

If you have your Bibles, let's flip over to Colossians 1. We really do have a lot to do here. There are three lenses by which you can see light. You can see through one of these three or you can see somewhere along the spectrum of these three. There are three ways in which one can see the world. The first is through a religious lens. And what I mean by a religious lens is that they see that there is some sort of deity, there is some sort of God and they work to appease Him. So religion makes religious ceremony or morality a means by which salvation comes. So religion is outside-in. It's that there is some sort of deity, some sort of God and if I would do this or do this or do this, then I can have His approval, have His love, have His blessing. That's religion. That's it. There is a God, He must be appeased, you appease Him either through religious observance or simple morality, and if you do that, then you have His pleasure. That's one lens by which you can see the world. The second lens by which you can see the world is just an irreligious lens. And this is a completely secular, godless lens. You see the world, you see life, you see relationships as having no real eternal significance, but rather it's "Eat, drink and be merry for tomorrow we die." It's "Let's make the most of our time here, let's drink as much pleasure as we can, let's live as well as we can, because this is all we've got. Some of us are lucky, some are unlucky, but life is what life." It's kind of an irreligious lens. Now there's a third lens, but we won't get to that for a while. So those are two lenses by which you see.

If you see the world, you see your life, you see relationships through either one of those lenses, you are in essence blind to some things. And I'm not just talking philosophically or theologically. You're blind to some things in regards to how the universe actually functions. So when you're blind, there are some religious things that happen or some belief systems that begin to take root that are contradictory or are just a little crazy. Let me give you two examples, one secular and one religious. Here's a secular example of being blind to the point that how you live and what you believe is fractured and doesn't really make any sense. As I travel and teach, one of the things you'll learn, one of the things you'll notice about the 20 somethings right now is there's a lot of passion for social justice. There's a lot of passion about what's occurring in Darfur. And I'm not talking about religious people. If you go to a liberal arts college, a liberal arts university, there's a lot of weight on the genocide that's occurring in the world, the tyranny that's occurring in the world, the strong devouring the weak in the world and there's a lot of cries, a lot of passion and a lot of zeal to uproot the strong eating the weak. And the other thing that they're just as passionate about is the idea of Evolution, that we all got because the strong ate the weak. So, "We need to get into Darfur, we need to get in there, we need to help, we need to deliver those people. The strong are devouring the weak. That cannot be, that cannot happen, that cannot be allowed." But give any credit to a creator and watch the worldview completely switch to, "The strong eat the weak. That's how we got here. That's how this thing flows." It's an inconsistency. Now religious people...more messy. I've got good friends: one planted a church in Manhattan, one planted a church in Seattle, very, very unchurched regions. When we talk about the issues that we have to deal with in regards preaching, teaching and engaging a culture, they have a much easier job. Because what you get in the Bible Belt when you've got religion if you've got 3000-5000 people every weekend going, "That's right. He sure told them, didn't he?" but nobody will own up to being "them." "Good word, pastor. Get 'em!" Just so unmoved. So quick to agree, so slow to move. And so here's an inconsistency in religion. Even those who claim to believe in the Bible tend to operate under the assumption that good happens to good people, bad happens to bad people. Even "Bible-beating" religious men and women buy into karma. And we know this because as tragedy strikes here, I can't tell you how quickly people get angry, upset, frustrated or walk away from the faith because they believe they were owed by God because they did this, did that, never did this, never did that and never did this. So this is inconsistency...it's just not true. And life bears it out to be untrue. Bad things happen to good people, good things happen to bad people. There are entire books in the Old Testament that deal with this scenario of why the evil are exalted while the good men is pressed. There are whole books of the Old Testament where men, thousands of years before us, went, "Why are

all the good people getting killed? Why are all the bad people wealthy? Why do they hold the power?"

