

MATT CHANDLER, May 3, 2009

How are we? Before we get started, I'm going to cover just a little bit in regards to review. So if you're a first time guest with us, we can kind of catch you up on what's going on here so we can move forward. For the last couple of weeks, we've just been discussing the nature of man. As a former agnostic, what I will acknowledge is that everyone, regardless of belief system, no matter how secular or how religious, believes that there's something fundamentally wrong somewhere. And so from Oprah Winfrey to some of the more provocative atheists of the day can look at how humanity is playing out, and they've developed these theories about what's actually wrong with humanity.

So I want to line out the path that lead me to believe that what the Christians believe regarding sin might just be true. If you'll take the most popular idea on what's wrong with humanity and look at it, it was problematic to me. Let me give you an example. A good bulk of secular says that what's wrong with humanity is that religion, especially religion that has exclusive claims, separates and creates and leads to the wars and the disintegration of society at large. This has been a very popular atheistic idea for quite a period of time. And I agree with them. It's why the Bible is so adamantly against religion, but that's another day. Here's the problem with that being the problem with humanity. The most horrific acts made against mankind in the last century were not made by religious zealots but by the Communists and the Fascists who were strongly against religion. So when those who are in power with military might believed that religion was the problem with humanity and really went about trying to systematically destroy religion, they murdered men and women by the millions. So religion doesn't seem to be the problem, because in the absence of religion, all that plagues mankind remains. And if we did the dance through the domains of society such as business, government, the arts, education regardless of internationally where you are in the world, you're going to find murder, lies, greed, deceit, etc... So it didn't matter how holistic the idea was launching out or in which domain we're in, there's humans involved, so we jack it up. So this was fundamental in rearranging my thinking. Because you can't just go, "Oh, if we could just get educated, if people would just be more tolerant..." You can't preach that with any type of intellectual integrity because it's simply looking back over 2000-5000 years of human history and see it has not been true. There have been great strides in education. It has not solved the problem. There have been great strides in medical theory and practice. It has not solved the problem. In fact, we have drugs that would cost us 25¢ to obtain at a gas station that people in parts of Africa and the developing world can't get their hands on, so they're dying by the hundreds of thousands of things as simple as diarrhea. What's blocking it? It's not technology, it's not medicine; it's greed. So you can get into any domain, it has not solved the problem.

So it's not a far stretch then to jump from trying to figure out which domain is causing the problem to going, "This must be an essence issue within mankind. There must be something at war in mankind that leads him to be a lawbreaker." And so we covered at length the reality that, no matter who you are, everyone is a liar. You lie even now. You're a liar. You can pretty that up all you want. You are a liar, the same as me. Everyone in this room will choose themselves over others 99.9% of the time. Everyone in this room has seen other people garner success that we believe is ours and have either been frustrated by their success or we rejoice in their failures. There's nothing like seeing a guy fail who deserves to fail. We rejoice in that trash. "Oh, his life is unraveling...excellent." There's something fundamentally flawed in the human spirit, so we're all lawbreakers.

And then on top of that, most of us aren't even bothered by the fact that our nature is a mess. We think that we're in essence good people. That's the air of the modern world. "I'm good people; you're good people." But "good" is

