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Hour of Power - 12.01.2025

GOOD MORNING/INVOCATION – Bobby & Hannah

BS: This is the day the Lord has made. We will rejoice and be glad in it. Good morning.

HS: Yes, and welcome friends. It feels so good to be with you. The Lord is here. He is in this place, so let's worship Him this morning in powerful unity. You are so loved.

BS: Amen. Father, thank you so much for calling us here into your house, and we're grateful that your presence is here. We're asking, God, for a revelation of your spirit, and to be empowered by you, God. We love you, it's in Jesus' name we pray, all God's people said, amen.

HAVEN: Turn to the person next to you and say God loves you and so do I.

SCRIPTURE – Exodus 3,7-12 – Hannah Schuller

Okay, let's feed our faith this morning. Would you open your Bibles with me to Exodus 3:7-12. The Lord said, "I have indeed seen the misery of my people Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey - the home of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites. And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt." But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" And God said, "I will be with you. And this will be a sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain." The word of the Lord. Thanks be to God.

INTERVIEW – Dr. Ryan Rush (RR) with Bobby Schuller (BS)

Dr. Ryan Rush is a pastor and author who is very passionate about family. He currently serves as the pastor of Kingsland Baptist Church in Katy, Texas, and has also served as Adjunct Professor at Liberty University. His new book, *Restore the Table: Discovering the Powerful Connections of Meaningful Mealtimes*, looks at how shared meals can be transformative to families and relationships.

BS: Dr. Ryan Rush, welcome. We're so glad to have you with us today. And I'm excited about your book *Restore the Table*. But before we get to that, for those who don't know you, tell us a little bit about your background; you're a pastor, you've done a lot of things in the church, you're teaching I think at Liberty. Tell us about kind of what brought you to sort of write this book and kind of what you've been doing.

RR: Thank you, Bobby. I get to pastor a church in West Houston, Katy Texas, specifically, amazing people. We live in one of the most international communities in America, and so we're more likely to live next door to somebody from a different culture than anywhere else in the nation, and that really creates a richness of excitement and experience where we live. My passion, my heartbeat is family. And as I've looked over the last three decades at what can make an impact in families is building healthy families, keep coming back to a Biblical idea that research now is really supporting, and that's the idea of having meaningful mealtimes at homes with the ones you love. That led on this journey the book and not only did I discover that mealtimes can make a huge impact in church families, but also this could be a tool to really build bridges outside of our regular circle with people who might normally not have a conversation. And so it's been a blessing.

Walk Through God's Open Door

BS: Yes, I read somewhere that there is a correlation between the health of a child and how many meals they have with their family. I forget where that was. Are you familiar with that study?

RR: Absolutely, in fact there are several out right now, so there have been correlations made related to teen promiscuity, drug use, obesity, health, depression, and on and on it goes. Just coming down to this idea of having a meal. Now my PhD hat says correlation doesn't necessarily mean causation, but the point is families who will take this step generally are spending a little more time together, and it's the most natural place to invest in our lives because we have to eat anyway, right? It's something that we used to do a lot more naturally 30 years ago in our culture, and it's not unusual now for people to look up and realize they haven't had a single meal with somebody else over the last week. So it's just something we have to be intentional about.

BS: You know it's funny, I can say this because I did a fast but it wasn't a spiritual fast. I did a water only five day fast a couple of years ago, and one of the surprising things about it was I thought the hard thing was going to be being hungry, obviously, and I was hungry. But that wasn't the worst part. The worst part was not eating with people. And I could, I could have just sat there and watched them eat, but I realized that I felt bored so often. I've heard this, too, from other people who can't eat very often or they have some kind of reason that it's amazing there's something about.. I mean Jesus had an eating ministry, didn't He. I mean you see He's like constantly eating with people.

RR: Absolutely. All through the book of Luke, you look around and Jesus is constantly at the table with other people. People who are down and out, people who are religious, people who are following Him. And it's making such a difference and it's just so natural.