Here's what happens. Both of these lenses lead to the same thing. Because they're blind, they can't see ultimate reality, and so the result is pride, big nasty, horrific pride. Here's how it works itself out. In the secular mind, it works itself out because everything that occurs, from your health to your money to your marriage to your kids, is because you did it, you accomplished it. You're not going to get cancer because all you eat is leafy spinach, fruits, vegetables and the occasional nuts for protein. You do pilates, you're in the gym constantly. You've got your health. And your kids are going to be okay because you got them the best education, because you're good, you discipline them. Your marriage is going to be okay because you're romantic, you're thoughtful. And you control your universe. You've got it. You've earned it, you made it happen. And so, that's pride, because that's not really true. Now, here's the religious person, and this I think this is scarier than the secular mindset. For the religious person, it's pride too. He believes he controls God by doing this and doing that to get God to do this and do that. It's the same thing. It's why they get boastful, it's why they get arrogant, it's why they get proud. Because they're going, "I've got God in my pocket. I've got Him in my hand. He does what I want Him to do because I've done this, I've done that and I've done this." At the same level, they're both pride and they're both problematic to how the universe actually is.

Now, there are two ways that I know of seeing how the universe actually is. One is unpleasant, and if the second one happens in that unpleasantness, it turns into pleasant. The other one is just pleasant after you finish being mortified. Both have an element of fear and terror to it. The first way you tune in to ultimate reality is, out of nowhere, you're made low. Here's what I mean. The secular man, in all of his glory, has his home, has his family, has his health, he's done it, he's made it happen, he's got it done, he's a self-made man, he's pulled himself up by his bootstraps, he's accomplished it, he's made it happen. But all of a sudden there's a lump...all of a sudden he loses his job...his sixteen year old is killed in a car accident...he comes home and his wife is gone. He's made low. All of a sudden the illusion of control that he's operated in for years has been removed from him. Now I'm not saying in this moment he's like, "Oh, I hate life now. I need a God." Because a lot of the time, that doesn't happen. A lot of the time instead of that happening, they just get angry, bitter...they burn emotionally. So one of the ways that we see that we don't have control, that there is something larger than us, that we are fragile is to just be reminded, by disease, by death, by suffering. Any one of those things can make us low. Everyone in this room, I don't care how powerful you are, how wealthy you are, how healthy you are, can be reminded with a phone call tonight how tiny and unpowerful you are. Think about everyone you love. Think about all that's dear to you. Think about what would be your hell. Any of it can happen in a second. That's one of the ways that you start cluing in that you're not God. Because the secular mindset basically goes, "There's not a god but me. I'm god." And so that's one of the ways. It's a horrible way, unless it will carry you to another point. We'll talk about that here in a minute. The second lens by which we see how the universe is is to have our eyes open to something so much bigger, so much more beautiful, so much more spectacular than we are that in an instant we are both made low and yet have something on which worship can terminate. That's the other way. That's the other way to realize how small you are.

Here's what I want to attempt to do. What I want to do as best I can is to give you a glimpse of something bigger than you, greater than you, more spectacular than you, beyond you, more powerful than anything you can fathom, and I want us to sit in it in the hopes that the Holy Spirit might stir up your affection for Him. And then I'll tell you what happens when you see that. Let's go, Colossians 1. There are fifteen things in verses 15-20 about the person and work of Jesus Christ. We're going to cover all fifteen of them, so I in essence have fifteen points. Verse 15, "*He is the image of the invisible God,...*" I love this one. I've loved this one for so long that all you would want to know about the

