

Hey, how are we? When I came to the Village, I was 29 years old, I had no pastoral experience and I wasn't seminary educated. I was speaking to a great deal of people at that time and doing a great deal of teaching at that time, but this was my first pastorate. And so I plan on spending the rest of my life with you; I don't plan on going anywhere else. We talk all the time here about our forty years. I'm committed to this place and feel like that's God-begotten and that we've been called to this place for our lives. The rest of my desires in regards to international missions and church planting actually get solved because I stay here. The other good thing is I think it will be a good thing for us to do life together when I'm in my 40's and 50's since you had to put up with me in my 20's. So when I came here, I had a great deal of venom towards organized religion, specifically the church. And really I walked off stage on a Monday night in front of 3,500 people, and I came to Highland Village First Baptist Church that at the time was running a little under 100 people. I think my first Sunday was a big Sunday at 168. My hope was that we could go really deep and we could really figure out how to live out biblical Christianity together. It's made the growth that we've experienced together somewhat ironic. But in all of that, I came here and I just refused to preach on certain subjects. One of those subjects was money. The reason I wanted to stay away from money is it had been my experience that a bulk of the money churches spent was somewhat silly. What I mean by silly was a bulk it was spent on making them more comfortable. So it seems like the movement among churches was to build bigger and bigger and bigger buildings whether they needed them or not and to make those buildings nicer and nicer and nicer. And so everybody wants a reclining seat with lower lumbar massages while their cup fills with espresso. So as someone who had traveled the world and had seen the pain and darkness in the world, I just couldn't stomach it. It didn't make sense to me to say, "Hey, we need to build this massive new building," when you had hundreds and hundreds of open seats. So either we were misinformed or we were just stroking our pastor's ego. And so I just wouldn't touch the subject. I felt like it was so dirty that to mention money in any way would turn off the heart of the dechurched and the unbeliever. Because the unbeliever had only seen television guys who are almost circus like, they look like clowns, and they're begging for money for missions despite the fact that they're wearing diamond jewelry and live in million dollar homes. And the dechurched, the people who had grown up in church and gave the church the finger a long time ago, they would just be reminded of the time ago where they were told to give and give and give for this thing that is going to deliver this, only to have that thing not be delivered and them feel robbed. And so I just avoided the subject.

About four years in, as God began to heal my own heart, I began to see that by avoiding this topic, I was sinning against you. Because by avoiding this topic, I was robbing from you a biblical indicator of your spiritual health, which is unbelievably valuable in this cultural context. Here's what I mean by that. In certain cultural contexts, you don't really need to look at the wallet because you can see by life. Like if people hate you because you're a Christian and you still proclaim to be a Christian, that's a pretty good indicator that you're serious. If you can be murdered for loving Jesus and you still wear your "I ♥ Jesus" shirt, you're in. Like there's nobody going, "I don't know. Such a hypocrite." So in our context, the line between intellectual knowledge and a life transformed, that line is almost nonexistent. In our culture, everybody knows, but very few people actually live and walk. So in that cultural environment, how you spend your money becomes an unbelievable indicator of what your spiritual health really is according to the Scriptures. And so I'm going to talk about money today, but we're not taking some special offering and I'm not wearing diamond cuff links. I drive a 2001 Chevy Impala that backfires in school zones. I drive the same car I drove when you hired me 7 years ago. This is not "Big Gift Sunday." This is not "Lay Your First Fruits at the Altar Sunday." That's not what we're doing. What I'm making an appeal for is not your money but your heart. Because the Bible is going to say that your wallet will call you a

liar before anyone else will. How you spend and how you see money will reveal in you what you truly value and what you actually worship.

So I want to take us to 2 Corinthians 9, and here's what you're going to see. You're going to see why the Christian is generous. So this text is going to operate under the assumption that anyone who has been born again of God, anyone who has been sealed by the Holy Spirit, anyone who has been awakened by the grace and mercy of God to the reality of God is going to be generous. So it's going to unpack why we're generous, and then it's going to move on from there and explain what happens when we are generous. And so all I'm going to do is go, "Here's why we're generous, and here's what happens when we are generous." And then I'm going to make an appeal to those who are not generous to get to the bottom of that.