Here's the difference, I think, that people sometimes get mixed up on. They think that in order to have meaningful meals, they have to be really fancy or special. Listen, you can have a meaningful meal with people you love over fast food, you can have it at breakfast or lunch, you can have some cold cuts and a sandwich. It doesn't have to be fancy. That's not the point. The point is you're breaking bread with somebody, and you remove the distractions of technology, and you really have a conversation.

BS: What practical tips do you have in terms of using food as a ministry, for whether it's just your immediate family, or some people don't have a family, or the kids are out of the house. What are some things you'd recommend for believers that are watching now to even participate in the great commission, or to invest in their kids. Like what's a great way to just do that meal?

RR: That's such a great question, Bobby. When you look at maybe the most famous meal in history – Exodus 12, the Passover, one of the instructions is given to families is that they're not to throw out any of the lamb. If they have more lamb than they can eat as a family, they're supposed to invite a neighbor. And the idea of having too much of the Lord's love for just my house is a wonderful concept to say why not invite my neighbors over. So in our neighborhood, our next door neighbors are from India, their neighbors are from England, their neighbors are from China, and their neighbors are from Louisiana, which is kind of a foreign country. I'm not picking on Louisiana, folks, but it's true. And so we have built a bridge over food. And it's amazing how different it is to say hey, come over, I want to hear your story and share with you. There's a difference in then saying why don't you come by and let's have a meal together. And we've had the privilege of sharing meals with all those people where we get a chance to hear their stories, and they hear ours. And so it's such a natural invitation piece for Christians to use to build bridges.

BS: It's interesting that even as I'm thinking through what you're talking about, how even the communion meal is a meal. I think they called it the love meal. There's a passage in Leviticus that says something like if you have your tithes and you can't get to the temple, like throw a big party and have a bunch of food and invite the Levites or something like that. Are you familiar with that text?

RR: Yes, and when you look at the Hebrew word for "food," is actually the same word for flesh. The idea is in the ancients and a lot of parts of the world, they think of food as survival. We tend to take food for granted, but when you think of it in that way, you understand how intimately and deeply connected we are with food, which helps us understand why the Lord implemented the Passover meal, and then later the Lord's Supper. And also why we innately inherently appreciate coming together and build bridges around food. Like it doesn't matter what somebody's background is, they generally have that understanding.

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BS: Man, I love this book. I really, really love the idea that you're putting out to Christians. I think people can make such a huge difference with food. The people think they need to stand out on the corner with a megaphone, and maybe some people are called to do that, but just having a meal, most people are going to say yes. The book is called *Restore the Table: Discovering the powerful connections of meaningful mealtime*. Dr. Ryan Rush, thank you so much. I encourage people to get this book. It's a great read.

RR: It's my honor to be with you, Bobby. Thank you.

BS: God bless you. Thank you, my friend.

DECLARATION – Bobby Schuller

Would you stand with us? We're going to say this creed together as we do every week. Hold your hands like this as a way of receiving from the Lord. Let's say this together: I'm not what I do. I'm not what I have. I'm not what people say about me. I am the beloved of God. It's who I am. No one can take it from me. I don't have to worry, I don't have to hurry, I can trust my friend Jesus and share His love with my neighbor. Thanks so much, you can be seated.

