea] must not only enter upon a life of self-denial with me, but also co-operate with me in my principal design, namely, to [win] souls for Christ, under shame and reproach....' Wow, that's my kind of guy!!! They were married soon afterwards, as his wife was a godly woman. At age 22, after he fully inherited his inheritance, he converted part of his estate into a refuge for the poor. Christians of all kinds fleeing from persecution came there, for those were the frightening days of the Reformation and counter-Reformation. At 27, he resigned from law, and moved with his wife into this little village where they gardened for food. This small community became a platform for the healing of these wounded Christians from post-traumatic shock into their full blossoming as people who would go anywhere to tell people about Jesus. It was a beacon of light that drew people from all over. From this community, two men went to the West Indies to bear the love of Jesus to the African slaves suffering there. They became slaves themselves to do it, and 800 people came to Jesus during the early years. Others went to the Eskimo people in Greenland, Surinam in South America, the almost-extinct Hottentots of South Africa, and the Native North Americans. Nicholas personally brought Jesus to the Shawnee and the Iroquois peoples.

Nicholas' community, called the Moravians, named for that area of Germany, was the first Protestant missions movement ever. In the Protestant world, they were also first to send lay people rather than professionalized clergy, the first to go to slaves, the first to establish a Native American Christian community, among the first to defend them against genocide and land seizure, and the first in many countries of the world. They established over 30 Christian communities where 'divisions between social groups and extremes of wealth and poverty were largely eliminated' (according to Moravian historians as noted by wikipedia). Recognizing this in 1995, Nelson Mandela renamed the house of the South African Presidency to the name of the first Moravian Christian community, Genadendal, 'Valley of Grace.' The Moravians influenced John and Charles Wesley, and by extension the entire Methodist movement, which got involved in the abolition of slavery. By contrast, the official Presbyterian, Lutheran, and Anglican churches were so bogged down trying to control politics in Europe that they didn't bother going out into the world with the love of Jesus for another 100 years. When they finally tried it, most of what they did came with racism, greed, and guns. Those few Westerners who went without racism, greed, and guns, like

William Carey to India, David Brainerd to Native Americans, and Hudson Taylor to China, were all inspired by the Moravians. And their accomplishments, spiritually and socially, were stunning. Nicholas Zinzendorf and the Moravian Christians were lights in absolute darkness, because they were clear about Jesus, Jesus' mission, and therefore their own mission. What Nicholas said early on remained true his whole life: 'I have but one passion: It is *him*. It is *him*.'

Relevance

What is your passion? What is your mission in life? My general concern for your generation is that because you have had so much advertising directed at you, because you are the most marketed to generation ever, that you somehow think that it's everyone else's mission in life to serve you. That is just a marketing ploy, friends. But I have seen in some of you a desire to give your life to something larger. You know you were made for a larger mission. But what is it going to be? And is it going to be big enough for your heart? Let's say you graduate and go to work for Amazon.com. Their mission is, 'To be the most customer-centric company in the world, where people can find and discover anything they want to buy online.' Is that big enough for you? Goldman Sachs says, 'Our goal is to provide superior returns to our shareholders.' How's that for you? Corporate mission statements are so much the rage nowadays. You can google 'corporate mission statements' and find tons of books and software to 'help you write a really motivating mission statement.' I thought that had more to do with what you're actually doing?!? But corporations often need a nice-sounding mission statement because of the general lack of meaning in people's lives.

Context

What is Jesus' mission? What is his passion? It's fair to put it in different ways: to save the lost, to give us the life of God, etc. But one way to say it is: Jesus' mission is to draw all people to himself, and transform the whole world that way. Jesus gives us a much deeper strength – why? He gives us a bigger love – why? So that he can give us a larger mission than we ever imagined: a mission to the world, to every single individual. His mission is crazy, it is disturbing, it is exciting, it is sometimes painful, it is always rewarding. Ephesians talks about this in Ephesians 5:8 – 14. Now between the prayer in chapter 3 and this section in chapter 5 comes some material about healthy relationships in the Christian community. And it's out of healthy relationships that the community can be effective in a larger mission. The section is found in your bulletin on message 3.