subjective. "Good" is like "smart" or "pretty." It can change anytime someone new enters the room. It's subjective. The illustration I've used before is this. If my three year old boy gets into a fight with your three year old boy, we've got ourselves a pretty good fight. I've got to warn you however, mine has been trained and he's on the creatine. But if we put them in the octagon, who knows what happens. We've got ourselves a fight. But my boy fighting me? It's over in seconds. I'm going to kick him in his face and go get a Coke. He's just going to be laid out for a while. So "strong" is subjective. "Smart" is subjective. You can be very, very smart until someone monumentally smarter than you shows up. So you can be good until something enters the frame that has never lied, never coveted, never been in want, never did anything shady. You are good until perfection enters the frame. The biblical word is "holy." And once something holy enters the frame, your most pure, righteous acts become filthy if He's in the frame. So we like to think we're good because we look around. You should always be able to find someone you're better than. If that is hard for you, you're probably in prison. It should not be difficult to go, "Oh yeah, I'm better than that guy. I don't do what that guy does." That should not be a problem. It should be easy for you to do. "Good" is subjective. "Smart" is subjective. You're not good, because there is a holy God. And the worst part about it is we don't think that God should be upset about that at all. We think He shouldn't be upset at the fact that we've belittled Him, mocked Him, been indifferent to Him. You see, the real popular thing, which is a very new idea, is that if God is a God of love, He should not be angry with anyone. Which is a ridiculous idea. The idea that you should be able to take credit for everything good and then heap blame on everything bad and then have Him just deal with it as somehow being divinely loving is a ridiculous idea. So everything that's good that happens to you is yours, you did it. You're healthy because you work out, you eat spinach, you work on your flexibility, you don't drink too much. Or you've got money because you did this, this and this. The best way I've ever heard it said is like this, "Hundreds of thousands of airplanes take off every day and land every day, and no one goes, 'Praise God that all those planes took off and landed safely.' You let one fall out of the sky, and watch us shake our fists at the heavens and go, 'If there's a God, how could this happen?'" Do you think God should just deal with you continually spitting upon Him, mocking Him, being indifferent to Him, taking credit from Him?

I'll tell you like this. We had a dog when we got married, Jackson. Jackson was a Miniature Schnauzer. There was a lot of contention over the dog. Here's why. I'm not paying to groom that dog. It's a dog; he doesn't get a haircut. He doesn't get a stylist. He's a dog. That's not what we do here. We don't get product for the dog. It's a dog. We can disagree on this. But it's my home, God's asked me to lead it and we're not spending \$30 a month getting the dog's hair cut. I don't spend \$30 a month on my hair. We're not getting his nails done, not going to happen. So we would argue over this stuff, and I would lose because the dog got groomed. Now Audrey, my firstborn, was born, beautiful little girl. I laid her down on the floor in our room, and we're just kind of playing on the floor. She was probably 8 weeks old. I'm changing her diaper. As I get the new diaper on her, Jackson walks into the room and pees right across her face. So I got up and kicked that dog as hard as I could. He actually started to spiral there for a second. Now please don't e-mail me. I don't advocate kicking dogs...unless they pee on your firstborn daughter's infant face. Now, here's what I'm thinking. I feed that dog, I groom that dog, I shelter that dog, everything that dog has he has because of me. I have given him everything, safety, shots, doctor visits, food, comfort, affection, I have given that dog all that he owns. His response to that is wizz across the face of my firstborn. And it is not loving or right for me to be okay with that. But the predominant air of the modern world is, "God should just deal with it." And He is just dealing with it, but people don't want to give Him that. They want to somehow say that if He's a loving God, there can't be wrath involved. That's wrong. In fact, what accentuates His love is the fact that there's so much wrath being deserved. That's what accentuates the love of God. The big message of Christianity that's so profound is not that God damns but that He saves. That's the good news, that He would save any of us.

So the first week we went over that. We said, "We're all damned. We're all in trouble. Everybody's guilty, everybody's going to hell. Good night." And then we came back last week and we did the three most favorite letters in Ephesians 2 "b-u-t." "But God, being rich in mercy, because of the great love with which he loved us," by grace through faith, and

even that faith to believe in that grace was not ours, so that no one could boast in their salvation. It was all God's. And then we went and got the ground view of that. We walked through Romans 8:28 where it says those He foreloved He predestined, those He predestined He also calls, those He calls He justifies, He makes right, He takes the wrath away. And those He justifies He glorifies. He sanctifies us. We begin this process of transformation. So we've covered that over the last two weeks. And now we're going, "Okay, now what's our response?" Because we ended last week with the idea that it wasn't just our salvation, but God was saving us into something. He was saving us from sin, but then He was saving us into something else.

And that brings us to our text. So let's look in 2 Corinthians 5. We'll pick it up in verse 17. "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come." This is great news. Because it wasn't our behavior that was the problem, it was our essence and nature. Until our essence and nature are changed, external moral acts are always going to be an issue. So He comes and gives new creation. He comes and makes a new essence and new nature and does away with the old. Let's keep going. "All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;..." We have been reconciled to God through Christ, by grace, through faith, the faith to believe not ours but given to us by God so that no man could boast. We've been reconciled to Him through Christ and now have been given in that reconciliation the ministry of reconciliation. So regardless of what your gift set is, from hospitality to preaching to teaching to encouragement, whatever your gift is, all of those gifts are about the predominant ministry of reconciliation.

