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### GOOD MORNING – Bobby Schuller (BS) and Hannah Schuller (HS)

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

HS: And welcome church family and visitors. It is always a joy to be with you. And we do not believe it's an accident that you are here right now, or tuned in with us. God wants to speak to you today. Thank you again for being here. You are so loved.

BS: Yes, we really are so glad everyone is here. We believe everyone is here for a reason. God's going to do something good in your life today. Amen?

And let's begin with a word of prayer. Father, we thank you that this is your house, your place, and we are here to worship you. Everything we're doing, God, it's for you, and we pray, Father, that your name would be honored, your name would be praised, and I also pray that every single person under the sound of my voice would leave here full of joy and full of life, encouraged. And Father, we thank you, it's in Jesus' name we pray, amen.

HS: Amen! Turn around and shake the hand of the person next to you and say God loves you and so do I.

### INTERVIEW – Luke Lezon (LL) – Bobby Schuller (BS)

(VIDEO ROLL IN: So many of us would admit that our lives aren't perfect, but here we are trying to present our lives as perfect.

Luke Lezon is a pastor and author from Atlanta, Georgia, and a leader of The Alternative. A few years ago, Luke dealt with some inexplicable health issues which spiraled him into what seemed like a messy life. His new book, *Your Mess Matters* looks at how our messy lives are God's way of molding us for something even greater!

It's going to change your life. This book is all about Jesus and Him alone. Please welcome, Luke Lezon.

BS: Luke, hi.

LL: So good to be..

BS: So great to have you.

LL: Thank you for having me, yes.

BS: So you and your wife, you guys planted this church The Alternative, which was an amazing, pretty awesome move of God in Atlanta. Why don't we start there? Tell us a little bit about that church.

LL: You know it was awesome, Bobby. We just felt a need in our community to see young people come to know Christ in a way that was authentic and not something that we had really seen in our community. We wanted to unite churches that were there so that everyone knew we were playing on the same team, and we just saw God do incredible things. So many people were coming in from all over the country, different countries, and it was just incredible to see what God did.

BS: How did people from different countries hear about what was happening at your church in Atlanta?

LL: Well you know us millennials, we like social media..

BS: Oh sure, yes, yes..

LL: ..so yes, I don't know if you guys have heard of that. It's crazy.

BS: Yes, okay.

LL: The kids are on their phones these days, and they're on their on there unfortunately almost more than they are interacting with actual human beings, and so they were seeing what was happening there, and that drew them to Atlanta, and that's where they found interaction with other people that were going through the same things they were going through, and really found Christ. And so we rejoiced because of that.

## Planting Trees for Future Generations

BS: That's awesome. So you guys are having this great breakthrough, you're in your 20's leading this church, and just thrilled about the move of God, and then you had this bizarre illness that really messed you up pretty bad.

LL: It was crazy. We started to notice that I was losing weight and I was thinking wow, I'm getting really in shape. I was like this is amazing, isn't it, honey? And then I just kept losing it and I was like this is not normal. And so we went to a doctor, found out that I had all these different infections in my body. I ended up losing 50 pounds that I didn't really have to lose at the time. And so by the absolute grace of God through doctors..

BS: It was a parasite you caught in the Middle East, right?

LL: ..yes, it was a parasite, we think I got it while I was over in Israel in the Holy Land, of all places. I'm like why God. I contracted it there and it was a parasite and then a couple different infections that stemmed from the parasite, and thank God though, I got healed.

BS: But it was pretty dangerous though, too, like your life was in danger, right? I mean you were really in a lot of pain.

LL: Yes, initially I went to the doctor and I'm trying to make sure things are not worse case scenario, so I said to them, I was like this isn't cancer, right? And they were like well we don't know. We'll it's kind of, you know. I was like what do you mean it's kind of, you know. Like I mean I might have cancer? And they were like your white blood cell count is high, you're losing a lot of weight, we'll wait and see. And so as a 20-something who thought the world was something that I could just mold into what I wanted it to be, which I know you never struggled with as a young 20-something. But I was just like this is crazy. Like what do I do?

And that's where God was really teaching me I'm taking you into a deeper level of trust and faith in me, not just when everything's going okay, but when things aren't going okay.

BS: So your book is really kind of about that story, Your Mess Matters. I think about all the changes you went through as a young man, not only did you go through this horrible experience, life threatening painful disease, but you lost your.. I mean you didn't lose your church, but you couldn't pastor anymore, I don't know what happened to your income, but I'm sure it couldn't be good and..