character of God, the gentleness of God, the power of God, the meekness of God, the weight of God, the glory of God is seen in the person and work of Jesus Christ. Do you want to know how He handles wickedness? Go watch Him. You want to know how quickly He forgives? Go watch Him. You want to see God's disposition? Go watch Him. You want to see how God handles the religious? Go watch Him. You want to see how God loves the poor? Go watch Jesus. Anything you could want to know about God...well not anything because there's some things that are going to have to be chalked up to not being able to see, but through a veil be able to see dimly here on this side. But almost everything you could about the character of God almighty can be seen in the person and work of Jesus. That's why no sermon is complete that doesn't reveal to you Jesus in the text. "*He is the image of the invisible God, the firstborn of all creation.*" That just puts Him above and over everything. Verse 16, "For by him all things were created,..." Now He's going to talk about all things. "...*in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities...*" Now I want to stop there, because that little phrase "rulers or authorities" everywhere else in the New Testament is referencing demons and demonic activity. So Jesus created the demons? Yeah. Let's be clear here. He did not create them wicked. That's a whole other piece. He did not create them wicked, He did not create them evil, He did not create them as our enemy. We could do that one all night, couldn't we? Let's keep going, "*All things were created through him...*" Yesterday, I dug up a Japanese Maple that was in our front bed. It didn't make it. We planted it last year, and I did everything I was supposed to do to keep a tree alive and healthy. But sometime earlier this spring, those leaves started coming out...and then God called it home. It was tragic, it was unexpected. Just out of nowhere, it went on home. So I had to dig that thing up, and when we got down there I could see that the root ball never got out into the soil. One of the things necessary for anything to grow deep and big and strong is good soil. So how good, how beautiful, how infinite is the soil of Jesus Christ through whom all things everywhere were created? "*All things were created through him and for him.*" From the largest star to the smallest atom, all of them are for Jesus Christ. Even the authorities and powers and dark places were created to bring glory to Christ. Everything that is, everywhere is for Jesus Christ. The reason some men are saved and some won't be – the glory of Christ. The reason some of us live to be 130 and some of us die at 20 – the glory of Christ. Everything that is, everywhere is for the name, the renown and the worship of Jesus Christ, everything. Even sorrow. Although God is not the active agent in sorrow, He can stop it whenever He pleases and does so unless, in His infinite wisdom, He has a plan for it, and the devil becomes a pawn in His hand to accomplish the glory of His name. At Del Steele's funeral last weekend, we wept. Every one of us who got up here just couldn't hold it together. We wept. We mourned, but not as those without hope. Why? Because God could have stepped in and cured his cancer. But He didn't. He didn't want to, and He's infinitely wiser than we are. So that's from where our confidence comes. That's why we can be "Sorrowful, yet always rejoicing." Now that's joy, that's not happiness. That's deep, powerful joy. Let's keep going. "*And he is before all things, and in him all things hold together.*" That means that right now Jesus is actively holding the universe together by the word of His mouth. That's pretty powerful. "*And he is the head of the body, the church.*" Where Christ has submitted to as the head of the church, really powerful things can happen. When men think they know better how to run it, it will almost always go bad. "*He is the beginning, the firstborn from the dead,...*" You know why I love that one? Because it says now there is a beginning, there's now the firstborn among the dead. Which means there will be others born again of the dead. "The dead in Christ shall rise first." It means my boy Del, I'll get to see him again. If I die first, he'll meet me at the gate. If Christ returns, the Scriptures say the dead in Christ will rise first, meet Him in the sky and then they'll come and get the rest of us. So Del will come in on the horse. I'm just saying what's in the book. Maybe it's imagery, but that's what it says. Look at this. "...*that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*"

Now, us being reconciled to God through the blood of Jesus on the cross is the third lens, the gospel lens. I want to make clear that you understand something, especially if you're not a believer in here and you fall more into the secular line than you do the religious line. I think if you just preach to secular men and women anything other than there being a third lens, if you just say there are two ways, the way to follow God and the secular way, if you just make the two ways, then I think people who don't know Jesus think you're talking about religion. But religion and the gospel are two very different lenses. Let me try to separate the two out. The religious lens says that God gets obedience from you by pressing on your guilt and shame, by bearing weight on your guilt and shame and crushing you into submission. That's religion.. The gospel is that God frees you up to walk in the joy of obedience by bearing your guilt and shame Himself. Do you understand the difference? One says that you're obedient because God is all-powerful and will damn your wicked tail. The gospel says, "I'll bear it. You are wicked. You have offended. You must be destroyed. For the sake of My name, I must destroy the mockery of my name in the universe by you who treasures everything greater than you treasure Me. But to reveal My greatness and grace, I'll bear it." and Jesus is slaughtered. That's the difference. And that's billions of miles away from each other, isn't it? To say that we must do to appease, we must be obedient in order to not be destroyed is very, very different from, "I have been set free to enjoy Him, to pursue Him, to be obedient to Him because He's removed my guilt and shame and He bore it Himself." That's the gospel. That's the third lens. That's what happens. Take Audrey tonight. Did you see any shame in her? Have you ever felt the guilt and the weight and shame of darkness or bad decisions or horrific circumstances that you've found your life caught up in and the fear that drives you away from God because you feel dirty and unworthy? Did you pick up on any of that in her? No. Why? Because He bore it. Because He knew Audrey was going to choose evil over good, and so He sent Jesus to the cross. Now He won. Did you hear what He told her? Now I know some of you more exegetical guys will be like, "God only speaks through the Bible." I agree with you. And He tells us in the Bible that He speaks in other ways. Now let's get back to the deal. God comes and He whispers to Audrey, "I was here all along. I wanted to love you all along." That's the gospel. That's the message of Jesus Christ. That's what we're supposed to be doing here. When this happens, He becomes our treasure. When those gospel lenses are put on, when the heart is enlightened as 2 Corinthians would put it and we have the gospel lenses on...now not religious lenses anymore. Religious lenses are a really damnable offense. And not the secular lenses. That's just an exhausting one. With the gospel lenses, all of a sudden we're seeing things differently. Because if the error of secularism and religion is an illusion of sufficiency, pride, "I did this...I've accomplished this...I've got God in my pocket, He'll do what I want because I don't cuss (except when people can't hear me) and I don't do this, I go here and I do this..." when you see through those lenses, the sin is pride, the trap you get into is self-sufficiency. When you see through the gospel lens, joy immediately shoots through the sky because you begin to understand that all you have and all that you are and every bit of joy in your life has been authored by the King of Kings, by the Lord of Lords, by Jesus Christ. And joy, rejoicing occurs even in sorrow because you understand that, even in that, God can intervene, Jesus could stop it at any time if He wanted to but somehow this plays in to the glory of His name and your sanctification. So even though you're pressed, you will not be crushed. So you start to loosen up your hands. The secular/religious mantra is, "Mine...It is mine...This is mine...That's mine, that's mine, that's mine." That's the mantra. That's tight-fisted, tight-gripped, "I'm going to protect...This is mine...God gave me this...God gave this to me for me." "Mine" is the mantra. The mantra in the heart of the man who sees through the gospel lens is, "Yours." That's unbelievably freeing. Hail blows up your car, you don't have any insurance, you're like, "It wasn't my car anyway. I guess God wanted to humble me a little bit here." I'll continue to use Del as an example, both to honor him and honor Christ in him. God starts blowing up the Village, which is something he prayed for, fought for, fasted for for decades before it happened. And what's he do? He worships, he prays, he's happy, there's joy in him, he can't