So we have been saved from sin into the ministry of reconciliation "that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God." So all of us, regardless of our gift sets, are about the reconciliation of creation and humanity back to God. That's what we're doing here.

So here's what I want to do this week and next. What does that do for us on these two levels: Us as the Village and us as individuals? This week is our response as the Village. Since saves and since God is saving among every tribe, tongue and nation on earth, that means that when all is said and done we are a missional organization. So here's what we do. We church plant. Like crazy we church plant. All over the U.S. all over the world, we spend a lot of money planting churches. We've started doing venues. That really wasn't our idea, but that happened. Multi-site campuses, that thing started happening, we really weren't prepped for it and we've been trying to figure it out ever since. All we know is that the coolest stories of conversion and life change that we've seen have happened in Denton this past year. So if you can do video venue and missionally engage a city, I'm all about the video venue. So we're doing video venue, we haven't stopped church planting. In fact, we're more aggressively church planting. Both locally and internationally, we send people to engage cities and cultures.

Now, what are the fundamental ideas behind all of that? I'll cover them for you, there's six of them. We offer a comprehensive gospel regardless of what we're doing. Here's what I mean by comprehensive gospel. In the late 1890's there was a group of people that said, "The gospel is about deeds. That's what it's about. We should take care of the homeless, we should take care of those who are poor. That's what the gospel is. Forget all this heaven, hell, salvation, atonement stuff." It was a very liberal movement that blew through historic biblical seminaries and colleges like Princeton and Harvard. This idea blew through, the first generation acted in acts of deeds but eventually surrendered to it, became Unitarians and now there are just empty Unitarian churches all over the place that started out in the late 1800's. The idea died out because it does not work. And then a group in the 1960's acted like had discovered something that had never been done before and fired it up again. It died again. And now here we are in 2009, if you'll go to the Christian bookstore, you're going to find all these books being written saying that the gospel is in its essence simply

a deed driven gospel, which means we're to give to the poor, take care of the needy, take care of the homeless. It's deed driven. I will confess out loud and biblically that that is most definitely a part of the gospel and where that's not being done, you're probably walking in some sin. But it's nowhere near the only piece of the gospel. The gospel is comprehensive; it's word and deed.

Let's do this. Matthew 5:16, "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven." Do you hear what's happening there? Live in such a way with your money, live in such a way with your time, live in such a way with your life and culture, live in such a way as to communicate to everyone around you that there's something greater than all of those things, so that people will see that and give glory to God in heaven. John 13:35, "By this all people will know that you are my disciples, if you have love for one another." This is deed driven. We could go on and on and on with this. This is deed. But He doesn't stop there. He goes over to the word. Let me read some of these to you. Romans 10:14-17, "How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the good news!'" Romans 1:16, "I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes." You see, the gospel is deeds absolutely, but it's also words. And so people want to pick one of these. They want to go, "Oh, I'm going to feed the homeless, I'm going to take care of the poor." And then the street evangelist is like, "I'm going to show them the Law, the way of the Master." As if the answer is this one over here or this one. Really there's strong rebuke in the Scriptures for either group who simply does one or the other. The gospel is comprehensive. It's word, it's deed. Now, the suburbs love the deed. They just want to go down, feed the homeless, sanitize their hands and run home. They love the deed. "Bus me in to some poor neighborhood, let mow a lawn, paint a house and then I'll go home not feeling guilty." We love that stuff. Or we love, "Here's some money. Now leave me alone." We love the deed; nobody likes the word. We're like, "I'll serve all you want me to. Just don't make me actually say it. Just don't ask me to tell my neighbor that in their essence they're sinful and that God can save them through the cross of Christ. So I'll go to any neighborhood you want. Just please don't make me talk to my neighbor about this. I don't want to be the weird religious guy." And I even begged you last week, please don't be the weird religious guy. Don't go over to your new neighbor's house, knock on the door, introduce yourself, open a bottle of oil and write in Hebrew "His" on their door frame. Please don't do that. Anyhow, the gospel is comprehensive. It's word and deed. I'll say this, but some of you won't like it. The idea of making people feel better here on earth but not engaging their soul for what comes after this that's monumentally longer seems to me to be an exercise in futility. We meet the needs of the hurting and the poor, but we bring the word with us.

