

If you have your Bibles, let's grab them. Acts 2 is where we will be for a little bit here. When it comes to what the church can be and what God's people can be if we submit to God and submit to the commands of God, Acts 2:42 is the verse on what it could look like. In fact, I would say that if you left here today and went to Mardel or Lifeway or one of those other Christian bookstores, Barnes & Noble—although I don't always recommend you buying Christian books in Barnes & Noble, because sometimes they're not Christian at all. Just a story from this week—I actually got turned into a Fundamentalist; it made me feel dirty. I actually had to go get a Shiner Bock afterwards just to get that off of me. I'm walking through Barnes & Noble, and they have a book in the Christianity section by an avowed agnostic who believes that we're foolish for what we believe. But it's in the Christianity section because it has God's name on it.

So I went, "Can I talk to somebody? This guy is not a Christian. He is an anti-Christian. I don't know why he's in the section." "Well, it's a book about God." "Okay, but it's not the God section. This says 'Christianity,' and you have a book inside the Christianity section from a guy who hates Christianity. It would be like taking a book about the dangers of leaving home and putting it in the travel section. It's just different. I've read the book. I'm not the book burner. It's just in the wrong section. It's deceptive. You're being deceptive. Can we move the book?" Now, if you go, and you get any of those books, what you'll find is that this verse or this passage is going to be in the first chapter, if not the second chapter, of every one of those books. Now that might not be true for some of you who are a little bit more heady, and if you go get your books at Dallas Theological Seminary, you go down to Park Cities Presbyterian's bookstore—which might be the greatest bookstore in the world—you go and read what we just lovingly call the "dead guys," they might not bring up this text. But anything newer—last 20 years—about the Church is going to mention this verse. And they're not wrong for it. This is a profoundly weighty text on what could be—not what is, but what has been and what could be. And so I want to read it to you. I want to point to some things in it, and then I want to offer up nine prayers.

So let's read this text. Acts 2, verse 42: "And they devoted themselves to the apostles' teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved."

That's a profound text. I mean, that's a life change and a community experience that no one in here has walked in. Now we might have seen glimpses of it and pieces of it and pictures of it, and we've got maybe this one story of it; but this is a different kind of community than the reality that most of us live and dwell in, whether that be church folk or non-church folk. I don't know if you caught this, but what just happened in this text is that people saw other people with need in their midst and sold what they had in order to meet that need. That's very, very different than seeing someone with a need and having \$1000 in savings and pulling that \$1000 out of savings and using it. That's not the same thing as selling the things that you have in order to meet a need.

And I need you to get out of 2008 right now, because this is 1st century, Roman occupied Jerusalem, which means since nearly 80% of everything they make is being taken from them by the Romans to support a massive army to keep the world under control, they don't have—and please don't take offense at this, it's just where we live—they don't have

a plethora of just junk in their homes. This isn't "Should we get a fourth television for the playroom? You know what, we're good people. We're Christian folk. We're going to forsake the fourth television. We're going to deal with three, and we're going to meet the need of this poor brother right here." That's not what's happening. What's happening is, they're already bare-bones. They're already mostly poor, and they are selling what they need, that will affect their comfort, that will affect their safety, what will affect how they live, how they go about eating—and they're selling it to meet the needs of others. But they're not worried because other people are doing it too. So if it gets to the point where they have nothing to eat, then somebody's sharing food because every day they get together and eat together with gladness. Do you see what I mean? There's a community thing happening here, a belonging here; there's a gratitude here. There is a devotion here. There is an empathy here. There is a joy here that is foreign to most of us. It's a profoundly weighty, beautiful text.

Five and a half years ago, when I became the pastor, I was 28 years old. I had never been a pastor before. I was absolutely mortified. Both Bleecker and I had worked at multiple large churches before we got here. In fact, the auditorium I was speaking to before I started speaking to this one had 9,000 seats in it. And so, we were a part of the monster, the machine. And we had these ideas about how you could do it differently, and how you didn't have to do that. Maybe you could try this, or maybe you didn't have to say it that way. Or maybe you didn't have to be as combative. Or maybe you could do it this way. Or maybe you wouldn't have to address that at all. Or maybe you didn't have to give a thirty minute offering. I mean, we just had ideas. But we didn't know if any of them would work; we just had ideas. Now, when we were there, we'd talk big about how, "Oh, they'll work. It'll work." And then we got here. I'm 28; Bleecker's 7. We're terrified, man. We're mortified. I mean, "Is this going to work? Is this going to happen? Are we going to kill this tiny little church in the middle of this neighborhood? What's going happen here? How's this going to play out?"