So let me read you just a couple of texts before we get into 2 Corinthians 9 about the Bible linking the heart and money. "He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity" (Ecclesiastes 5:10). He who chases money as ultimate will have a meaningless life. So although he doesn't mention the spirit, soul or emotions there, it's intrinsic within this text that if you're pursuing money as answer to whatever your emotional, spiritual qualms are, it's never going to solve it. You're never going to have enough money to be satisfied, to be content to walk in the fullness of life. Matthew 6:24, "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money." This is a very simple text. It's just kind of breaking down the idea that you can't serve both of these because you'll ultimately have to betray one of them. So you have to serve one of them, either God or money. 1 Timothy 6:10, "For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs." Hebrews 13:5-6, "Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper." Now these are just five of what could be dozens and dozens of texts that link the soul to how you view and how you spend your money. So much so that I would say that deep, significant spiritual growth into the fullness of what God has for us in Christ is impossible until you deal with this issue of money, how you see it, how you understand it and how you use it.

So, the Christian is generous, and some pretty mighty things happen when he is. Let's look into why we are. 2 Corinthians 9, we'll pick it up in verse 6, "The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work. As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever." So let me unpack this. Here's why we're not generous. We're not generous under compulsion or reluctantly. The heart of a transformed, mature believer in Jesus Christ does not go, "Well I had better give to make God happy. . . Well here's my 10%. Now leave me alone." It's not your pastor telling that you had better give and you going, "I had better give." The motive of our giving is not begrudging submission, and it's not compulsion. That's not the heart by which we're generous. Instead, there is a transformation of our souls when the grace and mercy of God is freely lavished upon us in Jesus Christ. We become recipients of a free gift of salvation, and as we have been dealt with by God graciously, we begin to deal graciously with others. As we experience the generosity of God, we become generous ourselves.

You see, this is a fundamental Christian message that gets hijacked all the time. Here's what it is: you are saved through no merit of your own. That's it. It's that simple, but it gets hijacked all the time. Everybody wants to add to the cross by going, "It's the cross and \_\_\_\_." No, it's the cross. You have been saved by grace through faith, and even the faith was given to you by God so that no one could boast (Ephesians 2:8-9). So do you see God's generosity in this? It's like, "What did you do to be saved?" "Well, I had a great personality." Well then, according to the Scriptures, He saved you despite

that. "Well, I have a lot of money." Give me a break. You have no money. Do you want to compare wealth? God doesn't run out of capital. God doesn't go, "Oh, I sure would like to do some stuff. How much do we have, Holy Spirit? Oh, we'll bounce a check. We can't do that." God doesn't need your money. On the financial front, you are so insignificant next to the wealth of God. Romans 11 clearly says that all things are His. And on top of that, He can make more of whatever He wants out of nothing. You see, unlike you, God is not bound by natural resources. So if He wants something, He just speaks it into being. So God is never short of cash. That never happens to Him. So you weren't saved because you have a lot of money, you weren't saved because you had a good personality and you weren't saved because you were pretty. Whatever you want to put in that blank, you're wrong. You were saved by grace alone, through faith alone. And even the faith to believe in God's grace in Christ was given to you by God so you would have nothing to boast in but Him. This is the foundation of Christian generosity. Our new life in Christ, our hope, our joy is given to us freely while we were yet sinners (Romans 5:8). Which means that Christ didn't watch us clean ourselves up a bit and go, "Now we're talking. Blessing!" No, while we were yet sinners, Christ died for us. While we were at our worst, that's when the cross makes sense. This is the foundation of Christian generosity, that our salvation is from God alone, that our new life is from God alone, that joy, hope, peace, patience, kindness, goodness, gentleness, faithfulness, self-control, all of these things that He's sowing into us, those are given freely to us. That's the foundation. Where this is understood, Christians are generous. Where this is not, they're not. Where they think they've earned it, where they think they've done it, you cut off the wellspring of generosity.