The motivation behind this comprehensive gospel is grace. The reason we're so persistent about the cross here and the reason we're so persistent about how the Bible teaches it was meritless, that you didn't have something intrinsically good that God thought He could use for His kingdom, that He just rescued you out of where you were, is because when grace finally hits the heart, finally hits the mind, it's this really beautiful grace that makes you want to herald it. If you think about it, all of us have been designed by God to be heralds by nature. Think about it. If there's a movie you loved, a record that moved you, a restaurant that you like, a favorite bottle of wine, what do you naturally do with it? You herald it. "Oh, have you eaten here?...Oh, have you seen this?...Oh, have you gone here?..." So the reason we want your experience and the reason we pray so hard for your experience to be one of grace and not works based righteousness or legalism is because that might last for a while, but it's the wrong motivation. The right motivation is being saved by grace through faith and that being the best news ever so that you'll herald it.

What's the end goal? The end goal is definitely easy, and it shifts us in regards to philosophy. The end goal is the glory of God. A couple of years ago, I was in a circle of leadership network with a bunch of other pastors. We were by far the smallest church there. So we were sitting in a circle, and the question was, "What do you want the your church to be

40 years after you're dead?" So everybody went through and answered the question. It was my turn, and I was like, "I don't care...at all. I couldn't care less." And so there was a collective gasp in the room. "You want all that you worked for to die with you?" So here's how I tried to coach it. I want to be a good steward of what God's given me, which means that when it comes time for me to stop standing up here and preaching, I want to do that. When I get too old to be able to relate, when I hit 40, we always make room for what we just call the young eagles. I'm 34, so a lot of culture is just intrinsic to me; I just see it, hear it, feel it. What happens when you get older is you stop being able to see it. So you want to hire young, sharp, godly, Bible believing young men to be a part of the game. So we're going to eventually identify one of those guys that has the gift, and we're just going to rotate me out. I don't know when that is and how that's going to happen, but that is in our future. This place is not an idol to me. I love it, it's been a great gift of God but at the end of the day the Village Church is a tool in the hands of God for His kingdom, for His name, for His renown, nothing more, nothing less. So we don't compete with other places. We are not going to start an inner-city mission. Do you know why? Because there's already one down there, and they're doing so well. Do you know what they lack? Money and people. So do you know what we want to do? We want to send money and people down there, not start our own. You guys don't even know about so much of what we do. Because in the end, it's not ours, it's someone else's. We just throw cash, accountability and humanity at it. So when all is said and done, when I die and if the Village Church starts falling apart and everybody leaves and goes to the next show in town, who cares? Does that next who preach and teach the gospel of Jesus Christ as biblical, orthodox and sound? That's a win. There's one name under heaven that will be exalted. When all is said and done, God is not going to go, "That Village thing...wow!"

We strongly believe in missions as a lifestyle, life on purpose. So I need to chat about this one just a little bit so you know that I'm not with you. Some of you have come in here with some baggage. You cannot get a cup of coffee here. You can bring a cup of coffee in, but you can't get one here. We don't have basketball tournaments here, because we don't have a basketball court. What we do is called incarnational ministry, which means more than we want to build a gym so that lost people can come play basketball at our gym in the hopes that they would feel more comfortable coming to a church and eventually believe the gospel, we would much rather that some of you who are strong believers would get some of your friends that aren't believers get a team together and dominate over at Lifetime, up at LA Fitness, up at the Y. We want you to be in the world and not of it. Instead of coming here to get your latte, we want you to stop at one of the kagillion Starbucks that you passed on your way here, stop at the same one every week, learn the barista's name, know how you can pray for the, encourage them, tip well and be a visible force of the kingdom of God. So what ends up happening is people come here from the monsters in town and they're like, "They spent \$82 billion on a youth facility and I just can't believe they'd spend so much money on themselves." I am not with you. If people can go down a slide while they get their java and people are coming to know Christ like that, it's java slide time. But here's where we felt free to not have to pursue that. There are great large churches doing that in Dallas; we don't need another one. I'm not fundamentally opposed to Prestonwood. Don't come here with that. I do not have enemies over there. I am not trying to stick it to them. I do not hate Fellowship. We are not competing with those places. That is a ridiculous, silly, unbiblical, ungodly, pride-filled foolishness that permeates Evangelicalism. Now would we disagree theologically and philosophically with some of what they do? Yes. Would they disagree theologically and philosophically with some of what we do? Yes. In the end, I'm going to stand in front of God and give an account for how we led here. They're going to stand in front of God and give an account for how they led. People are being saved and converted and rescued from lostness in those places. So please button the trash up. This is not a fight. And if God's going to move powerfully in this city, it will require much more than one or two churches. So we are incarnational in philosophy, but in that philosophy we don't necessarily believe that other philosophies are wicked, dumb or foolish. This is just our philosophy. We believe in incarnational ministry, you being in the world but not of it. That's what we believe.