Light Breaking Into Darkness: v.8 – 9

I'll begin to read this section in v.8, 'For once you were darkness, but now in the Lord you are light.' The darkness and light metaphor that Paul is startling. Paul doesn't say that you were in the darkness, but that you *were* darkness. And we are now not just in the light, but *are* light. Humans are not neutral things that are either in darkness or light, or some mixture. We are either darkness or light, at least in the context of this thought. It must be one or the other; they cannot coexist in the same space. In a sense, an observer would say that light causes darkness to not be there anymore, or in effect to move.

The Jewish and Christian worldviews held that this world is in darkness or is darkness because it turned from God, but God is reinserting Himself into the world, so light is breaking in. The first way God did this was to live among Israel in the Temple in Jerusalem. That Temple and that city were called 'the light of the world,' the place of God's light. That's where we get the phrase 'the city on a hill.' But then Jesus came, and he said, 'I am the light of the world.'

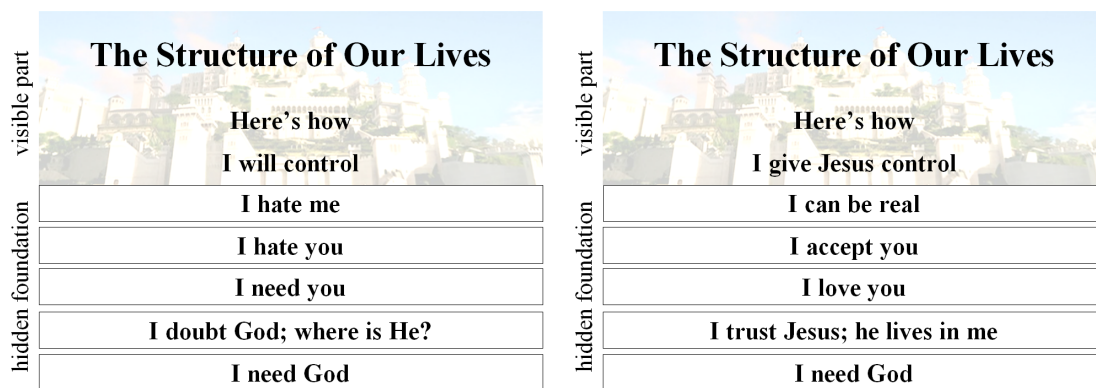
That's why Jesus is not just a teacher. He's a lot more than that. There's a story of Jesus that is told in the Gospel of John, chapter 8. That is when Jesus strides into the Temple in Jerusalem and says, 'I am the light of the world.' He lays claim to being the presence of God in the world. He's saying, 'I am the only person in whom God takes on human form as a human person. All of humanity's cries to be reunited with God are fulfilled only in me. Therefore humanity can find dignity and healing and strength and love only in me.' Then of course political and religious leaders around him just can't let that statement sit there, so they verbally attack Jesus. They get really personal; they say, 'You?!? Who's your daddy? Your mama slept around!' But notice – they're not just attacking his ethics or his worldview. They can't. They have to attack his person, because Jesus isn't putting out just ethics or a worldview. He's putting out his person, himself.

So that phrase ‘in the Lord’ is all important. True Christians are those who have a living connection with Jesus where he overlaps them to pour out his life and love through them. Hopefully the foundation structure diagrams that we’ve been using are helpful to see how that happens: we can have a strong foundation in Jesus, we can have healthy relationships that are shaped and empowered by him. So being light or darkness doesn’t just refer to the state of the mind, whether we know certain facts or not. It’s whether our overall state of being and our whole way of life is touched by the objective reality of Jesus. Look at v.8 – 9, ‘Live as children of light – ⁹for the fruit of the light is found in all that is good and right and true.’ Paul is throwing in two more metaphors on top of the light and darkness metaphor: children and fruit. Children and fruit refer to the effects, the outcomes, the results of being ‘in Jesus.’ Jesus crowds out darkness. He wants to show the effects, the outcomes, the results of his life in us. Darkness and light cannot co-exist. The light makes the darkness choose: it needs to either change or conflict or something.

For years, Christians have talked about Jesus as if Jesus came to get people into heaven when they die. But Jesus and the whole New Testament speak of Jesus BRINGING HEAVEN TO EARTH right now! The Lord’s prayer says, ‘Your kingdom come, Your will be done, on earth as it is in heaven’!! The direction is from heaven to earth, not the other way round. God is invading earth; He is reclaiming what has gone wrong! And we become an active part of that.