believe it, he is weepy, he loves it. What happens when he gets cancer? A very similar response. "God in sin control...God has my life...I don't think my race is done yet. If it is, He knows....I will be healed, either from this cancer one way or eternally by him calling me home. My plan now is to suffer well, to die well, to serve Him well, even in this." Do you see how open handed this is? "It isn't even my life. It's not even my life. He can take it if He wants it. He can use it if He wants. He can give me health if He wants it. He can kill me if He wants it. It's not even my life." Are you tracking with what kind of freedom that is? Because the more you say "mine," the more you're a slave. You're a slave to that thing you say "mine" on. So it frees up your hands. So all of a sudden you don't see your life, your possessions, your stuff, your time, your energy as yours. Some of us really need to repent here. I've been trying to answer this question for about two months. I don't know what to do with nominal Christianity, because I just don't see it in the Bible. I don't know what to do with unmoved people who have heard the gospel a billion times. And I'm not trying to invoke terror in you and go, "You're all lost," but maybe some of you are. And I think it's okay to wrestle with that. I think that can only produce good.

Now, let me show you Jesus prophesying that this is how we would live as the church. Go to Matthew 20. I love this text. And I love it for their mother, and I love it for Jesus who's doing some prophesy that they can't comprehend and then I love it for His word to us in the future. Verse 20, "*Then the mother of the sons of Zebedee...*" These are some of the boys that are in Jesus' inner circle. "*...came up to him with her sons,...*" Come on, boys. If at this age your mom's still fighting for you, you should be ashamed. You're in your early to late 20's and your momma is still fighting your battles. I'm just saying. "*...and kneeling before him she asked him for something. And he said to her, "What do you want?" She said to him, "Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom." Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?"*" You know what He's talking about? "I, infinitely powerful, all things created through Me, all things created by Me, all things created for Me, architect of the universe, I'm going to be slaughtered, tortured slowly. Do you want to drink from that cup?" Remember the prayer in the garden? "Take this cup from Me." Now listen to their response. "*They said to him, "We are able." He said to them, "You will drink my cup, but to sit at my right hand and at my left is not mine to grant, but it is for those for whom it has been prepared by my Father."* And when the ten heard it, they were indignant at the two brothers." Which I would have been too. I would have probably been more disgusted that their mom was there, that they asked this of Jesus. I probably would have been more like, "Are you serious? As soon as your mom leaves, I'm handling this." Now look at the weight here, because this is for us, this is for you and me and I believe this is one of the external indicators of the gospel taking root in the hearts of men. So we don't do it to get the gospel, but when the gospel has taken root, we begin to see this way as the Lord sanctifies us, grows us. Let's look at it. "*But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them."* Here's what He just said. Mom came up and said, "Make my boys all powerful. Let them sit at your right hand and left in Your kingdom. So in Your defined, eternal kingdom, give my boys authority, give them power, give them position, give them clout." He says, "In My kingdom, it does not work like it works among the Gentiles, who with their authority, with their power lord it over, control and dominate those weaker than them. That's now how it works in My kingdom." Look at what He says. "*It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.*" One of the external indicators of the gospel taking root in our heart is we see our position of power, our position of wealth, our position in society not as a place in which to say, "I just interact with these people. These people are worthy of my service, these people are worthy of my money, these people are worthy of my time, these people don't count, these people do count." But instead, any exaltation that