But it doesn't stop there, because this grace enables us to walk in a couple of things. Let's look at this. Verse 10, "He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God." The grace of God serves as the foundation that moves us into this next little way of living and operating. Here's what it was. It was this great little word play here where he said, "He who supplies the seed is the one who also supplies the bread." Here's what he's doing in the text. He's breaking down the myth of ownership. So some guys goes, "Oh, I baked a loaf of bread." "Well, where did you get the bread?" "Well I used the wheat to get the bread." "Where did you get the wheat?"

"I had to plant a seed." Where did you get the seed?" ". . ." "Ah ha, It's all Mine." So God here is attacking the myth of ownership. So grace is the foundation of our generosity, but that foundation is built upon the idea that we're stewards and not owners. Which means we do not own anything; we simply steward what we've been given. This is a fundamental shift in thinking. The grace of God enlightens us to the mercy of God, and in turn we see ourselves as stewards. What do you have that isn't His? What do you have that He has not given you? What do you have that He had a hand in? What do you have that He can't rightly stand over and go, "That's Mine?"

So your business aptitude that let you do well, that was given to you by God. "Well, no it wasn't. I went to business college." Yeah, and you sat next to a couple of idiots in business college that are no longer in business, didn't you? Why? You see, now we're into the mystery. "Well they had hard luck." That's interesting, the idea of luck. "Well it just came more naturally to me." Oh, naturally. So in the evolutionary thing, you're just higher on the food chain? Can you do music? All you have, your aptitudes, your resilience, all these things were given to you by God for God. We are stewards, not owners. Everything you possess, you've been given to steward, to be a manager of, to oversee, not to own. Listen, you're only a few years away from dying, being painted up like a clown and put in the ground. Now I know we don't like to think about that very often, but it's not too far away. It's coming. Now you do all the Pilates you want, but it's coming. You're going to die, they're going to do a poor job of making you try to look normal and then they're going to shove you into the ground, a dark hole in the ground. That's coming for you, and it's coming for me. You're not going to avoid that unless Christ returns. And in that moment, the myth of ownership disappears. Right now, it's hard for us to see that. "We own this, it's ours," that's a myth.

And we hate about our children that they act how we act towards God when it comes to this idea. Test me on this. Put your kid in the car after this, go to Wal-Mart and buy them a Wii. You kid right now is going, "I love this church. If we can join here, dad, we're joining here." Go buy them a Wii and tell them, "I'm buying you this Wii because I love you." Then let him hold it and carry it up to the counter and then you pay for it. Let him hold it in the car on the way home. Let it sit on his lap, let him touch it, let him dream. Get home to your house, the house that you own, that you allow your son to live in. Hook up the Wii that you just bought him to your television in your living room. Get it all set up and let him play. Now go to the other room, eat a sandwich, get a cup of coffee or something, and then come back in and go, "Can daddy get a turn?" What is more than likely the response? "It's mine!" "What?" "It's mine, dad." "Yeah I know. I just bought it for you like 30 minutes at the store." "I know, and I'm playing. It's mine." "Nothing is yours. You own nothing. In fact, give me your clothes right now. Take them off. Oh, you want lunch? Why don't you get a job?" So loving parents engage that in their children, don't they? No loving parent just hopes that works itself out and leaves the room. You sit down and try to explain, and you try to teach them graciousness, generosity and the value of sharing. It's what we do. We discipline, we shape and we mold our kids. But what they're doing is the same thing we're doing to the Lord when you look at anything you own and go, "That's mine." And God's going, "No, I just got that for you." "That's mine. You gave it to me." "I know. I gave it to you for a reason." "Well, I don't care about Your reason, it's mine." So the way our children act that drives us so crazy is how we often act with God, specifically under this idea of ownership. So for the believer in Christ, they understand that all they have is His, that it's not theirs.

Now this creates an unreal amount of freedom. Here's why. My car doesn't define me. I do not feel better about myself or worse about myself depending on the vehicle I drive. My home does not define me. Are you tracking with me on this? My home does not make me feel better about or worse about myself. That's not how it works. No, I'm a steward of those things. I use those things for the ministry of reconciliation. Which means last night as I preached, we had a giant block party.