Illus: Recently my friend and housemate Phil has prayed for God to give him opportunities to have spiritual conversations. So he was hanging out with some friends, and there was a guy there that he hadn’t met before. He struck up a conversation and found out that this guy was interested in a Christian girl, even though this guy wasn’t a Christian. Phil asked him, ‘How do you think about the difference in your spiritual lives?’ He said he was so new to the whole spiritual thing, he wasn’t sure. ‘Was spirituality relevant?’ he asked. Phil said, ‘Well, I’ve recently been struck with how relevant Jesus has been to every area of my life.’ The guy said, ‘Really?’ And Phil told part of his story. Phil talked about a book he had just started reading. This guy was interested, too. He took down the author and title so he could order it. Phil asked, ‘Well, if you want to meet up over lunch to talk about the book, I’d be happy to do that.’ The guy said, ‘Yes! I would really appreciate that!’

And that brings up the scary issue that some of us really want to avoid. It means that Christians have an agenda. Yeah, we do. I want to explain that, but we do have an agenda when we relate to people, anyone. And a lot of people get upset about that because they don’t think they have an agenda at all. They think they’re being a more honest friend without having an agenda. Well, let’s compare the two foundations again.



Now the person on the left who says, ‘I doubt God, I need you, I hate you, I hate me, I will control, and here’s how’ has an agenda for people. It’s fairly simple: ‘I’m first, and I’ll be your friend if you don’t ask me to compromise that too much.’ We’ve all seen the implications of that. Anakin Skywalker wanted to ‘save Padme’ but for himself, even when she herself didn’t want to be saved like that. ‘I will control.’ So I don’t think that this is an innocent thing.

On the other hand, it's also true that the person on the right who says, 'I trust Jesus, I love you, I accept you, I can be real, I give Jesus control, and here's how,' also has an agenda for people. It's also fairly simple: Jesus is first, and I want you to experience him as the central part of knowing me, and I think you should make Jesus first in your life, too, because that's what Jesus himself wants, but I think you'll come to want that too.

Illus: In that sense, I have an agenda for my wife and kids, even. I want them to experience Jesus through me. Let me tell you how that works out. Every night, my wife and I pray with our kids, and my prayer is, 'Lord Jesus, help John and Zoe know how much Mommy loves them, how much Daddy loves them, and most importantly, how much You love them.' Well, since November, I've noticed that John, who is 6 years old, has been understanding more of Jesus' love. He started to pray for his kindergarten classmates to know Jesus. And he also decided to give half of his allowance away. We give him 5 cents every week when he cleans his room. He had built up four dollars and change. He really wanted to buy animal stickers. But we had talked about Jesus loving poor children through us, through WorldVision, a child sponsorship organization that gives spiritual education, general education, medicine, and food. So one day, John said that he wanted to sponsor a child! My wife asked him how much he wanted to give, and he said, 'Half of my allowance.' So he gave two dollars, 50% of what he had! I was so psyched! Do I want my kids to have more and more of Jesus? Of course! Jesus is the best thing I have!!!

We live with a mission. Jesus is breaking into our world. God's light is breaking into our darkness. And now Christians become an active part of that, not an incidental part of that. This is our mission.

Be Different and Involved, not Similar and Separate: v.10 – 12

You might ask, 'How???' That's what Paul answers in v.10 – 12. ¹⁰Try to find out what is pleasing to the Lord. ¹¹Take no part in the unfruitful works of darkness, but instead expose them. ¹²For it is shameful even to mention what such people do secretly.' Many times Christians get confused about this. We sometimes become separated, like the New Testament Pharisees, which means 'separated ones.' Yet in order to have contact with others to expose them – and I'll illustrate how this works in a genuinely caring way since the word 'expose' is not a harsh word – you can't be separate. This is tricky. 'Take no part' means that you're different. But 'instead expose them' means that you're involved, in relationship; in every occurrence in the New Testament that this word is used, it happens in the context of relationship; you're not standoffish and separate. And in the language of light and darkness that makes sense, too, right? Light is obviously different from darkness, yet light always touches darkness.