you have occur in your life, in business, in relationship, in family has been given to you so that you might exalt another one above you by showing those under you that you have a greater treasure than whatever this is. So when a very wealthy man lowers himself and serves the poor, then others with money who are afraid that maybe he's going to catch something from that guy see that, they just got a visible picture that there is something greater than money or power.

Here's the thing about the gospel. The gospel really changes three things. It changes the essence of power for the believer, the essence of money for the believer and the essence of sex for the believer. It changes those three things. We use our power now not to make much of ourselves but to speak into, love on and walk with those. We use our money not to create comfort, but to exalt Jesus as the ultimate treasure. And the reason I threw sex in there is because that's a third piece in our culture that's such a big deal. We're not prudes, we're not "sex is dirty," we're not "the devil threw sex in there when God wasn't looking." No, we preach, teach and engage in Christ-saturated, intimacy building, emotion stirring, biblical sex, the best sex in the universe. Because it's operating as God designed it to operate, to create the most amount of joy and to save you from the worst amount of sorrow. So this is what happens when you're seeing through the gospel lens, you don't see your self as of great importance. You don't come in and go, "Well, the thing I don't like about this place, there's no cup holder for my Starbucks. That's not for us...Do you know that when I go to the nursery to pick up my kid, they don't have a slide that shoots them out to us?...You know how long I had to wait in the parking lot? That flagger was, 'No, here.' He wasn't about to tell me where to go. I'll do what I want." Do you see what's happening there? That's not gospel lenses. I don't know what that is. Have you ever thought through the fact that Jesus washed Judas' feet? Now, Jesus washing anybody's feet is big enough. But He's washing the feet of a man who's going to betray Him, who's going to kiss Him, who's going to turn him over to be tortured. Judas always had issues. If you'll go and study Judas' life, he takes money from their money bag all the time. It wasn't like he was this great, super guy and then all of a sudden he decided to betray Jesus. In fact, he sounds very similar to some other prosperity gospel things where you're always stealing money from the Lord then you're going out to cast demons, but you don't really love the Lord as treasure, you just like the stuff you get from serving. With the gospel lenses we go, "I'll park as far back as you need me to." With the gospel lenses it's, "No, I'm in. I'll do that. What do you need, vacuumed? I'll vacuum it." The gospel lens says, "I am the least of these. In everything, I am the least of these." It's not "I'm smarter," not "I'm wealthier," not "I'm cooler," not "I've got this." No, the gospel says, "I am the least so He'll be seen as most." That's what happens. And then you do all that with joy, which makes it even crazier. Did you see those guys parking a couple weeks ago in their tarps because because it was raining pulling us in? This summer it's going to be like 170°F this summer. Watch them out there. Watch their camaraderie. What makes men, some of whom make well beyond six figures, put on a yellow vest and stand out in the sun to be disobeyed and mocked for hours on end? What makes a group of businessmen in downtown Dallas take their money and go buy socks and shoes and deodorant and toothpaste and toothbrushes and work among the homeless? The gospel. It frees us from billions of shallow, weak, trivial masters, and it sets us free to treasure one, into the obedience of treasuring one.

