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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: Welcome visitors and church family. I love that although we're not able to meet together right now, we are still at church right now. A church is not a building, its people, it's us. And we can pray fervently together in unison. God can do miraculous things through your prayers. Your prayers change things.

BS: I'm just so proud of you. All of us continue to reach out to each other and help each other and pray for each other. I want you to know we're thinking of you and praying for you. And I just want to say thank you again to the choir and orchestra and the whole staff and team, the camera and production and sound and everybody who are here to make sure we can keep doing this week after week. I'm so grateful that unlike so many churches, we were already ready for this, and glad that we can continue to sort of meet virtually.

So thank you again for joining us today, and if you have friends or family who maybe their church is closed today, or aren't able to get to church, invite them to join us and worship with us on their phones or on their laptops or televisions. We'd love to see them.

Let's begin with a word of prayer: Father, we thank you that you love us, and that you've called us. And we thank you, God, that you're continuing to build into us a new reward, some virtue, some value, God, that through this we can come out of this difficulty with a new treasure, something good, a boon, something that will carry us.

And I pray, Father, for every single person under the sound of my voice, those who are sick, or those who are feeling lonely, or those who are in difficult situations, just praying your blessing and your favor over them. I'm praying healing over everyone. I pray that you protect everyone from the virus and from any malady under the sound of my voice. And thank you God that you're a God who heals, and a God who loves us, it's in Jesus' name we pray, amen.

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

SCRIPTURE – John 8:8-11– Hannah Schuller

In preparation for the message, John 8:8-11.

Again, he stooped down and wrote on the ground. At this, those who heard began to go away one at a time. The older ones first, until only Jesus was left with the woman standing there. Jesus straightened up and asked her: woman, where are they? Has no one condemned you? No one, sir, she said. Then neither do I condemn you, Jesus declared. Go now and leave your life of sin.

Church family we are striving to care more about the kingdom of heaven than our reputation. Amen.

PASTORAL PRAYER – Russ Jacobson

Friends, we live in strange, strange, strange times – unprecedented. And we've lost so much. We've lost so many opportunities. I'm not talking about just losing money, I'm talking about losing the freedom to go outside and to socialize with your friends; to go to a restaurant and sit down and have some coffee. We've lost so many opportunities, and I just want to stop and pray this morning for those lost opportunities. I have a high school senior at home, and this was supposed to be his senior year where he had all those exciting things that he was supposed to do and those things aren't going to happen.

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And then I have two younger kids who got the dream roles of the lifetime in the musicals that they wanted to do, and those things aren't happening. And so we're mourning that in my household, and I'm guessing you're probably mourning some things in your household. So we want to pray this morning for those lost opportunities, but also, to have strength for today and bright hope for tomorrow as we just sang. Let's pray:

Heavenly Father, we do come before you today and we confess that we are in strange times. We have not experienced this before where we can't be with friends, we can't be at church, we can't be with each other. That we have to be apart. And we are not built for this, Lord. We are built for community. We are built to be in social community with each other, and so this has been hard. And we just are grasping and dealing with this about all the changes in our lives, about not being able to eat in restaurants, and not being able to go and to be with our friends, and to go to concerts, and there's no sports to watch on TV, Lord, that's what it's come to.

And so we're sad that we have to experience that, but we understand that there's a purpose behind this, Lord. That we must defeat this virus, and because of that, Lord, we also know that you have providence over all things. That you are in charge of everything in the world, including the virus, and that you will defeat it. And we speak against it in the powerful name of Jesus Christ that you will defeat the virus and you will restore the world to normalcy. Lord, we trust in you. We give you all our love and all our faith, and know that you are fully able, and that you give us strength for today and bright hope for tomorrow.

And Lord, so we come together this morning and we worship, and we say these words that you have already said to us throughout the ages: Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil for thine is the kingdom, and the power, and the glory forever, amen.

DECLARATION – Bobby Schuller

Friends, for those of you who are at home, you can stand or stay in your chair, wherever you are. Friends here, would you stand with me? We're going to say this creed together. Hold your hands out 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 the world.

Thanks, you can be seated, and I'm sure you're still sitting, but if you're not.. if you're standing, I'm proud of you. Well good.