LL: It wasn't great.

BS: ..just struggles, just medical bills and all this stuff. I mean that's an incredible amount of stress. And I think you would say you actually grew as a person and learned more through this mess than you did when everything was going great in your church.

LL: Definitely. And I think it's interesting, you know, I'm just like in those six months where I just felt like God what is the point of this? I think it's easy to look back on things and see what they were for, but I can easily look back now and say those six months that felt so painful at the time, they're going to help me for the rest of my life to trust God in a deeper way and to really recognize that your mess does matter to God; that He's not just allowing things to happen because He thinks it's just going to be fun to watch, but He's actually working in the middle of the messiness of life, and I've really grown to have compassion for other people in the things they're going through, as well, as a result of what I went through.

BS: It's amazing. I love the message of this book. There's a thing in there you talk about like a Japanese pottery or something. Tell us about that.

LL: So I talked about the Japanese art of Kintsugi in there. And Kintsugi is really interesting because they talk about how after a piece of pottery breaks, rather than just throwing it away, they get like a lacquer mixed with gold or silver, and they repair the pottery with that lacquer. And they say through that pottery, through that repair, that it's actually more beautiful after it's been repaired by the gold and silver lacquer than it was when it was a whole piece of pottery previously. And so it just reminded me a lot that that's what Christ does for us, that in our brokenness, in our mess, He sealed us with His blood and through that, we're able to see some just unbelievable moves of God. And I feel like people need to realize you're more beautiful after you come to Christ in your brokenness than you were feeling whole without Him.

BS: Amen. It's a powerful message, Luke, and we appreciate it. The book is called Your Mess Matters: Trusting the God who creates from dust and redeems by blood. Luke Lezon, thank you so, so much for your message. You mean the world to us and..

LL: Appreciate it.

BS: ..so thankful for your ministry.

LL: Thank you.

## Planting Trees for Future Generations

### SCRIPTURE – Genesis 12:1-3; 21:33 – Hannah Schuller

In preparation for the message, Genesis 12 and 21:

The Lord had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

Abraham planted a tamarisk tree in Beersheba, and there he called on the name of the Lord, the Eternal God.

Church family, may we have the eyes and hearts to use our blessings to bless future generations. Amen.

### DECLARATION – Bobby Schuller

Friends, would you hold your hands out like this as a way of receiving, let’s say this creed 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 the world.

### MESSAGE – Bobby Schuller "Planting Trees for Future Generations"

If you have your Bible’s, we’re going to be reading through extensively Numbers chapter 6. Nothing like a Numbers sermon to get people excited. But that’ll be in about 15 minutes or so, but just so it’s ready.

Today we are finishing a series on stewardship. Stewardship is a fancy way of saying money. It is a time when it’s scheduled for Presbyterians. In fact I didn’t know this, but I’m glad in compliance. But yes, in the fall, Presbyterian churches take this time to talk about giving to charity, to the church, giving to your neighbor, and the value of being a generous person.

And so today we’re going to talk about the importance of your legacy, of how we give to think in terms of blessing generations, whom you may never meet, and ways in which your giving can make a difference for the gospel that maybe you’ll even meet some people in heaven who were touched because of some act you made. And I have seen this as a pastor working with charities, working with the homeless, obviously working with the church, you get to see the ways that the generosity of people has just like a cascading affect, like a wave on the lives of others. Very often, they never even know the huge impact that they had. In fact so much of raising money is about making people aware that look your gift makes a difference in the lives of real people, and if it’s not there, those people don’t get reached. I remember when Hannah and I wanted to plant a church, and our little church plant of young people, we barely had enough to do what we needed to do. And so Hannah and I said all right, we need to just find people that don’t go to our church to support us. And so we reached out and we had a list, I remember, of 88 people who would give about \$20 to \$50 a month and that was enough for me to put food on the table for Hannah and me and our soon to be daughter. Hannah was pregnant at the time. And these people just faithfully gave to us. In fact some of those people are still here. The Calmeyer’s were giving, I think Russ and Holly Bailey, I don’t know if they’re here today, but they gave us our very first gift. I think it was \$50 and took that \$50 down to Wells Fargo and deposited it into our little ministry account, and that was enough for us to get some milk and bread. And if people hadn’t gotten behind this young couple who wanted to plant a church, we probably wouldn’t have been able to stay in ministry. I’d be doing something else.