MESSAGE/PRAYER – Walk Through God's Open Door

When God opens a door for you, and He will, walk through it. When God opens a door, walk through it. So often in life we have these doors that open and close, and I think most of the time, we don't walk through it for whatever weird reason. Very often, we look back on those doors and we think I should have walked through it, but somebody else walked through it, or it closed, and it's gone. But then a door opens again, and we still, we don't walk through it. Our behavior doesn't change. And I want to encourage you today, if a door opens for you, and it's from God, walk through the door, and don't close the door. We do that sometimes, too, don't we. My son Cohen, I remember once, we were.. more than once, we're walking out the door, and he's behind me, and I say come on Cohen, and he closes the door, goes 'no thank you.' A lot of us, we do that to God sometimes. Let's go. No thank you. We sit on our hands, we get busy, we fall into those rhythms of life that so often have us doing something else, until the door just sort of, when a breeze comes, closes on its own. I remember once being at a dance, or it was a wedding, actually, and I remember there's this beautiful girl. I was single at the time, and I was the first to dance with her. And she's standing there and there's all these young men standing around. They all look terrific. They have tuxedos and suits on. There's beautiful music playing, the dance floor is open. I specifically knew two of the men in that group had a crush on this beautiful young woman. And yet none of them would ask her to dance. They were thinking about it, they were tossing and turning, thinking maybe it's my turn. Nobody does it, beautiful song is playing, nobody is dancing with her. And of course I just stepped in and danced with her again, but I wanted to give the blokes a chance. I wanted to give these guys a fair shot. And what is it about our age, too, that it seems like generation after generation, men are less likely to ask a beautiful woman to dance, even though she wants to, even though she looks gorgeous, even though the music is perfect, even though the weather is great. But it's not just dancing, and it's not just men, it's all of us. There's something about life that when a door opens, we just.. and it's a good door, we don't walk through it. We wonder if it's for us. We wonder if we're worthy. We think maybe we'll do it later. We're afraid. We're not used to walking through the door. We just don't do it. And today, I want to encourage you to walk through that door. And after you walk through the door, if God really opened the door, be careful not to say God closed the door because the path got a little narrow. Those doors lead to narrow places, but those places are beautiful and wonderful places. Okay. We often lose in our thinking when we're walking down these narrow roads, don't we. We don't really lose the game, we lose here, first. We're riddled with shame, our past, we feel embarrassed when we have a setback, we don't want people to see we failed. Very often, when we're on those paths or when we walk through those doors, we feel like we're not going to fit in. Age is always an issue for everybody, it seems like. Fear is a constant issue. And all of these things combined in our thinking eventually have us feeling exhausted. All of us have felt exhausted, all of us have felt weary, all of us have felt like I'm over it, I don't want to do this anymore, and I want to encourage you, don't lose in your thinking. General George Patton famously said, "Fatigue makes cowards of us all." Isn't that true. And I know that's true for me. And so here's what we're going to do today. We're going to see that God is an abundant God. We're going to see that God wants the most for us. We want to see that all that God does for us is good, and many doors are going to open and close in your life. And here's my encouragement to you – I love you, my friend.