Now, we also want to address root causes and not just symptoms. Let me tell you exactly what I'm talking about. When we were moving into Denton, we saw that there was a much higher percentage of poverty in Denton than Highland

Village or Flower Mound. Now some of you down here are very poor and only have three cars. We saw that there was a much higher rate of poverty in Denton. So we started doing our homework because not only was there a lot of poverty but there was also a lot of homelessness. And we already had a ministry up there on Thanksgiving Day that was this massive free turkey and dressing meal for the homeless and the poor in that area. So that was already in the books, but we started looking around and here's what we saw. Denton schools had a 60% graduation rate. If you'll just go study this sociologically, the lower the graduation rate, there is a higher rate of crime, lower economic opportunity and tendency to have a larger homeless community. So look at Denton, Communities in Schools – North Texas was working there fearlessly with a great deal of passion for the gospel of Jesus Christ. And so we sat down with them and said, "We have a lot of human beings. Do you want them?" They said yes, and we sent a couple hundred people into the schools in Denton to address the root issue instead of just the symptom of poverty. So what I'm saying is we want to get upstream and throw some things in the river ourselves, not sit downstream and just try to clean the junk out. So we want to address root causes, not just symptoms. Otherwise, nothing ever changes.

We passionately believe in the priesthood of the believers. Here's what you're going to get every week at the Village Church. I'm going to stand up here or another is going to stand up here and preach and teach historic, orthodox, biblical Christianity. That's what you're going to get. Stylistically I'm just me. There's never been a joke written in my manuscript like, "Oh, I'll talk about kicking the dog." I don't think about that stuff. Because for me this is much more of a conversation (even though you can't talk back to me without security removing you). This feels more like a conversation to me. To me, this might as well be happening on the couch. I would be just as passionate, just not as loud. And so you're going to get a conversational presentation of biblical, historic, orthodox Christianity that has my dorky sense of humor in it because that's who I am. That's what you're going to get every week here. And then off the stage, in my neighborhood, we want to engage our neighbors with the gospel of Jesus Christ. So we don't go and write in Hebrew "His" in oil on their door frame. Here's what we do.

When I have a couple of my good godly friends over, we're going to grill steaks, we're going to eat good food, we're going to laugh, we're going to tell stories that border on embellishing and we're going to remember all that God's done in us, through us, with us. When I'm getting our crew together, I will go knock on our neighbor's door and invite them to dinner. And this is crazy but we actually pray over dinner, because we would even if they weren't there. And then here's what I found. Strong Christians treat one another in such a way that really is weird. Like guys tend to hug. Now it's a manly hug. It's slap and pull with the arm as a breaker. We'll tend to embrace, we'll tend to be encouraging and apparently that's a very strange scene for those who have not been around Christian community. Apparently the rest of the world doesn't do this. Our neighbors got to see that environment. And so they ask some questions and we get around to the Word. Here's what I've learned. What will end up happening is I'll eventually go, "I'm a pastor. You know what's coming. How do you want to do this?" I just throw it in their court. And here's what's crazy. No one's ever freaked out by that question. They've really gone, "Okay, well I'll get my wife (or my husband) and we'll just come over for coffee tomorrow morning." So they'll come over, we'll drink coffee and I'll go, "Okay, let me give you the gospel."