Illus: I have a colleague named Dr. Alice Brown-Collins. She serves with InterVarsity and was at one time a chaplain at MIT. She had this experience at MIT. There was a group of Christian students who went to a frat party. They were kind of proud of themselves that they went to this party, because Christians didn't usually go to this party. They thought they were 'involved.' There was a certain freshman there. The frat boys were forcing him to drink shot after shot. He had passed out on the floor. The Christians left the party because they felt like they made their statement, that they could be Christians who go to these parties too. Later that night, that frosh died, drowned in his own vomit. The Christians came to her to talk about this and she asked them, 'Why did you go to the party? It's not wrong to go to parties. In fact, sometimes that's exactly where Jesus wants us!! But Jesus wants us there with his eyes, his ears, his heart, and with his mission.'

Now I wasn't there, but from a distance, it seemed to me that those particular students wanted to be separate. But in so doing, they were just as cliquish and judgmental and approval oriented as everyone else. By being separate, they became similar. But Jesus calls us to be different and involved. I think this is why Paul says in v.10, 'Try to find out what is pleasing to the Lord.' The emphasis is on the phrase 'to the Lord.' If you don't go to these 'parties,' you might be trying to please your overly strict Christian friends or parents so you actually become very similar to the people who stay away from you. Or if you go, you might be trying to please yourself or some people you want recognition from, so you go to parties with a needy posture, and you actually become very similar to the people who go there. But find out what is pleasing to the Lord. A friend of mine gave his life to Jesus because he saw other Christians at parties having fun but just quietly caring for people and helping clean up afterwards. To him, something about

that was meaningful. That corresponds with being light in darkness. Light always touches darkness. It is right there. You can't pull light back from darkness as if there's this third thing that fills the space.

And once we're involved, something will be exposed in others. Other people will feel exposed. Now you probably have this fear, 'Oh, that's about being judgmental and holier than thou.' It's not about that. In fact, I don't even think this is primarily verbal. How do we expose things? First of all, in v.11, Paul says to expose areas of 'unfruitfulness.' Fruit is a metaphorical way that the biblical writers, being agriculturally minded, had of talking about what you can share with others. The fruit of my wife's garden is tomatoes, basil, green onion, and she turns it into the best fresh salsa I've ever had. The fruit of the light back in v.9 was 'good, right, and true.' That fruit is sweet. You won't gossip; you've got wisdom; you can be trusted to search for what's right. It can be taken in by others, enjoyed, even internalized for themselves. But here in v.11, darkness is unfruitful (and you can circle those two words and note the contrast). Fruit tends to not grow in the shade, and it certainly doesn't grow in the dark. That means that people will often feel like *they don't have very much to share, or like they are underdeveloped*. That's a really sad picture. Second of all, Paul says in v.12 that it's often delicate. People could feel 'shameful' about some secrets they're keeping because of how they feel inadequate, so we have to be delicate.

Illus: Let me give you an example of exposing other people in this way. How many of you have been in a love-triangle situation? (How many of you are currently IN a love-triangle situation???) Well, here's an area where almost all of us would feel insecure. There was one summer when a friend of mine and I were hanging out at a Vietnamese noodle house. He asked me how I was doing, and I said, 'Good; I'm starting to get to know this girl.' As I described her, my friend got a worried look on his face. He said to me, 'Uh...What do you think about two friends liking the same girl?' I thought, 'Oh no.' I walked away from that conversation with a sinking feeling in my stomach, and I'm sure my friend did, too. So my prayer that night was, 'Lord Jesus, give me the right perspective every step of the way on this. Don't let me develop hostile feelings, suspicions, and dishonesty. And above all, let there be no gossip.' Now there were some tense moments, like the time I was at her place hanging out and there was a knock at the door – and there was my friend! And the three of us hung out! Our group of friends liked to go ballroom dancing, so there was always something we had to think about in advance because we had many friends in common. Eventually our other friends found out about this because we didn't lie about it either. That situation lasted for FIVE LONG MONTHS. Basically my friend felt that there weren't enough things in common he had with the woman, so he called me to tell me that. Later, when she and I started dating, he was the first person to say that he was happy for us. In fact, he and I became better friends than before. As a result of Jesus being involved, there was no dishonesty, no bad feelings, and most importantly, there had been no gossip. The most interesting thing about this is that two of my non-Christian friends who knew all three of us were watching this whole thing happen. When it resolved, they said to me, 'WE CANNOT BELIEVE how well you both handled that! We have never seen anything like that.' I said, 'Well, it was hard, but we're Christians. That means not only did we want to treat each other well, but Jesus empowered us to do it. And I learned a lot.' I think what was happening for these two guys was that they didn't have much to share, or they were underdeveloped, in certain areas of life that are really complex. I think at one point, probably they had both liked the same girl and really not known what to do about it. Or maybe they could imagine that scenario. One of my non-Christian friends was shaken in his agnosticism. My other friend decided to read through the entire Bible. We had fun conversations afterwards.