Walk Through God's Open Door

I want you to walk through the next door when it opens for you. I want you to walk through that door. Maybe there's a door open right now, and you've been kind of.. you haven't walked through it, you're not sure, walk through the door. If it's from God, it's good. Today, we're going to look at the story of Moses. God opens a door for Moses and Moses tries to close it, just the same way that my son tries to close a door behind me. Moses tries to get God to pick someone else. It's interesting when Moses appears at the at the burning bush at Mt. Horeb, which is Mt. Sinai. He has this amazing experience where he's meeting God. I think Moses is in a place in life where he thinks his life is over. For those of you who are kind of scholars in the Bible, how old was Moses when he found the burning bush? Eighty years old. That's right. Eighty. 8-0. That's when his journey begins, not ends. But for many people today, and more so in Moses' day, 80-years old is when you're winding things down. To be 80 in the Bronze Age is to be very, very old. Most people don't live past 40 or 50. And so here's a guy who is seeing this burning bush, and I think he thinks his life is over. He thinks his life is over. And I also believe that what he's experiencing out in the wilderness is a type of shame. Moses is 40-years-old, by the way, when he flees Pharaoh. Some of you know the story. He's raised like a Prince of Egypt, which is what the movie is named after, he's this wealthy guy. He receives all this honor and prestige and acclaim. And because of that, he has a life of privilege and he has an education and he has money and he has all of these resources. Even when he's a young man, people call him sir. And one day, when he sees one of his fellow Hebrews being beaten, he kills the guard who's beating the man. The Bible doesn't paint it in the light that so often we see in Prince of Egypt or in Ten Commandments. You don't see in the Bible like a slave being beaten and then Moses heroically intervenes the way it's so often portrayed. When you read in the Bible, it reads more like he watched the slave being beaten, and then after the whole thing was over, when the guard was all alone, he looks this way and that, and we don't know how, but maybe he stabbed him in the back or slit his throat, but he did it in a sneaky way, like in a cowardly way. We know that because he then buried the body, right? And he said to hide it, so if he's hiding the body, clearly nobody witnessed the act. At least he thinks nobody did. And when, of course, Pharaoh finds out that he's killed one of his guards, he tries to arrest and kill Moses. Moses flees, and now it's been 40 years! He fled when he was 40. He's 80 years old, he's a shepherd, and he sees the burning bush. Shepherd's work is not noble work. He's not even tending to his own flock. It's Jethro's flock, his father-in-law. And so in his own mind, he is an old, washed up, exhausted man. And that's when he sees the burning bush. And that's when God calls him. So today I want to talk about the five excuses that Moses uses to try and get out of God's calling. I think these are very similar to the five excuses that many of us have. The bush is burning, God looks at Moses and says I want you to go to Pharaoh and free my people, and here's what Moses says: who am I? Right? Moses says who am I? I'm an old shepherd. Who am I? You can't pick me. And God's response is interesting is – I will be with you. Now isn't that interesting? I will be with you. God's response is not you're the best ever! I think you're great! You can do it! You're talented! You've got all the things you need. No, God's response is I will be with you. And when I read this, I think it doesn't matter who I am, what my talents are, what my skills are, sometimes if God is calling me, God will get those to me when I need them. The most important thing is that God is with me, amen? There's a lot of good reasons not to pick Moses to be the leader, to bring His people out. Moses is confused, he's hot-headed, he's cowardly, he's sneaky, and of course in his own view, he's old. He doesn't look like Charlton Heston when the book shows up. He doesn't look like that young guy. He's 80. So I will be with you. And I ask this question – what if "I will be with you" could be our identity as believers. That we're not really trying to achieve what we're trying to achieve just because of who we are, but we understand that God is with us, and if He opens a door, He's going to help us along the way. Amen? Okay number two: but I don't know your name. This is the second excuse Moses gives to God. I don't know your name. What's he saying? He's disqualifying himself yet again. He's saying I'm not really a theologian. I don't really know who you are. I'm not really that religious. If you think about it, Moses isn't even, in a way, Jewish because there's no such thing as Judaism. There's no law, there's no book, there's no temple, there's no sacrifice. All they have is this story from 400 years ago about Abraham and a covenant. So he says I don't even know your name. I don't know much about you. I'm not like a committed religious person. One of the most hard things to deal with when I was a young pastor was to understand how often God likes to call people that are not saved. That was something that I wrestled with, and I still wrestle with. Let me give you an example. I remember when we first started our church plant, there was a guy in our group, our group of friends, who was a diehard atheist. He didn't attend our church, but he was very outspoken, but a really good guy. All of us went to this church.