Now we've got one more step here in Christian generosity. The grace of God in Christ is the foundation, which moves us into an understanding that we are stewards and not owners of anything, which moves us into this last piece that I think is great. Let's look at it. Verse 11, "You will be enriched in every way to be generous in every way, which through us will produce thanksgiving to God. For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God." The grace of God is the foundation, which enables us to be stewards and not owners, which leads us to this last part, which is an enriched life. I love the book of Ecclesiastes. I've preached it here two weeks ago. The whole book of Ecclesiastes is simply the Bible unpacking that if you put your hope in and pursue anything under the sun, your life is meaningless. And you can try to boil it down any way you want, but in the end it ends up being meaningless. And he has this exhaustive list of things that you can do under the sun that in the end don't work out for you. Let's say you spend your life building a Fortune 500 company and you're the CEO and everybody loves you and you overcome these obstacles turn your business into this thriving company and you celebrate profits. . .and then you retire. Ecclesiastes would say that within a couple of weeks, no one cares that you were ever there to begin with. Because a new CEO has new problems to overcome and the new CEO has new things to celebrate, neither of which involve you anymore. So a few years later, you'll die and hardly anyone from the company will show up at your funeral. A chipper little book Ecclesiastes is. Even with money, he says, "Gather all the money you want; you're going to die and have to leave it to your children and maybe your children are stupid. So all that you worked so hard for is squandered on idiot children." What if your son is a fool? Then what? And if he's not a fool, maybe his son is a fool. You don't have to be much of a sociologist to see what wealth does to the next and the generation after that. All you have to do is just watch TMZ. And we could go over thing after thing after thing, whether that's the pursuit of pleasure, whether that's the pursuit of comfort, whether that's the pursuit of wealth, whether that's the pursuit of power, Ecclesiastes just knocks it down and says, "In the end, this doesn't work."

So the enriched life comes for the believer in what I've already described: we understand that we don't own, we steward. So as God brings blessing, we're not overwhelmed by it, and as God takes things away, we're not threatened by it. This is an enriched life. Do you know how many of your fears, how much of the complexity of your life and how much stress revolves around this idea of money? And you live in an unbelievably dangerous place when it comes to this idea. Because what you're supposed to provide for your family is ridiculous. "I just want to give my kid every opportunity." Have you ever been around a kid that's gotten every opportunity? Congratulations, no one likes your kid. Am I a liar? Kids who have never been told "no," do you know how they turn out? On the news usually. "I just want to give them every opportunity." Please don't. When has that ever been healthy for anyone ever? Train them, that's what you need to do. And then there's all the pressure to look a certain way and to drive a certain way. There's this keeping up with the Joneses mentality that's not overt but covert, which makes it more dangerous. Do you realize how silly it is that you feel better about yourself by what you drive, what you wear and where you can live? You're letting those things define you? Do you know how silly and sad that is? The enriched life is one that understands that God has dealt graciously and generously with us. So we become stewards, not owners, which frees us up from a thousand shallow trivialities that choke the life out of most. So we're not in the constant quest for more, more, more and more, not in regards to trinkets. I mean, it's all going to be in a landfill or a garage sale sooner or later. So instead, we become stewards of the ministry of reconciliation, and that's an enriching thing. So my house is a tool given to me by God to make much of Him. The money that He has given me has been given to me to make much of Him. And on and on and on I could go. So we live enriched, purposeful lives. Everything has eternal significance. Every dollar spent has eternal significance.