And so those 88 people bridged the gap for me to be here leading this church, for Hannah and I to do what we’re doing. And I think a lot of those people have no idea that if they had not been a part of this small team that has supported us, that this wouldn’t be what it is, at least in the way it is.

And I think about this time, speaking of this ministry the way it is, when I first came here as a volunteer just speaking, I had no control but things were not good and there was a season where we knew that this day would come, and it was like okay, we’re out of money. We can’t pay our bills anymore. We have to close the door. We need this amount of money, and it’s just not there so we have to close. And I remember the next day there was a lady who had left ten percent of her estate, so it was like the sale of her house, as tithe. She’s like I’m going to tithe my estate to my church. It came in the day we needed it, and it was just enough to pay our bills to get us through those weeks, and that was probably the lowest point of the ministry. And I think about this all the time that this lady who passed away has no idea that that little act of generosity and obedience literally bridged the gap for us to reach millions of people. And it’s just amazing.

## Planting Trees for Future Generations

I can't wait to get to heaven and just give her a big hug and say thank you for keeping a ministry that's been alive for 40 years, thanks for getting it to 50 years next year. And it's because of people like this, and they just have no idea. And I have to remember in my own giving, and we need to remember in our own giving, we just very often have no idea what God's plan is for that generosity. But to keep in our minds that I am going to give in such a way that my giving will cascade like a wave or that it will have an impact on generations to come.

We love young people here and we want to reach young people and we want teenagers and college students to be here, but we don't have to have them come to our church to reach them. You are around presumably young college students and young people all the time, and generosity and leadership and mentoring, it's one of the best ways you can impact people.

And in fact, that's a big part of what makes Christians Christians is that we don't think about ourselves, we think about who's coming after us. In fact that's what discipleship in a Jewish context really is. It's an older rabbi taking often teenage or young college student age students under his wing to teach them what it means to live and work out the Torah and to even train to be rabbis.

So discipleship, this central word, I mean to be a Christian means to be a disciple. You can't separate the two. Discipleship literally means training the next generation. Training, discipline.

And that gets me to this Jewish thing. I feel like Jews are probably one of the earliest people groups to truly, truly care for children; to call children people, to treat them like people, to invest in them, to think in terms of not just my children but my grandchildren and my great grandchildren. And not just my own personal posterity but my nations posterity, my nations children, my nations grandchildren.

And it's almost invisible in the text, but one of my favorite is the story about Abraham planting a tamarisk tree. Now before we get too much into this, the Jewish people are a desert people. It's funny because I was looking over my notes last night, and sometimes I add an extra "s" and so I looked at Hannah, I was like I misspelled desert wrong through my whole sermon – it says dessert. And I said here it says Israel are a dessert people and she goes those are my kind of people.

They're a desert people. And when you are a people in a culture that's formed in a desert, there are a lot of things that happen to you: you're stronger, your relationships are more important, and most importantly because of survival, what I believe is that almost every culture that's born out of the desert is a hospitality culture. You need to help each other or nobody lives in the desert.

It's interesting, there are lots of things we don't understand about the desert, even those of us who are from California, mostly because we have air conditioning, but what do you think, for example, is the number one killer in the desert? What do you think it is? Just shout it out. You're going to hear water, you're going to hear shade, food, violence. None of those are the right answer. If you were to get a Bedouin to come up here and ask him in Arabic what's the number one killer in the desert, he will tell you by far, like ten to one, it's flooding. Flooding. Flooding? Yes, flooding.

In the desert, there are these things all over called wadis that are basically death traps. They are dry riverbeds that very often are alluring because they will have some shrubbery growing out of them, or you might see a puddle of water for your sheep or your goats or even you, if you're thirsty enough. And very often the surface because of the heat, will form like a clay, but underneath there's mud, and so it's easy for your foot to go through; quicksand is oftentimes in wadis. And so it's easy to get stuck. So Psalms 40, for example, says "you pulled me out of the miry clay."

That's what he's talking about. He's talking about these wadis that become this clay. And what happens is even though there's almost no rain in the desert, there will be rain hundreds of miles away in some nearby mountain, all of that rain, all those streams and things will aggregate and form a flash flood. So you can actually see YouTube videos. This happens all the time in Utah, for example. You can actually see this phenomenon where everything is peace and quiet, and then all of a sudden, like a fire hose, fifteen to twenty feet high of water waves with trees and branches and all sorts of rocks and stuff comes just sweeping through. And so it's very easy if your cattle goes down to graze on a wadis, or if you get stuck you just get nailed and carried away because it's so alluring in a hot place. I bet you didn't know that, did you.