And this was one of those verses that we just kept coming back to. And there were days that first year, honestly, that I would read this text over and over and over again, and I would try to imagine us in it. Like not trying to go back to historically what it was—because even if you've got a problem with the Bible, you can go outside of the Scriptures, and you can go historically and prove the point that early Christianity looked like this, which is what made it grow so fast—their love for one another, their profound commitment to the word of God. And you can walk through this list and go there was that thing in it that made it so weird to a polytheistic culture that it drew men and women in. Now, could this be us? Could this be our families? Could this be our children? Could this be our way of doing life together? Could you do a place that had this kind of empathy, this kind of devotion? And this is how we'd dream. And then we would pray. We'd read this, and we would dream, and we'd see how far away we were from that; and then we would just pray. We would pray. We would pray. We would pray. And here's what we noticed very quickly. We were really praying the same thing over and over again, really the same 9 things over and over and over again. If you've got a Catholic background, not like the rosary. We weren't saying the exact same thing every time, but all the prayers had like the same theme.

So we started noticing and started writing down these verses and what we think about church and how we dream about church being done and then what we've seen in the Scriptures. What are these things that we keep praying about? And we came up with at the end of year one, what we just call the Nine Pastoral Prayers of the Village Church. And it went on the web, and I'd reference them all the time. And I'd talk about them all the time. And then the storm began, and what I meant by the storm is we started growing by thousands. And then all of a sudden it's chaos. You're just trying to put people here, put people there and put people here. And we're still doing these nine prayers, but we just didn't address them publicly as much anymore because there were so many other things that we needed to address. And so I thought since we're at the precipice of this real big thing that I'll talk about more at the end, that maybe it would be a good time to just go back over those nine prayers. So instead of this morning taking a passage of Luke like we've been since September and breaking it down word by word, instead I want to stop and just say here are the nine prayers of the Village

Church. These are the driving force behind why we do what we do, why we are what we are; why we do things the way we do them. Here are nine prayers:

Prayer #1: That we would see that the greatest problem in the universe is not mere moral failure – but rather a failure to honor God. (Romans 1:21 “For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.”) I know I’ve referenced this before—I’ve always been cerebral. I’ve been a reader since I could read. I have an addiction to books. I have an addiction to thoughts. I love that. It’s how I’m wired.

And so when you put a cerebral kid into church very early, really bad theology starts developing. Like if you’re in a place that teaches children, historically, how children have been taught about God, what they’re told is that God doesn’t like sinners. I remember singing a song in children’s church about how God hated liars. Now I think the normal kid is just like, “This is a catchy beat.” Cerebral kids are going, “I’m a liar. I am singing a song about God’s hatred of me.” I’m like in second grade going, “Uh oh.” Now, here’s how bad theology is created.

And the reason I want to talk to you about this is because I believe the majority of you operate in it. When you hear that God hates liars and that adultery is wrong, and you hear that as if it’s the base, root problem—then if that’s true, all we have to do is not do those things, and then God’ll be okay. So if God hates liars, if I could just stop lying, then all of a sudden God would be happy with me. If God hates cussing—I’m just trying to think about things that I heard—and I’m a cusser, if I could just quit cussing, then God would be okay with me. If God doesn’t like beer or wine, and I can just avoid beer and wine, then God will like me because I avoided beer and wine. Now first of all, that’s biblical garbage that has nothing to do with the gospel.

Now I’m not saying you should lie and get liquored up this afternoon, because those are commands of God, but they’re not root issues. And so if you spend your whole life trying to overcome root issues without ever dealing with the cause of those root issues, you’re never going to get rid of anything. And this is the problem with most Evangelicals – they are constantly trying to overcome a moral issue instead of recognizing the root goes deeper than the external sin. So we want to preach, teach, proclaim here what the Bible says—that your issue is a heart issue and that you love created stuff more than you love God. And that’s the issue. You fail to honor God. You’ve been designed, created, wired to worship, and you decided to worship something other than what will sustain that worship. That’s the root problem. That’s why every other sin occurs, those external sins that the church historically has harped on. But you put people in chains when you say, “Quit doing moral acts.” You put them in chains, because if they do have the discipline to overcome that one, then the far end of that is a self-righteous pride that reeks in the nostrils of God. It’s not a win. And so we set out to say your root problem isn’t a moral one. You might have moral problems, but they’re not the root.