MESSAGE – Bobby Schuller "The Cross of Mercy"

Today we're continuing our series and we're just going to go back into things. We're going to talk about mercy and forgiveness, and man, has there ever been a time where we needed to be forgiving and merciful and slow to anger than now, especially at the grocery store or the gas station. I have never been more terrified of bad breath in my life. It's interesting when you go and you get your coffee and the person says thank you for coming to Starbucks. You think oh gosh, that was.. brush your teeth at least, friend. The hard thing about telling a joke to an empty church is you don't know if its landing or not. I got my choir here, but you never know.

Another thing, a lot of us have been washing our hands a lot and that's a great thing to do. Pro tip: one thing I've been doing, they say to sing happy birthday. But I mean this, I have been actually doing the Lord's Prayer, and it's been a great way to align my heart. If you do the whole Lord's Prayer, its 20-seconds. If you do trespasses instead of debts, its 22 seconds. So you wash your hands and you say the Lord's Prayer and you invite your mind and your heart to be realigned, not with some merry on birthday or something, but it's with the kingdom of God. You invoke God's presence, God's healing power, God's life, and I think it's just a nice thing to do, so consider doing that. Keep washing your hands and do it vigorously. Anyway, things are going to be fine.

If I'm going to give a sermon on forgiveness, I need to begin with the gospel. The gospel of Jesus Christ is a gospel of love and compassion. A God who runs after His people. The only God in any religion who seeks after His people as children, as beloved children whom He wants to save and lead and give eternal life to. And we trust in the very life of Jesus Christ who gave His life on the cross that we would be called the righteousness of God; that we can say with confidence and faith in Jesus Christ that my sins are forgiven.

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That God doesn't see me any longer as a sinner or as a bad person, but sees me as a beloved child of God. That my home is in heaven because of God's great mercy for those of us who believe. For anybody who would believe.

And this is something that any time we talk about forgiving our neighbor, we must remember that we've been forgiven. Maybe you have something in your past that you feel really embarrassed about when you think about it, maybe something rotten you did to a family member or a friend. Or maybe some way you treated someone, and they've passed away and you can't say you're sorry, and you have all this guilt and everything. I want you to know all of that is forgiven.

And I want you to really feel that and really feel a sense of gosh all of us are sinners, all of us have made mistakes, but like God just sees us with love. That creed that we say every single Sunday: I'm not what I do. I'm not what I have. I'm not what people say about me. That is the fruit of the gospel. The gospel of God's abounding love towards you. He's not angry at you, He's not mad at you, He doesn't want you to feel shame, He wants you to be a person who is just always walking in mercy. A God who says if you fall down, I'm going to lift you back up and I'm going to show you how to do what's right and how to treat your neighbor with love, and how to love me with all your heart, and all your soul.

And I think you are that person. You are the type of person who is not in a hurry, worried all the time, frantic. You are a merciful forgiving person. And look, you need to be a forgiving person because in life, people hurt you. A lot of people have hurt you, harmed you, and I want you to know that as you continue to forgive people, you'll feel a sense of freedom in your life. You're not the type of person who holds a grudge and tries to get back at people, or gossip or be passive aggressive, you're the type of person who says yes, that was painful, yes, that hurt, yes, that wounded me, but I choose today to forgive and that's the kind of person you are.

Life is better when we walk in the easy rhythms of mercy. Life is better when we don't have to hold a grudge, when we're not feeling angry, when we're not up at night tossing and turning, thinking about how someone a long time ago harmed us, and that's not who you are. Very often, when we think about forgiving someone who has hurt us, we feel like we're being weak. We feel like oh, if I do that, I'm a doormat. If I forgive someone, I'm letting them walk all over me.

But what we forget is that forgiveness always comes from a position of power. That is something that no one can make you do. No one can make you forgive anyone. Trust me, I've tried. When you talk to your kids and say son, forgive your daughter. He goes, fine, I forgive you. He didn't forgive her, right? This kind of thing? You can't force someone. Forgiveness is a gift. It's a gift that only you can give, and it always comes from a position of power. Un-forgiveness is always a position of brittleness and weakness of heart, and that's not who you are.