That's why when Jesus says he who hears these words of mine and doesn't put them into practice is like a person who builds his or her house on a wadis. The rains came down, streams rose, and it came down the great crash. You just picture this gigantic wave, just swooping over this foolish person's house, right?

Another thing that you learn in the desert is the value of shade. I remember when we went to Israel and we would have people from America, and they'd think oh its hot outside, I'm going to put on like a tank top and shorts and flip flops, and they would just get burned to a crisp.

## Planting Trees for Future Generations

Even with the sunscreen and everything, and the next day you'd see them with towels over their shoulders, and with long sleeved, thin stuff, because the sun is so intense. And of course we all know that in the desert, water is a great treasure.

And that gets me to the story of Abraham planting a tree or planting a grove, probably. Abraham, of course, is God's chosen man to begin the Jewish people to form a people of promise, people who will be a blessing to the whole world. It's hard to understand the murder, chaos and danger of the world into which Abraham was planted: a world of child sacrifice; a world of war and empire and torture and murder, sickness, that God chose a man named Abraham to have a family who would be dedicated to creating a society that's against those things; a society that cares for the weak, that loves the stranger, that honors the dignity of children and women, and this group formed through Torah and the Ten Commandments, this group formed through covenant with Abraham.

And it was in this world that Abraham was promised by God in the moment where God was reaffirming His covenant with Abraham and said Abraham I'm going to give you this great posterity, and Abraham says when?! When are you going to do this?! I'm 90 years old! God takes Abraham outside, its nighttime, and they're standing, of course, in the desert. I don't know if you've ever been in the desert at night and seen the stars; it's incredible. They say that one of the best places to see the stars in the whole world is just a few hours' drive from here: Death Valley. Apparently the stars are incredible. You can see the Milky Way. God points up to the sky and says, Abraham, your children will outnumber all of the stars in the sky and you will be blessed, and they will be a blessing to the whole world. That seems to get Abraham to calm down a little bit.

It's still ten years after that, Abraham, at the ripe age of 100, has a son Isaac. Isaac has just been born, and there is this conflict between Abraham and a local king named Abimalek, a philistine, and they're going back and forth. And Abimalek says to Abraham, I can see that you and your people, so even though he just has this baby, he's got money and cattle, God's just blessed him abundantly; he probably has some soldiers, so it's kind of a big group. He says I can see that you are blessed, and then he says to Abraham, I want to make a deal with you that your great, great, great, great, great children, and my great, great, great, great grandchildren will treat each other kindly; that they'll be good to one another. And so they actually come to that agreement, that they'll be good to one another.

And then Abraham brings something up. He says alright Abimalek? I want you to know something: my men dug a well not far from here, and your men seized that well. Remember a well in the desert is ultra treasure. It's so valuable, right? And he says they seized my well. And Abimalek says I don't know about that. He says well they did it. And he's well I don't know. And they did it. So this back and forth, you know.

Abraham says I'll give you seven ewe lambs if you give me that spot of land. They strike a deal, and that becomes the first sort of owned property by Abraham in the new Promised Land, in a place called Beersheba. Beersheba means seven wells after the seven ewe lambs that were traded for it. And he has a well, a thing of water, and it says that he plants either a singular or I like to think a grove of tamarisk trees. Now because we're not desert people, most of us have no idea what a tamarisk is. Tamarisk is an amazing tree. It can get about 50 feet tall, and it has this great quality that when it's fully grown, it gets salt on the branches, and so in the morning it gathers water from the air. It soaks it up like a sponge so that in mid-day, it begins to drip so that if you stand under it under a hot day, you'll have kind of like dripping cool water. If you've ever been around a fountain, for example, the air around a fountain's always like ten degrees cooler on a hot day because all the water soaks up the heat from the air, and that's sort of what happens with this tree, it soaks up the hot air so you not only are under its shade, it's almost like natural air conditioning. There's this stuff in the branches, this white foam that you can also eat. It's kind of like a honey dew, it's a sap that comes from the tamarisk. Its nourishing, it has calories. It's just a wonderful gift. And he planted a grove of these trees.