Prayer #2: That we would understand that discipline rarely brings about love – but love always brings about discipline. (Galatians 3:5 “Does he who supplies the Spirit to you and works miracles among you do so by works of the law, or by hearing with faith?”) You cannot make your heart and mind love Jesus to the point that it transforms you, I don’t care how disciplined you are.

That’s what makes us needy, desperate people. That’s why the prayer of the sinner in the story of the Pharisee and the tax collector was that he beat his breast, and he says, “Woe is me. Woe is me. I am a sinner”—because he can’t make his heart love the Lord; he needs God to enlighten his heart. That’s what 1 Corinthians says. But what I’ve found here is that so many of us have bought into the lie that if we would just do what we’re supposed to do, one day we’re going to wake up and have this really deep affection for Jesus, and it really hasn’t happened.

And if you think about it, I really learned this lesson when I got married. I'm the son of a truck driver, grew up in the ghetto. And here's what I would do – I'd get out of the shower. I'd dry off and throw my towel on the ground. And I'd get dressed, and I'd go. And magically, the towel would somehow get taken care of. I found out years later it was my mom. I always thought it was a fairy or some kind of weird—I didn't know how it happened. I would just leave it there, and there'd be a new towel later. So when I got married, I just did what I've always done. I dried off and threw the towel on the floor. I'm off.

And Lauren would go, "Hey Matt, come here please." And then she would go, "Um, what is that?" Now it's been nine years, so I know now what's happening, but back then I was like, "It's a towel. It's just a towel. You dry with them." And she was like, "Okay, but no. The hook I had you install—look, that's what you do—you hang your towel. You hang it. This is what you do." And listen, I had never even heard of a coaster. I thought a coaster was like sailing or something. I didn't even know what a coaster was. I could go on and on with a hundred of these examples, but here's the funny thing at my house nine years in. I hang up my towel. And although I don't give any care to that coffee table we own, I put a coaster under my drink. I don't care if it has a ring on it; it's a coffee table. Fifteen years from now, it's going to be in a junk, dirt landfill somewhere, but I'm putting the coaster on it. I hang my towel. My clothes go in a thing called a "hamper." It was a chair when I was growing up, but it's a "hamper" now. It's like a basket if you don't know what I'm talking about, and I put my clothes in there. And I don't do any of those things in order to love my wife, but I do all of them because I do. Unregenerate men and women trying to do and live the way God has commanded will be unbelievably difficult. We must first have the eyes of our hearts enlightened by Him. And I know that's going, "Well, you're taking away all the power from me." I didn't take all the power from you; you never had any power to begin with. That's an illusion. You know that Romans 9:16 says it does not depend on man's desire nor his effort, but the grace and mercy of God alone. So what we do is come desperate and go, "I need Your help." What we do is place ourselves in areas where we have our hearts stirred up for Him. And then when love's there, discipline will be.

Prayer #3: That we would realize that children of God are not under wrath – but under mercy. (Romans 9:23 "[He will make known] the riches of his glory for vessels of mercy, which he has prepared beforehand for glory.") And I know that sounds really simple, but one of the things I've noticed about us is that even in Evangelical circles, let something go bad, let somebody get sick, let us lose our job, let our marriage get tough, and almost all of us will downshift into that default that God is somehow angry with me. And if I would've just done this better, or if I would do this more; then God would stop being angry with me. And that's far from biblical also. Let me throw an idea out to you. If you were created to worship God, that's what you were created for, wired for, designed for, so that the fullness of life that you could ever experience would be experienced in worshipping Him, would it be God's mercy to pull from you all suffering, all difficulty and all pain but never get you what you were created for? Or is it just maybe His mercy to let you cry, hurt and suffer and know Him, rather than never and not. We are not under His wrath; we're under His mercy. J.I. Packer—he's an old, old guy now, a guy that whose writings really kind of affected me early on. He said, "And still He seeks the fellowship of His people and sends them both joy and sorrow to detach their hands from the things of this world and attach those hands to Him."