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And we did this thing on Saturday morning's where we would feed homeless kids, and he started getting involved and eventually started leading it and got a big heart. It was 5:30 in the morning for a man who has a job, he's got stuff going on. And I watched as God transformed his heart and his mind, and eventually like a year later got saved. I baptized him. Isn't that amazing? And he became one of the most heartfelt believers in our church. So God used a calling to give homeless kids pancakes on Saturday morning as a way to sort of bridge that gap. We had another guy in our group, our worship leader, said I found this amazing bass player but he's not a Christian at all. He's like pretty hard core sinner, but we really want him in our worship band, because he's really good and he's a good guy and he'll be a good fit. And I remember being like oh I don't know, because worship, it's like for God and we want to keep that sacred. And I agreed to do it. I still remember one morning he showed up drunk to church to play in the band, and he still crushed it. He was great. But he was drunk. He had this smell, like his nose was red and everything. And about a year later, he gave his life to Christ, and congratulations, Bob, we're so glad that you're clean and sober for all these years. Oh, different guy, different guy, just kidding. I got him last service, too, but this time he's paying attention. All right. And God tells Moses his name. When God tells him his name, by the way, that's also giving him authority to do things with his power. Authority is an important word in the Bible, and it's an important word in our lives. You're driving down the road here, and there is the skinniest, scrawniest police officer ever, but he's directing traffic, he doesn't even have a gun, the biggest, baddest guys in the world are going to obey this guy. Why? Are they intimidated by him? Certainly not. They just know that he's doing it in the name of what? The law. He's got a badge. He's got the uniform. Behind him is this invisible network idea of the law, which is reinforced by the police, and by being this one guy, everybody listens to him. That's what happens to Moses when God gives him his name. That's what happens, by the way, when you command something in Jesus' name. You're not doing it in your power, you're doing it in the name of the word of God. Again, still, Moses doesn't want to go. Here's the third excuse. He says what if they don't believe me? What if they don't believe me? What if they think I'm crazy? And that's what I would think. Some 80-year-old guy in his robe, 'I saw a burning bush and God talked to me,' I'd be like oooooo cuckoo, the crazy guy. But what if they don't believe me? Can we just say too often in life we as believers are worried about ridicule. We're worried about what people will say about us. We're worried about standing out, we're worried about not fitting in. Very often, our culture, people say they don't want to fit in, but they're obsessed with it. The Bible calls us a peculiar people. A peculiar people. And to be a part of the people, that means you got to be a little bit what? Peculiar, that's right. Every world changer I've ever seen, every miracle worker, every high impact leader I've ever seen is a little bit peculiar. There's just something a little different about them. In the TV show about the gospels called "The Chosen," John the Baptist is called creepy John. Creepy John. And I just love that. I think that's exactly right. That's what you would think the crazy guy down by the river eating his grasshoppers and honey, right, and the skins and all this stuff, like you'd think he was a little weird. So never forget - to make an impact, you have to be okay dealing with a little bit of ridicule and people even worrying you're a little bit crazy. And by the way, once you experience just doing what you're called to do and not worried about what people are going to say about you, you're going to experience tons of freedom. Very often, we think in our own mind what if I do that? What is my spouse going to say? What's my kids going to say? What's my teacher going to say? What are my parents going to say? What's society going to say? What are they going to think? And very often, they say nothing. So we suffer more in imagination than we do in our reality, isn't that true? Said Marcus Aurelius. So God gives Moses anyway, so they said well they might think you're crazy, but here - he says take your staff and throw it on the ground and it turns into a snake. And then he picks it up and it turns into a staff. Okay. Now put your hand in your jacket, and pull it out, and it was leprosy. Okay, put it back in, he pulls it out and it's clean again. He gave him miracle working power. Is that enough? You'd think that'd be enough for Moses, and the answer is, no sir. He still says well, and here's the reason number four - I'm not a very good speaker. Right? I'm not a very good speaker. I stutter. I'm not good in front of people. I'm not eloquent. Now God is getting a little bit short with Moses. And He says to Moses, I invented mouths! I will give you the words to say. And even still, God is not giving up on Moses. Isn't it interesting how patient God is with us. When He really wants us to do something, and we're trying to give Him a reason to pick somebody else, He still continues to reach out to us to try and encourage us to do it. Finally, excuse number five, and this is when the truth really comes out. This is why Moses really is saying no. He just goes please send someone else. Just send someone else. Anybody except for me. And that is the real truth. I think that's the real truth for Moses.