Now, that's why the Christian is generous. The next part of this text is what happens when the Christian is generous. Starting in verse 12, "For the ministry of this service is not only supplying the needs of the saints but is also overflowing in many thanksgivings to God. By their approval of this service, they will glorify God because of your submission flowing from your confession of the gospel of Christ, and the generosity of your contribution for them and for all others, while they long for you and pray for you, because of the surpassing grace of God upon you. Thanks be to God for his inexpressible gift!" Two things happen when Christians walk in the generosity that God has purchased them two. The first one is the felt needs of others are met. It's very simple: poor people are taken care of, hungry people are fed and sick people are given care. And the church has excelled at this historically. If you drive in downtown Dallas and look at the hospitals, what do almost all of the hospitals have in their name? A denominational affiliation: Presbyterian, Baptist, Methodist. Churches funded the beginning of a hospital to care for the needs of people. Now things have changed over the last two decades and hospitals have become much more money makers than caretakers, but that's a political thing that we'll talk about. . .never. In the end, church has done well at this. You have done well at this here at the Village. Where there are people hungry, we feed them. Where they need coats, we provide for them. Where they need school supplies, we get them for them. We just sent a team to Kenya with suitcases crammed with medical supplies. To do what? To care for people who will never repay us. Why? Because repayment isn't the goal. The foundation is the grace of God and we're stewards of what God's given us, not owners, and we want to live enriched lives. And so what we do is leave our families, pack suitcases full of medical supplies and get them to doctors who aren't making hundreds of thousands of dollars in the U.S. but are rather living in tiny rooms and using their surgical prowess to help those who couldn't pay for it, ever. You've done this, you've funded this. You've built roofs over orphanages, you've put roofs over men and women, you've provided, you've educated kids all over the world. You've done a good job of this. It's what happens. Felt needs are met. Real people are really hurting. And despite the fact that stupid people say differently, a lot of them didn't decide to be there. And you don't have to hop on a plane to Kenya. Less than five miles from here, the St. Charles Apartments are filled with day workers who are constantly taken advantage of, stolen from, cheated, robbed and have zero health care. They are crammed 15-20 per apartment. That's here. That's within five minutes of this location. When Christians live generous lives, felt needs are met.

Now here's the second thing, and this has gotten us in trouble in secular media, but it's an intellectual silliness that's caused it. Not only are felt needs met, but they praise God. What this means is people are converted when felt needs are met. Years ago, there was a South Park episode where they were making fun of this idea. They had written on a chalkboard "Bible + prayer = food." They were taking a shot at the fact that we'll provide for people in third world countries, as if we provide aid only to convert. Now what's happened in that case, when that argument is made, is there's usually some bitterness and anger. You see, the atheist tenet really is an interesting one. It's, "There is no God, and I really hate Him." Those are interesting tenets. Any time someone is bitter and angry and they start to argue, their argument's almost always go silly. So this is a silly argument. First of all, there is nothing historic to support this. Christians, for thousands of years, have laid down their lives, have laid down their money at the feet of those who never believed and maybe even killed them. So this is intellectual silliness. It's historic revisionist history. And listen, do you really believe it's about money, power and wealth when you go into the most impoverished areas imaginable and provide what is not there in regards to education and health? So your theory is that what I want is the tithe off of the accumulated 27 cents in a village in Sudan? That's intellectual silliness. You have let your bitterness and anger taint your ability to think. If we fervently believe that the gospel of Jesus Christ erodes and destroys the root problems of poverty, injustice, a lack of hope, oppression, corruption, if the gospel severs the root causes of these things, would we not be fools to provide for the felt needs and not try to destroy the root causes? Why are we just handing out stuff? Yes we want to see people converted. Because when the Holy Spirit fills a man's heart, he can no longer walk in corruption.

Now, if you're just trying to convert him to religion, if you just want to check him off on a census as Christian, then if they're not converted, they're not transformed, nothing happens. You see that even here. How many are sitting in here pretending to be Christians? Dozens, if not hundreds of you are. You're pretending. You'll be found out. You don't get to hide forever. You don't get to come to church on the weekends, pretend to be a Christian and then the rest of the time be involved in every kind of wicked thing out there. You've fooled no one. . . maybe us, but we're stupid. You have not fooled God. This is not a game you win. You don't hide long enough to win this one. So of course that happens all over the world. But where the gospel really takes root, corruption evaporates. Where the gospel really takes root, injustice evaporates. Where the gospel really takes root, racism disappears. Do you know what that would solve in Africa with the tribalism alone over there? Of course we're coming with the gospel. Now we're going to give food and are regardless, but we're coming with the gospel. It is the power of God unto salvation. And really the cycle that most impoverished areas are in is just a lack of hope, no hope for the present, no hope for tomorrow. The gospel restores this. We're coming with the gospel always. We will not just make people more comfortable for a season. We want to see the world transformed by the gospel of Jesus Christ. Of course we're coming.