Prayer #4: That we would find that the fullness of all things – including life and joy – is in Christ. (John 10:10 "The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.") It took me a while to become a believer because stuff I would hear was just not true. Like stuff that was said in church was just completely untrue. Almost every preacher I heard early on would talk about lost people as if we were all just like these ogres who hated our lives, like we were just at home every night in a fetal position going, "I hate it all. I never smile or experience joy." It's like at any moment we're going to murder someone. And that was just kind of the picture painted, and I was like, "Are you kidding me? I love life." That's not true, but here's what is. I think you can have a good marriage and not know Jesus. I do. My neighbors, in their sixties and never been church folk, don't plan on starting any time soon. They've

got a great marriage. Like I watch him—he serves her. They've got a great marriage. So I'm not saying they can't have a good marriage, but I will say this. You will never know what the fullness of that relationship was designed to be outside of Jesus Christ. You can have good sex and not be a believer in Christ—you can—but you will never know the biblical word *dode*, mingling of souls, which is the biblical word for sex in the Old Testament. You will never know *dode* outside of Jesus Christ. And so what I want to teach is that He is the fullness of all things. And we don't follow Him because He gets us those things; we follow Him because He is better than those things even to begin with. I fly a lot, and when I'm on a plane sometimes I want to talk, sometimes I don't. Hopefully you can appreciate that. If you think that I want always to talk about Jesus every time I'm on the plane, I really don't. Sometimes I'm just like, "I just need to nap." And so when somebody asks me, "So what do you do?"—if I don't want to talk I usually go, "I'm a pastor." Because that will normally shut it down. "I'm a pastor. You want to do this? We can do it. I'll do it right now." If I say I'm a pastor right out of the gate, then they just don't want to talk to me at all anymore; or I get two hours on all that's wrong with Christianity. The funny thing is I usually agree with them. But if I do want to talk, I always go, "I'm a teacher." And they'll go, "Ok, what do you teach?" "Hedonism." "You teach sex?" "Sex and hedonism are not synonymous. Hedonism is the pursuit of pleasure at all cost. That's what I teach." "So let me get this straight. You teach the pursuit of pleasure at all cost?" "Yes." "Okay, so how does that work?" And then we can get into it. But this is what we believe here. We're Christian Hedonists—that Christ is enough, that He transcends everything. Now hear me here, because this is a very different gospel than you're hearing on television. We don't follow Jesus because He makes things better; we follow Jesus because He is better. I think Barry said it last week. "We don't follow Him because He makes our life better; we follow Him because He is better than life." That's different. So we wanted to see that happen here.

Prayer #5: That we would experience a holy discontentment with where our lives are – and that we would espouse the hope of what our lives can be. (Romans 8:20 "For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope.") I've said this multiple times in my five and a half years here.

You always need to be a little bit wary of anyone who says, "Do you feel like you're missing out on something? Here's the thing." And churches do that all the time. A lot of Charismatic circles—not all of them, but a lot of them, go, "Oh, it's just the baptism. You just get that second baptism, then you'll be there." A lot of Bible churches are like, "Oh no, no, if you just memorize enough Scripture or more discipleship or all you need to do is go through the book "Paul and Timothy." Everybody's kind of got this "If you do this one thing then you'll be there, then you'll get there." But in reality, the Scriptures say—Romans 8 says, and really almost all the men in the Bible—say that there's going to be this holy discontentment. We're just not there yet. It's called "progressive sanctification." It's not over until you're dead or Christ returns. But that holy discontentment is a really beautiful thing. It moves us. It makes things progressive in our growth. It means we don't get stale unless we become either content where we are (which I hope you never be) or you become discontented that's not holy. Both of those are traps. But holy discontentment? Think of Romans 8 where it says, "We inwardly groan." Think of King David when he says, "As the deer pants for the water, so my soul longs for you." Think of Bono when he said, "I still haven't found what I'm looking for." This is it. We're not there yet.