Forgiveness does not necessarily mean that you're letting someone walk all over you, it's doesn't mean that at all. Forgiveness doesn't mean that you're necessarily going to reconcile with someone, and we're going to talk about this later, but forgiveness is basically this: it's giving up the right or the desire to get someone back. Forgiveness is giving up the right or the desire to get someone back. If you're at a point in your life where you think of that person who harmed you, and maybe it still makes you sad, but you say you know what, I'm not going to try and get them back. I'm not going to try and make it even with them. I'm going to let it go and I'm going to move on. You have taken one step closer to being a forgiving person.

All right, well that brings us to the parable. We're going to talk about two stories today in the Bible about mercy and forgiveness. The first is about this question that Peter asks Jesus – how often should I forgive someone? Irene, how often, you're the only person in the congregation. How often should we forgive someone? We'll see, we'll find out. Okay. Every time.

So in the Bible, there's a story about Cain and Cain kills his brother, and then God curses Cain and is going to send him out into the fields east of Eden. And Cain says to God – I can't go out there, they'll kill me. And God says to everyone in the world, I don't know what the story means, but He says to everyone in the world, anyone who harms Cain will be avenged seven-fold. My vengeance will come upon them seven times whatever they do to Cain.

And several generations go on and there is this guy, a descendant of his named Lamech. We don't know a lot about Lamech, but we know Lamech is just a rotten, evil guy and he's a symbol of how the world is continuing to fall into violence, vengeance and war and bloodshed. And this guy Lamech has this famous saying that's this song of the sword, and it goes like this. He's talking to his wives and all of his family and he says: 'Adah and Zillah, listen to me. Wives of Lamech hear my words. I have killed a man for wounding me. A young man for injuring me.

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If Cain is avenged seven times, then Lamech seventy times seven.' You hear what Lamech is saying? A guy wounded me so I killed him. A guy harmed me so I murdered him. And Lamech is saying if you cross me just a little bit, I'm going to come back at you so hard with so much vengeance and so much violence you'll regret it. You can almost hear the bitterness and the violence and the hatred in Lamech's word.

It reminds me of a story. I remember once I was with two older guys, and I was just like a third observing party, and one guy had a blog and another guy, who was a wealthy guy, they were sitting together and the guy with the blog had said something false about the guy who was the wealthy guy. And the wealthy guy at Starbucks looks at him and he says let me tell you something and I'm going to tell you right now. I'm the kind of man that spends ninety cents to get your ten cents. And he goes if you do this again I will take everything you have. I will ruin you. You will be in jail. And he goes on and on with this very vindictive list of all the things that will happen to this guy if he just touches him just a little bit.

And that is the spirit of Lamech's song of the sword. And it becomes a colloquial phrase in Jesus' day. Anyone who harms me, I will get back at them seventy times seven. Seventy times seven I will get you. It's like saying you touch me just a little bit, you are going to pay big time. And we know those types of people, don't we. The types of people that if you cross them, they'll get you seventy times seven.

So Peter comes to Jesus and in Jesus' day, it was said that you should forgive a person three times. That seems reasonable enough. They do it twice; we have the same rules – three strikes, you pull it from baseball, the same idea. Third strike you're out. Three times. Peter comes to Jesus who's been teaching on forgiveness and he says rabbi, how often should I forgive my neighbor? And to be like, you know, he's like the big brother of the group so he's always like the overachiever. He's like the try hard oldest of the 12, and he's like should I forgive them seven times? They only do three, but I will do seven. And Jesus looks at him and He says not seven times, but seventy times seven. And everybody's like ohhhh. That's a brilliant teaching. And you see what Jesus is saying? He's not saying how often you should forgive him, the answer is obvious – limitless amount of times. But it's to the degree that you should forgive them. In the same way that you would get back at someone way more than they deserved if they harm you, you're going to forgive someone way more than they even hurt you. Isn't that pretty? I think it's a lovely part.