And then I read the most amazing thing about the tamarisk: it's one of the best desert trees because the roots go very, very deep, it can survive in very saline climates, but because of that it grows incredibly slow - about an inch a year. Now you're talking about a 50-foot tree. I read somewhere, and this really struck me: it takes four hundred years for a tamarisk tree to grow to its full height. Abraham planted this little tamarisk tree when he was a hundred years old. I don't know if you remember, but we talked last summer about this Greek proverb that says a society becomes great when its elders plant trees under whose shade they know they will never sit. Abraham is literally doing that.

## Planting Trees for Future Generations

He is literally planting a tree for the promise of his children that some day they will return to this place and they will have a whole grove of tamarisk trees with cool air and a well for them and their cattle to drink from. You think about 400 years, that's almost exactly how much time it would be between when Abraham does this and when his posterity returns to the Promised Land from Egypt. Isn't that amazing? I just think about Abraham never got to meet that posterity, he never got to meet those great, great, great, great grandchildren who came, but I can tell you they remembered him. Gosh, were they thankful for him, weren't they? And I think when we get to heaven, there will be this experience where there will be a remembering, a sort of hugging moment when we get to see those who touched our lives, or those who impacted us whom we never got to meet.

And that's why I think that a desert people, they think in these terms. They think twenty, thirty, forty generations away. They think about how can we create a society that plants trees for the next generation. Because when you're in a desert, you need each other. You can't be selfish in a desert. You're always going to be in a pickle. And in a desert place, very often, if you see someone, they're going to help you. And it's why the desert people are some of the most hospitable, kind, welcoming people you will ever meet, even though they are vicious soldiers. They are really good when it comes to welcoming a stranger or welcoming someone who's in trouble or hospitality. It's always been true. I assume it always will be true. Maybe air conditioning will change it. I don't know.

But the Bible in the Jewish people are birthed out of the desert. They are a desert people. In fact, I know I already said this but in the Bible, Egypt is called Pharaoh's land. Egypt is this lush, beautiful place. The part of Israel that's green, that has all the water and farm land, that's called Israel's land, but the desert is called God's land. Something about the authors of the scripture that the desert is although dangerous and brutal, is also beautiful. It does something good for the soul. I think one of the things it really does is generosity.

And I'll just finish with this last story. Numbers chapter 6, we're going to land the plane with Numbers, guys. That's how we're going to do it, just getting people excited about Mosaic law.

Numbers chapter 6 – a Nazirite vow. Okay. The Nazirites.. we'll just read it. There is this vow for Nazirites where they can make a commitment for God, we don't know how long it is; some texts say 30 days, some texts say 30 years, a full life, a part of a life, it seems to be just up to the person. When or why a man or woman would do a Nazirite vow, we don't know. Some kind of commitment to God, but this is what it looks like. "The Lord said to Moses speak to the Israelites and say to them if a man or a woman wants to make a special vow, a vow of dedication to the Lord as a Nazirite, they must abstain from wine and other fermented drink, and must not drink vinegar." I don't know why you'd do that. "Made from wine or other fermented drink, they must not drink grape juice even, or eat grapes or raisins as long as they remain under the Nazirite vow. They must not eat anything that comes from the grapevine, not even the seeds or the skins."

Okay? So the first thing for a Nazirite – no wine. And this is a big deal, and for desert people, there's more wine often than there is water. Wine doesn't have dysentery in it, it's safe. Just all these celebrations. You think about this poor Nazirite kid, somebody offers him wine or like cave water: I'll have the cave water, thanks. The next thing says that "during the entire period of the Nazirite vow, no razor may be used on their head. They must be holy until the period of the end of their dedication to the Lord. When it is over and they must let their hair grow long."

So not only do the Nazirites not drink wine for this dedication, they have to let all of their hair and their beard and everything grow long. Sometimes it was a long vow, they would twist their hair or do things like that. And finally, it says "throughout the period of their dedication to the Lord, the Nazirite must not go near a dead body, even if their own father or mother or brother or sister dies, they must not make themselves ceremonially unclean on account of them." Now that seems weird, too, doesn't it, because in those days, you kind of live with everybody. You live with your siblings and family. In the ancient world, as a person, you're going to see your mother, your sisters giving birth. You're going to see your grandparents and parents die. You're going to be with them. People die in the home. There's not hospitals and morgues in the way that we have them today. So you're constantly around this life cycle, and death is a normal part of a person's life. So if you're a Nazirite, you have to go through this long difficult period where you're really isolated, you're not really partaking in parties, can't cut your hair so you kind of look like a reggae guy or like a homeless guy. No girl wants to kiss you. And of course you can't touch dead bodies.