Now here's where I think things get a little goofy. Because right now some of you are going, "Just give me the bottom line already. What am I supposed to give?" The issue that God's after is your heart, not how much you give. What's the state of your heart? What's actually going on in that spirit of yours? When you give, are you reluctant? Do you give because you're compelled to? Do you just have a generous spirit? That's what you have to get to the bottom of. And don't let your church answers lie to you. Do you know what I mean by that? It's where you've grown up hearing the right answers, so anytime somebody asks a Bible question, you have the right answer. Maybe you've applied that, maybe walk in that, but maybe you don't. Here's where your wallet can scream to you that you're a liar. And listen, that's not bad news. If you find out that you're a liar, at least now you know the truth. Now we can move, now we can go somewhere. You can't go anywhere when you believe in a lie. But if your wallet will call you a liar, you'll heal, you'll hear it and you'll go, "Oh God, I'm a liar." And that will press in, and now we've got a shot to grow and mature.

So do you understand the grace of God, do you see yourself as an owner or a steward and do you live rich lives? Does your car define you? Does your home define you? Does how you dress define you? Are you constantly needing new things to quiet your soul? Let's be honest, isn't new stuff intoxicating? It is. Sometimes we just go shopping and we

don't even know why. "I'm going shopping." "What are you going to get?" "I. . .uh. . .new pants! I need new pants." You've never gone shopping for new pants because you need new pants. That has never happened. That is a myth. You've gone because you wanted some. And maybe that's okay. Maybe that's fine, unless you're trying to make your soul shut up for a while. Then we've got a problem. Okay, so do you believe that you're a steward? Don't give me an answer. This is something you have to think through. Are you generous? You see, where God's people are generous, the care of others is provided for and people praise His name. And where they don't, they become sectarian. They withdraw from the world and make a little club over here. And what they do is work on making their club prettier and prettier and prettier while the world around them burns. So where are you in all of this?

Now here's what you have to keep in mind. Because some of you would love to be generous, but you've just made some really foolish decisions. Like right now you're like, "Chandler, I get it. We want to do this so badly, but five years ago my husband and I bought a solid gold jet. And I don't even know how we got talked into it, because we weren't even in the market for it. We went to Wal-Mart for some milk. I didn't even know they sold gold jets. And with fuel prices the way they are, you can imagine how strapped we are." Let me try to explain this very clearly. There is a different heart that would say, "We want to be generous, but we're in a tight spot. We're trying to get out of that tight spot so we can be generous." That's very different than, "Here's my 10%. Now leave me alone." The tithe was never designed to be, "Here's what You get, and here's what I get." The tithe was a symbolic gesture of, "It's all Yours. See?" So if you're asking me, "Should we tithe?," my response is, "No, you should be giving far more than that."

And I'm not talking about only giving to the church. Do you know how much cool generosity goes on that has nothing to do with the Village? I try to follow our members on Twitter when I can find them. And yesterday I saw that there was a home group of college aged girls that threw a huge Halloween party for a bunch of single moms. How cool is that? I never met any girls that thought like that in college that said, "Do you know what we're doing on Friday? We're not showing off our really sucky daddy issues; we're going to gather our money together and we're going to put on a party for the kids of single moms who might not get to otherwise." How amazing is that? It's just generosity. Do you know how many of you freely give your time, money and energy all the time? You see, generosity isn't, "Give it to the church so the church can be generous." That's the wrong heart. Now I think you've got a biblical command on your life to give to the church, if the church is a good steward, but this goes well beyond that. So where are you? I think you've got to answer this. Honestly I don't think it matters if you answer it or not. But if you're serious about your spiritual growth, I think you've got to look into this.

Let's pray. "Father, I thank You for these men and women. I thank You for an opportunity to come together and have the Word press on us a bit. My diligent hope is that You would loosen up our hands from the things of this world. I pray that we might be marked by our generosity and that this might be an area of our lives that we shine brightly against the backdrop of our own culture. Might we be seen as peculiar in this. So Father, we thank You for the cross. It is the foundation for all of this. Without Your free gift, without a transformed heart, without a new spirit, all of this would be impossible. For those in here who are not believers, my hope is that they would get to the bottom of You. Help us. We need You. We love You. It's for Your beautiful name. Amen."