And to explain the story, Jesus says it like this. He says Peter, it's a parable but He says there was this servant who owed his master ten thousand talents. Now the reason Jesus used the word ten thousand is at that day, it was considered the largest number. He doesn't say ten thousand, He says myriad. Myriad is the largest number that exists in those days, ten thousand. And He says ten thousand talents of gold. One talent of gold is an incredible sum of money. One talent is a weight; it's the weight of one person. So it would be like saying ten thousand human beings were weight in gold. I mean it's basically saying it's the hugest sum. I think Julius Caesar raised up an army for five hundred talents. So He's saying this servant, this poor man, owes the king ten thousand talents of gold. In other words, he just owes him such an incredible sum, billions and billions and billions of dollars.

And the king decides that he's going to settle his books and calls this servant in, and he says you owe me these ten thousand talents of gold, and you're not going to repay this. I'm selling you into slavery. And the man falls on his knees and he begs and he says please give me more time! I'll pay it back. This is laughable. Please, I'll pay back the nine hundred billion dollars. I just need a little more time.

And it says that the master knowing, I mean, it's obvious, knowing that there's no way this man's ever going to pay it back, has pity on him, and he just forgives the debt. Man how stoked would you be if you got away with.. just forgiven. Now if that was in the U.S., you'd have to pay income tax on that. But that was in Israel, so he's thrilled, he's thrilled by this.

And leaving and he's just full of excitement and joy, and then he runs into his buddy, and his buddy owes him a hundred denari, which by the way, is a large sum of money. It's probably like say two thousand dollars today. You can almost see that, can't you, if some guy had been free of this huge debt, but now he still doesn't have any money and it's like you, you're part of my problem, you owe me two thousand dollars.

So he goes up to this servant and he begins choking him. He says pay me back. You pay me back. You pay me back! And what does the man say? The exact words that the servant said to the king. He says please! Just be patient. Give me more time. I will pay you back.

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The exact words, exact phrase that this guy used with the king. And what does this guy do? He has him thrown into prison, and he says you're not getting out until you pay me back.

So the king finds out about this, in the story, because the servants obviously seeing this, knowing that the guy had been forgiven of such a huge sum, they go to the king and they tell him what's done. So the master, the king, brings back in this servant and he says have you done this? You wicked servant. I forgave you of this gigantic sum of money, and yet you couldn't forgive your neighbor of the hundred denari. I will have you thrown in prison until you can pay back every last penny. And we all know how long that is. That is a life sentence. There is no way he is getting out of there. There is no way he's paying this back.

And this is the perspective that Jesus wants us to have. Not to say that the hundred denari is no big deal. Not to say that when people harm us or hurt us or offend us or gossip about us, He is not saying it's no big deal, who cares, whatever. He's wanting to say that's a lot, that's two thousand bucks, that's a lot of money. This is a big hit to me, but you know what? I've been forgiven of so much. Everything I've done, God just holds me in His arms, just calls me blessed, blesses me, pours out. It's like saying my life is too blessed to hold a grudge. God has been too good to me that I'm going to hold this against this person and choke them and throw into prison and get them back and hold bitterness in my heart.

And anyway, that's not you! That's not who you are. You're not a bitter person, you're not a person who holds a grudge. You are a joyful, relaxed, forgiving person. And I think because of that, the more forgiving and merciful and kind you are, the more people feel like they don't have to walk on eggshells around you. And they don't because when you're forgiving like you are, people can be around you and relaxed around you and be honest about their flaws around you because you're such a merciful and forgiving person, and I think that's awesome.

I remember when my friend Ander, who was a dear friend of mine years ago, used this parable against me when I was complaining about working with homeless people. We used to work with the homeless, and many of them were amazing people, but a lot of them had issues with drugs and alcohol, you would see signs of abuse towards children or wives, and it was just so hard to go to that place with the mix of people like that because you just feel like you're trying to like bucket water out of a river or something. I mean it just felt like is this ever going to accomplish anything?

And I remember talking to him and just saying like you know these people they're always.. this is when I was still kind of learning and growing but I was like man it just feels like I'm not making a difference. Are they really; is this really having an impact? And he said think about all that God has done for us. Think of how He's brought you so far and blessed you financially and with a house and with a wife and with kids and with health and a family and most of these people haven't had any of that.