Illus: Let me tell you how I was exposed. Before I got to know Jesus, I wrestled consciously and unconsciously with the question of meaning. I think investing so much in swimming and studying made me wonder at times, 'Is this worth it? What is worth it? What makes my life meaningful?' I got a lot of respect from other people for swimming, and I thought I could go to Stanford and play water polo or swim on their team. And I thought at the time that that was worth it. I had my three closest friends – two guys and one girl, who all happened to be Christians – expose this part of my life. They just asked the question, 'In the best case scenario, you'll swim until college. So what's next?' And I didn't know. They were even generally supportive of me; one was even on the swim team too, but they still asked the question. That wasn't the only way the question came to me. I wondered whether community service was inherently meaningful to do, as opposed to just being meaningful for getting into college. I wondered whether family was inherently meaningful to have, since my parents were arguing about divorce. I wondered whether humanity was inherently meaningful, since if science tells us that life came from the goo to the zoo to you,

why are we meaningful? But the crisis of meaning came my junior year of high school. One of my three friends invited me to a spring break trip to Mexico with his church, which I had been going to for a few months. We went to this poverty stricken area where families lived in cardboard houses with flimsy aluminum roofs. I had never seen poverty like that, and it was really challenging. I thought somehow that we would be building houses, doing something I could be proud of, like ‘Yeah, I did that.’ But instead, we hung out with kids and told them bible stories. I didn’t even like kids back then! I realized that as I was relating to these kids that I wanted them to think I was somebody; I even wished they knew how successful I thought I was. But of course, that didn’t matter to these kids. It wasn’t meaningful to them. All they wondered was, ‘Will you be back tomorrow?’ I asked, ‘Is this why I came? Why is this meaningful?’ And yet I recognized that I just wanted them to validate the meaning I thought my life had, and that there was something really wrong with that. I had nothing to give, really. I was unfruitful, and I was exposed. I wanted to go home. I was missing a week of training during the swim season. And yet I looked around and saw 2,000 other people – all Christians – doing similar things, and enjoying it. I saw them worship God. Something in my heart said, ‘Yes! I know this is meaningful, but I don’t have way of making it meaningful within any frame of reference I have. It must be Jesus, breaking into our world.’ At the end of that week, I gave my life to Jesus.

As I’ve reflected on that, I never felt like anyone was judgmental: my three friends were caring, the circumstances were circumstances, and the Mexican kids had no idea. But they all asked a *reasonable* question. That question did expose me. I recognized the same thing. When I was working at Intel and one of the young engineers was killed in a tragic car accident, and everyone else said, ‘We should be less addicted to work and spend more time with our families,’ but the next week everyone was back working the same hours, I could tell they weren’t sure what gave their lives meaning. What was it? Stock options? A friend of mine observed the same thing at a summer internship. He went to a retirement party of a senior vice president. They asked him, ‘So what’s next?’ And the man started to cry. He didn’t know what was next. At the end of his life, he had the same question I had, and didn’t answer it. That question is central to each and every one of you, and on some level, everyone at BC. Just ask people questions about meaning.

Aim for Transformation: v.13 – 14

So again, we are to be different and involved. We are to rely on Jesus to produce fruit in us that doesn’t exist in for other people. And when the time is appropriate, other people will feel exposed – by Jesus, not so much by us. We’re to hope and aim for their transformation by Jesus. Look at v.13 – 14. ¹³ But everything exposed by the light becomes visible, ¹⁴ for everything that becomes visible is light. Therefore it says, ‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’

Here is where Paul goes beyond the metaphor. We understand that everything exposed by the light becomes visible. But we would normally say that everything that becomes visible is...illuminated. Paul actually says that everything that becomes visible is...LIGHT. We become not just a moon, reflecting a little bit of light. We become suns, bright enough to light the clear summer sky. Remember that Paul said in v.8 that we were all once darkness, because we were outside Jesus. But now, since we are inside Jesus, because he overlaps with us, we are light. He is light, so all who are in him become light.