And here's the thing. Some of you think you've got to get to this level of spirituality before you're ready. But one of the verses that I didn't read but is in my notes is in 1 Corinthians where Paul says God was pleased by the folly of what was preached to draw men to Himself. I think about the stuff Jeff Faircloth told me that led me to believe in Christ, and some of it was ridiculous. He was like, "It's like you're on a cliff and there's wolves coming to destroy you. And there's a great chasm, and on the other side of the chasm there's safety. How are you going to get across? The cross is going to get you across." "Okay, I can't be a Christian now that you've said that. In fact, I'm going to begin to look into other faiths." He used really horrible illustrations and half truths and bad analogies. I mean, he was 17 years old. There aren't a lot of 17 year old theologians, and the ones I've met I haven't really cared for. I mean, he was just bumbling through it. He knew he had been saved through grace and was excited about it and was trying to tell me that God could save me too. And

just the courage he had in telling me was attractive to me. So I guess what I'm saying is this. God didn't place me in your neighborhood, so it's not my job. God did not place me at your work. God did not place me at the gym at which you work out. Maybe He did, but your circles are probably a little bit different than mine. God placed you in those places. So I'll say this until God kills me or you fire me.

Now, the reason I believe so many of you are so bored in your faith and that your faith has retarded so severely that it could hardly be recognized as the faith is that you love and rejoice that you have been saved from, but you've never thought about or embraced that you've been saved to. So you love that you've been saved from sin, but you've never embraced the fact that you've been saved to something also. Which is the great cause, the great mission, God reconciling the world to Himself not counting men's trespasses or sins against them. You have been saved and placed by God as a herald of the good news in a neighborhood because there are those there that He wants to save. And until we get back to embracing that, this thing gets goofy. Like my first year here, the e-mails I got here were crazy. We started getting all these hurting, broken people, and I would just keep getting e-mails going, "I can't tell you how disappointed my family and I were when we came and saw people on the doorsteps of the church smoking cigarettes. We will not be back." I just remember reading that going, "Thank You" and "Amen." [delete] I'm not trying to advocate anything. I'm trying to explain to you that Jesus' earthly ministry looked very raw, very edgy and was very difficult for those who viewed religion as some pretty perfection. So when you don't stay on mission, your church becomes a very pretty place where, whether spoken or unspoken, people feel like they have to hide and cover up where they have difficulties spiritually. It's a bad environment. But where you stay on mission, you understand that looking on the outside in, it's always going to look a little immature and it's always going to look a little silly. It's like, "You won't believe the language I heard in the parking lot." No, I would believe it. There are a lot of people who do not believe in Jesus Christ who come to this church. And we talked about this last week. They keep coming back and don't know why but we do. It's called calling. It's happening. There was this beautiful woman, she was bringing three or four strippers to church with her, to here. Do you know how strippers dress? Like strippers. So don't e-mail me about how filthy the woman in front of you was dressed. Don't e-mail me that. Someone is engaging, loving, sharing the gospel. Now if they come to know the Lord and get a chance to grow in sanctification, that's going to change. But the rule to get in the door can't be mature Christian faith. Because that's cruise ship, country club nonsense, and it's not how this works. Now you can do that if you want to do it, but it's not going to be here.

Let's pray, "Father, help us. Help us on so many levels. Help us just as we move forward as a church and You're opening up Dallas campus for us and we're moving into a new facility. Help us never lose that missional edge and begin to start thinking about how to make to make this more comfortable and better for us. But let there always be the willingness to sacrifice, the willingness to lay down our own preferences, the willingness to follow You biblically, passionately for Your name renown. So may we always fearlessly live out our faith, and may we always fearlessly proclaim our faith. And for those of us who are afraid, God, I just pray that You would let us experience Your grace in such a way that it transforms us, it moves us, it encourages us. So Father, where little pieces of religion have crept in, where ideas of church being where everybody has to act and look a certain way, I pray that we would just repent of that and lay it down at Your feet. We do confess out loud, with our mouths that there should be progressive sanctification, there should be growth towards holiness, there should be a calling towards holiness but there's also grace. So help us understand those things. It's for You beautiful name. Amen."