Prayer #6: That we would recognize that God has purposefully placed us here – at this time, in this place – for His glory. (Acts 17:26 "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place") I think all the boredom that covers most of us would disappear forever if you could understand that before history began, God knew who your neighbors were going to be, what neighborhood that would be in, which house would be yours and the story that you would have in order to interact with them for the sake of His name. Apply that truth to your work, apply that truth to your hobbies, apply that truth to your gym, and all of a sudden there's eternal weight over every area of your life. Remove that weight and you do church, and you have your neighborhood, and you've got your work and you've got your hobby—and you're fractured.

Prayer #7: That we would develop a taste for truth – even difficult ones. (Psalm 119:11 “I have stored up your word in my heart, that I might not sin against you.”) This is a little bit different of a morning for us in that normally what I’m doing is I’m preaching through books of the Bible, and I’m going to take two or three verses; and I’m going to break it down line by line, word by word, phrase by phrase, and go, “What does this teach us about who God is? What does this teach us about where we are? What does this teach us about our relationship with Him?” And that’s what we want to do. And the reason I like preaching through books is because it’ll make me address things that I don’t off the top of my head think I should have to address. It will make me address things that I maybe don’t even want to address. But we want to unapologetically preach truth here, which means we’re not interested in the crowd. If we pare numbers, we pare numbers. You don’t like something I say and don’t come back, we don’t view that as a horrible loss. I am not here to cater to you, coddle you or tell you something contrary to the Scriptures, but to fearlessly proclaim them and let God work on your heart.

Prayer #8: That we would embrace Biblical Christianity – not American evangelicalism. (2 Timothy 3:1-5 “In the last days there will come times of difficulty. For people will be lovers of self, . . .having the appearance of godliness, but denying its power.”) That one might get me in trouble. I think that we’re seeing, not across all lines, but across certain lines, a little bit of a drift. And what I mean is if you look out there, there’s the prosperity gospel that says God wants everybody rich despite the fact that almost everybody who followed Jesus in the New Testament ended up dead, poor—not dead poor but dead and poor. Murdered, crucified upside down, boiled alive, dead broke, all their stuff stolen, that kind of thing. So you’ve got a prosperity gospel pulled out of one or two verses with a neglect to the whole of the gospel, and hundreds and hundreds of thousands of people buying into it. You’ve got people who want to say that God’s greatest affection in the world is you. That is not true biblically. God’s greatest affection is Himself. If it wasn’t, He would be an idolater. So what I’m saying here is that we want you to embrace biblical Christianity and not some Americanized version of it.

Prayer #9: That we would believe in the miraculous gifts of the Holy Spirit – and desire them earnestly. (1 Corinthians 14:39 “So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.”) I was saved at First Baptist Church. I have been a Baptist, but more along the Spurgeon lines than probably the last 150 years of that denomination. And we want to believe here that the Holy Spirit still moves powerfully and heals and gives words and does those things—never contrary to Scripture, never, but the Holy Spirit is active and moving.

So these were the nine prayers. Every time we prayed, every time we talked, it was one of these nine things that we were feeling that day, or we were hurting for that day, or maybe two or four of the nine. On big days, all nine. Why would I want to tell you this now? Well, a year ago, we were six services, maxed out, turning away from all six services and had no idea what to do. So we got together and said, “We’ve got to pray because we don’t know what to do.” I just refuse to build a monster. I will not solve our space problem that way. We’ll figure something else out. We’re just not going to build a monster. So we came and decided to call the church to extended prayer. And so for eight weeks we fasted and prayed. And in the middle of that eight weeks, a church in Denton approached us and said, “Can we give you our \$5 million building?” (Which brings me back to the miraculous gifts.) And said, “Sure. We’ll take it.” It was 400+ seats, 3 story education space, full gymnasium, right across the street from the third largest university in the state of Texas. University of Texas. Texas A&M. University of North Texas. Texas Tech. In the end, we said, “Okay, let’s open a video campus. Let’s just open a campus where I’m the teacher but not necessarily the pastor. Let’s give it its own pastor and see what happens.” And here we are. We opened it in September, and there’s actually some space in here this morning because over 700 adults now attend the Denton campus. And at the same time, what was formerly the Albertsons, closed and went up on the blocks. And so we were like, “Should we get that?” And we really felt like we’d been praying a long time about it. So we needed a lot of money very, very quickly. We’re a very young church, high on the 20-year-olds. And so money’s just not a huge thing around here in regards to how much of it we have. And so I came up on stage, and we