Walk Through God's Open Door

So often in life, we just want someone else to go, even if it sounds like a great thing, some wonderful thing we would have liked ten/twenty/fifty years ago, we feel like it's too late for me. I got this job, I've got these kids, I've got this mortgage. It's too late for me. When Moses looks in the mirror, he sees an old man who's washed up, exhausted, taking care of somebody else's flock. But that's not what God sees when He sees old Moses. The Bible actually says that at this point God's anger burns towards Moses. Finally, He says to him, all right, and this is what actually works. He says to Moses, I'll give you Aaron, and Aaron will go with you, and that is what's enough for Moses. Isn't that interesting? That's what's enough is having another person, having somebody go with him. It's interesting how we humans are this way. Very often when we feel called to a door, or called to do something, we just don't want to go alone. Jesus noticed whenever He sends out anybody or any of His disciples, He sends them out two by two, always. He always sends them two by two. Never alone. Jesus will send out His disciples with no sandals, with no food, with no money, with no sword. He'll send them into danger. He'll send them into trial, but He will never send them alone. Always two by two. Sometimes that's all we need. Here's my encouragement to you – find your Aaron. Find that one, that friend, that person, that partner that will walk side by side with you. Don't find your Judas, find your Aaron. Judas is the religious guy that wants it his way and will betray everybody unless he gets it his way, so find your Aaron. Don't find your Delilah, Delilah is the really attractive, interesting, charismatic person that's playing you like a fiddle, but in the end, is only using you. Find your Aaron. Don't find your Jezebel. That's the person that's, yes, they'll help you get power, they'll help you grow, but they're going to lead you away from your values; your virtues. They're going to leave you away from God. Find your Aaron. Don't find your Cain. Cain is the one who is your brother, your family, always been faithful, but because of envy, the second you turn your back, they'll murder you. Don't find your Cain, don't find your Jezebel or your Delilah or your Judas, find your Aaron, and allow him to walk with you, or her to walk with you. God has someone like that for you. And Lord we just go ahead and we ask for that person in our lives. You'd help us, give us eyes to see who that one can be. And when you find that person, walk through God's open door. Amen? Who is God? What a great question to ask. Who is God? Libraries full of books, centuries, millennia asking this one question – who is God. Here's who Dallas Willard says He is: God is the most joyful person in the universe. That's a nice description. Here's some other words that describe God. We could call God just, we could say God is creative, we could say God is wrathful, we could say God is loving. We could say He's a God of abundance. We could say all these things, but here's what we could never say about God. We never say He's just barely enough. He's a God of abundance! He's a God of more than enough. I came upon this this year where this question that I feel like I heard a lot in schools and in church when I was a kid, is now a word that drives me bonkers, and here's the word, or the question rather. Here's the question: why do you need that? Were you ever asked that when you were a kid or maybe you were just asked this morning - why do you need that? I remember once when I had a professor and she was a great teacher, and I told her I was going to move to Germany. I had this incredible opportunity to work with David Maines, and spend seven months in Hanover at the World's Fair. It was going to be this great experience, but I'd have to leave school for a semester. She did not like that at all. And she said to me, why do you have to move to Germany? Now when I told my grandpa, my grandpa Schuller, he said that's a great idea. You should go to Germany. And he said here's the deal – I'll pay for your ticket to go to Germany, just bring back a full Rolodex. Now for those of you who are under 42, and you have no idea what a Rolodex is, there used to be these things called phone numbers and you would write them on cards, and they would go in this thing that rolls. Okay. So he wanted me to build my network, you see. He said if you go, I'll pay for your ticket. When somebody asks you a question, why do you need that, why do you need this, why do you need that, here's a great way to answer that question, and this is how I answered that professor. Although she was well intended, and a nice person, here's what I said – I don't need that. I don't need to go to Germany. I want to! I want to! I don't need to, I want to, and watch what happens in your heart, even if you're saying that to yourself – why do I need this, why do I need that, when you just say I want it! And there's nothing wrong with that. Watch what happens to your heart when you defy scarcity, when you defy lack, when you defy envy, when you defy smothering, when you defy comfort or mediocrity. When you just decide I want this thing and I'm just going to go for it. I want more from life. I want more experiences. I want more of the Lord. I want to see more countries, I want to do more things, I want to build more things, I want to touch more lives. There is a door open for me and I want to walk through it. Why do you need to walk through that door? You don't. You want to, and that's great.