And this vow becomes this thing that they do, and we know different people that did the Nazirite vow. Samuel did the Nazirite vow. John the Baptist probably did. Actually Samson breaks all three of these things in the Nazirite vow, which is part of his punishment. He kills a lion with his bare hands.

## Planting Trees for Future Generations

That's him touching a dead body because they had to be effectively vegetarians. He went to drinking parties, and then of course Delilah cuts his hair. You're like where are you going with this? What does this have to do with anything?

I'll tell you, glad you asked. At the end of the Nazirite vow, there are these things that the person doing the vow has to come up with, and this is what it says. "Now this is the law of the Nazirite: when the period of their dedication is over, they are to be brought to the entrance to the tent of meeting. There they are to present their offerings to the Lord." Okay, so they have to come up with all these things to bring. "A year old lamb without defect for the burnt offering, a year old ewe lamb without defect for a sin offering, a ram without defect for a fellowship offering, together with their grain offerings and a drink offering and a basket of bread made with the finest flour without yeast, thick loaves with olive oil mixed in, thin loaves brushed with olive oil," and a partridge in a pear tree.

This list, if you were in the ancient world and you saw this list, you would see that this is like saying you need to bring eight hundred pounds of filet mignon, or a hundred and ninety pounds of lobster, a basket of Rolex', and your Ferrari. It's very, very expensive, that almost no normal person could come up with this sum probably in a lifetime by themselves. Most of the people doing the Nazirite vow, the young men and young women who were doing this, very often prolonged their Nazirite vow until they could get enough people in the community to believe and participate in what they were doing through generosity. In other words, no Nazirite comes up with this on their own. There is someone, either a wealthy person or a group of people or people in the village or their synagogue that comes around them and says we believe in this vow that you're doing, we're going to come up with this expensive thing with you, then we're going to go with you to the temple, and then when they present this offering, the priest shaves the person's head and they take this locks of hair that are a symbol of the amount of time and sacrifice that they've put in to dedicate themselves to God, and its burned on the altar, and it smells amazing. But in real life, when we think of burnt hair, that's a gross smell. But for them, it was like there is a young person that is doing this Nazirite vow, but the only way he can do it is if an older community of people who have means are able to support him in this act of sacrifice. And this leads me to Acts chapter 21. Paul, an orthodox rabbi coming to Jerusalem, it's been said that he's anti Jewish, and he just says I studied under Gamaliel. I'm a rabbi. I know the law! I've lived the law and I obey the law. And then what he does is this amazing thing. He finds four young men who have been doing the Nazirite vow maybe for years, and they can't come up with the money for the offering. So he gathers the church together and they pool all their resources together, then Paul himself goes through the Nazirite vow with these boys for several days, goes with them to the temple. They all have their heads shaved, and they provide the money that they need for them to finish the offering, and then they celebrate together. Isn't that wonderful?

And when I think about this story, I think about the way to be able to have the eyes to see the need. You wonder what those four boys what they felt when Paul did that with them and provided what they needed. The profound impact, the message it said to a city with half a million Jews in it, the heart of Judaism when the church says we are going to give to these boys and make sure they can fulfill this amazing vow to God. We are on their side and we're on your side. And it's in this way that giving is such a blessing to the next generation. So I want to encourage you today that in your giving, that one, you would have eyes to see, and to understand that you may not always see the impact of a gift, but when you give to a church, when you give to charities, when you give to things you care about, and when you support college students or young people; when you get behind people in that way, you make such, such a big impact, and it means so, so much.

And so Lord, we come to you and we ask in Jesus' name that you would give us eyes to see as we finish this series on giving, we pray, Lord, most of all that we would have wisdom and eyes to see and a willingness to be generous. Some of us are saying I have nothing to give. Lord, I believe we all have ways that we can give, our time, our wisdom, our work, Lord, we just pray God you would help us to learn that our giving is a way of saying God, we love you and God, we believe in this next generation. And so Father, I pray for that in Jesus' name, we love you, and it's in His name we pray, amen.

### BENEDICTION – Bobby Schuller

And now the Lord bless you and keep you. The Lord make His face to shine upon you and be gracious unto you. The Lord lift His countenance upon you and give you His peace, in the name of the Father, and of the Son, and of the Holy Spirit, amen.