started what I still think's the greatest capital campaign ever. I walked up and said, "Hey man, we need \$4 million in the next 30 days. And if we can do that, we can buy that old Albertsons and maybe do something to it." And I did not have one cup of coffee or one dinner with anybody who was rich. We didn't do like a group church dinner with really bad chicken. Seriously, why always dry chicken? We did not find some obscure half a verse from the Old Testament to attach to some kind of slogan. And we never had a thermometer that said, "Here's where we are. It's that much more." We didn't do any of it. I just walked up here and said, "We need \$4 million, and we need it now." And I don't think we have anyone who can write a \$4 million check in this church. There are other churches that have that luxury of guys who own big corporations—they can drop millions of dollars. We just don't have that type of person here at the Village, at least not that we know of. And so we were like, "Okay, you need to give some plasma. You need to sell some stuff. You college kids who don't have a job, you get you a job for the next thirty days. Raise some money." And we just went all out. Here's the thing. We actually got it up to 60 days—a little bit beyond 60 days—but it happened. And we bought the old Albertsons for \$4 million cash. We just paid it and had it. It was really a high mark for us when it comes to finances. And then now we've spent the last year trying to figure out what we're going to do in it. We're going to build 1436 seats which is twice this capacity, but still one of the ways we designed it is there will be a floor, and then it will go up so we're still all on top of each other. We really value the feel of this room. It doesn't swallow anyone up. It feels homey. It feels a little bit ghetto.

Nobody's sure what exactly that color is that you're sitting on. And those are all real values we have as a staff, coming from places that we thought spent way too much money on silly things. And so we value the feel of this room. I want to be able to see your faces. So it's 1400 seats. It's got pre-school space that actually works well as pre-school space. These are offices, converted offices that don't work well for what we want to do with your children. We don't babysit here, ever. It's not our function, not our role. We are teaching to your children the gospel of Jesus Christ. If you have an infant in that room, what our workers are doing right now is praying over your infant. If you have a one-year-old, they are praying for your infant, giving them simple truths, repetitive simple truths about God. We don't babysit here. It will be adequate for that. Kid's Village is in the Martin Building, which honestly probably shouldn't be leaned on. It has been there a long time. It is wholly inadequate for what we're trying to do. They'll have good kid's space. It's a \$10 million project. We'll want that \$10 million in 60-90 days. And 5,000 adults should be able to raise \$10 million. And then, hopefully, if God really lets everything fall right in line, in February we'll move over, and we'll go down from the nine services we're doing now to maybe three services for a season. And that'll be kind of nice, and we won't have to turn people away for a season. And that'll kind of be nice. And we'll be able to do those things.

But here's why I think these things are so important. Some of that's going to change us. It just is. I've heard people say, "Oh, we don't want it to change us." Well, you're changing, or you're dying. That's just the truth. So it's going to change us, but what I wanted you to hear before we even started, because I'm not up here asking for money—if you want to know more about the Flower Mound campus I told you where you could go find it. But in the coming weeks, we're going to talk about this. And what I wanted you to hear before we got started on any of it, is I wanted you to hear that the heart hasn't changed. What we want hasn't changed. What we're committed to, it hasn't changed. What our hopes are for what God does in you, what He does in us, what He does in our children, in this area, in our families—it hasn't changed. We are just as devoted, just as passionate, just as excited about these nine things as we were year one. And these are the things that will not change. These are the things that we are after. It doesn't matter what the building looks like that we're in. And maybe I'm going overkill here because we're moving to a ghetto grocery store that we have very little intention of changing up front.

It will look like the grocery store it was, but in the end, there's still change coming. And I want you to hear what's changing is external things that one day won't matter. But the heart that drives everything we do here—there is no drift;

there is no change. There is no new battle plan. There's just a new building that we need \$10 million for, less than a mile away. For those of you who have church backgrounds that have done relocation, that ain't a bad relocation.

Let's pray, "Father, I thank You so much for our time together this morning. I know it's been a little bit different. And so I do pray, Father, that You'd stir up our hearts for You and that You would stir up a comfort for what You want to do in this place and what You want to continue to do in our lives. We thank You for the grace shown us and afforded us. I continue to ask that You would be merciful and powerful among us. It's for Your beautiful name. Amen."

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