Walk Through God's Open Door

Look, if you're a good person, go get what you want. If you're a good person, go after what you desire. As long as it's not a sin. If you're a good person, get what you want. Maybe you say to me, well Bobby, I'm not a good person. And I would say to you, believe the gospel and be saved. And if you say to me, well I'm a Christian, I'm saved, I'm just not a good person. I would say to you, that's not possible. See, yes, after we're saved, we're prone to wander, we're tempted, yes, we'll still make mistakes and sin, but you cannot be saved and be a bad person. That's not the affirmation of scripture. Here's what the scripture says about someone who is saved and baptized. It says that he who knew no sin, became sin that we would be what? The righteousness of God. That is how the Bible defines us. We were sinners, but we're not anymore. The Bible says that there is therefore no condemnation for those who are in Christ Jesus. The Bible says that you are given a new heart. The Bible says that you were transformed. The Bible says that you are a new creation. So if that's you, go get what you want. Because what you want is probably a good thing, and it's probably from the Lord. We serve a God of abundance. I said we serve a God of abundance! We serve the kind of God that likes more than enough, not just enough. We serve a God that doesn't take five loaves and two fishes and says that'll do. We're just going to find a way, and these thousands of people, we're going to find the most hungry people, we're going to split it into little tiny bits, and give like here's a little bit for you and let this hold you over, right? No, no, in that story what happens, they give them five loaves and two fishes, and what happened? The thousands of people they ate so much fish and bread that they were stuffed like up to here. It was coming out of their eyeballs. And after that, what did they have? Twelve baskets left over. There was so much. That's God's heart, you see. Abundance. Abundance. Abundance. We don't serve a God who's all about enough, we serve a God who's all about more than enough. We serve a God with leftovers. We serve a God who doesn't ask the question why do you need that? He asks the question what are the desires of your heart? In fact, the Bible says delight in the Lord and He will give you the basic needs. No, no. The desires of your heart. Yes, God promises our daily bread, yes He promises our needs will be met, but He promises us much more from life. Amen? Here's what the Bible says. God will generously provide all that you need, then you will always have everything you need, and plenty left over to share with others. There's the point. When we serve a God of abundance, we become abundant. We share. We bless, we give, we give of our lives, give of our heart, give of our words, our mind, our values. We give and give and give, and the more we give, the more we get. So many people think that in life; Psalm 23 says my cup overflows, but we kind of read Psalm 23, or act like Psalm 23 says something like my cup is mostly full – it's fine. It's fine. No, no, that's not the God we serve. So many of us, like Moses, stores opening for us, doors available for us, and we're hesitating. We're overthinking, we're sitting on our hands, we're dwelling, this good thing that's available, we won't do it and I don't know why. And I don't need to take that class. We don't need to figure out why. Just walk through the door. Just walk through. You don't need to sort it out, just walk through. Take God's opportunity. Take that amazing life that He has. There's this thing called the law of belief that if you want abundance in your life, you got to believe in abundance. Yes, God is abundant, yes, God wants to bless you, but if you don't believe that God is good or that He wants to bless you or that He's going to be abundant to you, or that you're forgiven, or that you're loved, if you don't believe those things, you're not going to receive abundance in your life. What you believe creates so much of what happens. According to your faith, is what the scripture says. According to your faith. If you believe in the abundance of God, you'll receive it, but if you don't, you won't. But, like Moses, so many of us, even after we argue, God will keep working with us. Amen? He's good. He's patient with us. So that's my encouragement to you this morning. I want to encourage you, God's abundance, God's life and God's love for you. Final thought, many of us here are not at peace with God. We think about our lives and we feel like we're just kind of like separated from God. There's no reason to live life that way. I want to encourage you this morning to make a decision to believe in Jesus Christ, believe in the gospel, and you will be saved. Amen? Stand with me. Father, we believe with all of our heart that you are here and that you love us, and we believe, God, what your word says. That you're more than enough, that you're a God of abundance, that you open doors, that you lead our paths, that you don't hold our past against us, that things are possible for us. Lord, we thank you and we love you. It's in Jesus' name, and all God's people said, amen.