And to punctuate his point, he quotes an early Christian song. ‘Sleeper, awake! Rise from the dead, and Christ will shine on you.’ That song appears to be a compression of quotes from the book of Isaiah. The song calls to the world to go from sleeping to waking, death to life, and darkness to light! Go from life *outside* Jesus to life *inside* Jesus.

Illus: This fellowship has made big strides in mission. By April of 2004, I had been a campus staff for ACF for 2 years by that time, but I felt like giving up on this fellowship. There were some good things happening, but frankly, ACF as a whole was lame. Most people just wanted control over their schoolwork and control over their friends, and they wanted ACF to not challenge either one. In other words, ACF was not a place where you would learn to let Jesus be in control of all your choices from this point in your life to the last day of your life. It was an ethnic club, and it wasn’t even a very good one. It was known for not being connected with the rest of the Asian community. Nor was it really connected with public service and justice. Those values are important to me and to Jesus because they represent a value on ‘others.’ We want to be engaged with others. We want others to know Jesus. We want to serve others. But at the end of the

03 – 04 year, I began meeting with the four new Core leaders: Clyde, Julie, Kay, and Sam. I took them to the fence right next to Ignatius and Walsh. So, we were right between the CAMPUS and the CEMETERY. I said, ‘This is that, and that is this. God wants LIFE and not DEATH for people, and it’s all based on their response to Jesus.’ These four were the answer to my prayers. We prayed for the following things: to be more involved with the Asian community on campus, to engage people who do not identify themselves as Christians with Jesus, to have 8 people go to the spring break urban plunge. That year, the spring break urban plunge brought out 9 students – a record number for this group. We started a ‘sharing your faith’ team and had 2 events for our non-Christian friends: the first drew 70 (only half were ACF’ers) and the second drew 100. Between those events, Albert Yoon decided he wanted Jesus, and ACF became friendlier to a few non-Christians who were asking spiritual questions. We finished the 04 – 05 year at 55 people. Then in the 05 – 06 year, we did things with VSA for the first time. Diane and Isaac started a Korean speaking prayer group that drew non-Christian Korean internationals. We went to New Orleans last spring break to do Katrina Relief with our non-Christian friends, and there were 17 of us there, with another 8 in Boston doing the spring break urban plunge there. We also got involved with the Global Night March for Uganda’s Invisible Children. We were oriented towards others, and ACF grew to over 80 people. God doubled ACF’s size in 2 years. Now, in the 06 – 07 year, two people have become Christians. Our friendships are broader. We’re tackling more challenging topics. We’re going to go to New Orleans again.

You see, it’s not a matter of *numbers*. It’s a matter of Jesus’ *mission*, as Jesus continues to pour out his life and his love through us: We bring people from unfruitfulness to fruitfulness, sleeping to waking, death to life, darkness to light. If we were a group of 5 people, we would have Jesus’ mission. If we are 150 people in a year and a half, we would still have Jesus’ mission. If you were the only Christian around, you would still have Jesus’ mission. And he does it through us. It’s not an issue of making ACF big. It’s an issue between Jesus and you; ACF is incidental! But if we *are* living out Jesus’ mission, we *will* be big, and some of you will need to wrestle with that, because new people will be in your life, and you’ll be complaining, ‘What happened to that family feeling...’ It won’t be the people you would have naturally chosen for yourself when you say, ‘I need you.’ But it’s the people Jesus chooses for you when you say, ‘I give Jesus control.’ Jesus wants to make himself known through each and every one of us. So every Christian community *must grow*, especially by engaging people who do not identify themselves as being with Jesus. My hope is that our little group here, like the Moravians, would be a revolving door community, taking in people with stresses and hurts and bruises, helping them to be strengthened in Jesus’ love, and then sent out all over the world to share the love of Jesus. I would love for us to be people who say, like Count Nicholas Zinzendorf, ‘I have but one passion: It is *him!* It is *him!*’