So what does this look like? We'll talk about how it looks inside the church, and then we'll talk about how it looks outside the church next week. Because we're in the Bible Belt and because we live in an unbelievably consumeristic society, what ends up happening is people begin to see their place of worship as a place that exists to serve them. That is religious, it is not gospel. The gospel is that you see this is a place as a place that you might make stronger, better and more Spirit-filled by your obedience to serve the bride. So you know how it works here, how gospel lenses work here? Throughout all of history, God's people have been murmuring, complaining weaklings. And every once and a while, God rears up mighty, mighty men and women in certain times and places. But on the

whole, they walk through the Red Sea, they get to the other side, Moses goes up on the mountain for like an hour or two and they're like, "Oh, we should have stayed in Egypt." I mean, they just walked through the Red Sea. We're just grumblers. But grumbling I think is just religious lenses. I think gospel lenses is, "Man, they stink at that. We should probably step in and fill the gap." Gospel lenses is, "There's a need, let's meet it." It's not, "There's a need, somebody should meet that." That's my favorite part of being a pastor, how often people approach me and tell me what we need to do. I'm like, "Are you member? Aren't you 'we?' Aren't you one of us? Sure, let's go do it. We're with you. Tell me what you need." Gospel lenses is, "I'm going to serve the bride of Christ as the Village Church." or wherever you go. Some of you are just here checking us out. That's what it looks like. And that's why it's problematic if the extent of what you do here is just sit there. Because in that you're going, "You serve me. I'm here for you to serve." Now some of you need to sit for a while because you're spiritually banged up. So you need to sit for a while, you need to heal for a little while. But when it comes to the bride, gospel lenses is selflessness. It's, "What can I do to build this stronger? What can I give to make this place more powerful? What can I do to get us doing what Christ has asked us to do." These are the gospel lenses. And I think we do a little bit better than other places, but it's still not enough. It's still not enough for your joy. Because the more you kind of fall back in this proud, "you serve me," the more you start getting another master again. And live works really well when you have one true master; it works really poorly when you have a bunch of them.

So I always want to invite you not to come back. If that's the kind of place you're looking for, then I really pray that you hate it here, both for you and for us. But if you get this, see this, want this, hear this. And then my hope is that you would take some steps. My hope is that some of you would be like, "I'm going to do all I can." And for some of you, that's a lot more than others. I mean, a guy that gets on a plane on Monday and flies back on Friday, he's not going to be able to give like the guy who doesn't do that. He'll be able to give more. But how it looks inside the church, gospel lenses inside the church is "How can I strengthen it? How can I serve?" And so I'm going to put the onus on you. And here's what I know. If you preach a message like this and then if I gave you something to sign-up and check "I'm interested in this ministry," we get all motivated and we're like, "Yeah, gospel lenses. I've got gospel lenses." And we fill out the deal and we check it off and you just go down the thing and you just start doing the whole thing. And then a week later you're like, "Hmm, I'm busy and 'The Office' is on tonight..." and then we're already out. So then our pastors have like a billion stack of things but nobody's listening. So I'm going to put the onus on you. If tonight you're going, "No, I'm in. Alright, I'm in. Wrap this thing up. I'm hungry," then I would tell you this. Right across in those portables, both of those rooms are Connection Central now, and their whole purpose is to connect you to the body. There are men and women in that place who will take you by the hand (not literally) and they will plug you into this church, service or group or wherever. But that's how this looks. Here's what I want, and I'm going to hold you accountable for this. My expectation is that you would hold me accountable back, because my mantra along with you must always be, "I'm the least of these." So I'll walk with you and hold you accountable. I expect there to be some reciprocity. Can you imagine?

Let's pray, "Jesus, I thank You for our time together in this place. I thank You for gospel lenses. I thank You for the freedom they bring, that we have one master and have been freed up and enjoy to walk in obedience. So I know some of us need to repent tonight because maybe You've sealed our hearts up. For some reason or another we've started looking through the wrong lenses again. But I pray You free us up in the joy of serving You, not because You need to be served but because by serving you we get to draw near, we get to experience more of you, we get to operate in Your strength. When we're serving something beyond us, we need Your power. That puts us in a place of weakness. It shows us how the universe is and makes us dependent on you. I pray for these men and women. I pray for this place. I pray for the Village. Would You send Your Holy Spirit to just fill this place in

powerful ways? Would You make this place in which the norm is selflessness, a place where you have to search and search and search for anyone that doesn't see life through that lens? Help us. That would be miraculous. Help us. It's for Your beautiful name. Amen."