It's the same idea when we think about how blessed we are and we have a sense of gratitude, really, when we're living every step, every step of life is a step of thankfulness, it makes it easier to say you know what, when I'm hurt by someone, I can forgive them. It doesn't mean it's no big deal, but I can forgive. I can forgive them and have forgiveness in my heart.

You're already a forgiving person, I probably don't even need to tell you this. I doubt you're holding a grudge against anybody. But if you're a forgiving person, it also means you need to be the type of person that stands in the gap for others that when one person is choking another, that we're like those servants who stand in the gap and say king, look what's happening to my friend, a servant. And I think that's who you can be, too. One of my favorite stories where Jesus turns the tide is in John chapter 8. In John chapter 8, Jesus is teaching in the temple and these men bring in this woman, and they say rabbi, we caught this woman in the very act of adultery, and the Torah says that she should be stoned to death. Now by the way, I don't think there's any occurrence in the whole Bible where someone caught in adultery is actually stoned to death. But it is what the Levitical law says, and Levitical law actually says that the man and the woman shall be stoned to death, not just the woman. And the fact that they were caught in the very act makes you think, one – why were they watching, and two – why isn't the man there? But anyway. They ask Jesus this question, and Jesus, this is the best part about this story. He just begins to write something on the ground. Like can you imagine how scared this woman would be that they want to stone her? They're in the temple.

Now in Judaism, we always picture that stoning is something like a mob with stones, just finds a person and throws them on the ground or something, and just begins hitting them with little rocks, but that's not what stoning is. There are actually rules for how to execute someone, and it's usually for something like murder.

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But in those days, the way you stone someone is you take them to a cliff that's 18-feet high. This is like a law, it was very specific. Eighteen feet high, and you need two witnesses to have seen what happened, and those two witnesses push the person off the cliff. So they fall 18-feet, usually breaking their legs, but surviving the fall. And then the other party there that thinks they are guilty take large stones, the largest they can find, and they throw them from on top of the cliff down on the person. Everyone gets to throw one stone, and that's your way of saying I believe this person is guilty, and I believe they're deserving of death.

Now sometimes that person would have rocks thrown on them, and the fewer people that believed they're guilty, the more likely they are to survive. And the belief was if the person survived the stoning, that they were innocent or at least not guilty. I know this is ancient justice for you. So they throw these stones off, and so if you have two or three people, you might live. If you've got like 20 people, you're definitely going to die because you never know if the stone.. anyway this is a horrible thing.

And so here's this woman, who knows if she's dressed. Is she like being ashamed standing in the temple? There are just layers of layers of just injustice and unfairness in all of this, and you've got all of these angry men who are like ready to literally kill this woman, and I just love that Jesus just like so full of wisdom and life, you think He'd fight fire with fire: scream at them or pick up His own rock. But He doesn't. He begins to write something in the ground. What does He write? Nobody knows. Nobody knows. I wish John had told us. But that's almost part of it, isn't it? It's like you imagine, well what would Jesus have written in the ground that would have somehow convinced everyone. Maybe He was writing commandments about mercy, about God's love for people. Maybe He was writing lists of sins that He knew about the people who were there who were about to stone this woman, things that they had done. Maybe that they didn't know had gotten out. We don't really know. But all we know is that as He's writing these things, they keep pestering Him with questions – answer us, rabbi! Answer us! Stop ignoring us! What should we do with this woman?

And then as He continues to write, the charges begin to delude and they get a little more quiet, a little more quiet, and then He's done and He stands up and He looks at them, and He says whoever has not sinned, you throw the first stone. You be the first one to throw it off the thing and kill the person. And I love how the Bible says that one by one they all leave, starting with the oldest. Why starting with the oldest? Because the older you are, the more sinner you are! I mean life goes on and you make mistakes and you recognize.. there's something about young new believers that on the one hand they're so passionate and full of life, which is good, but on the other hand, can sometimes be rigid and ruthless and mean. And I think that the older folks oftentimes understand this thing. You know what? There have been times I've messed up, and people have forgiven me. People I love in my life, they were bigger and they forgave. And one by one, they all leave. And Jesus looks at her and He says has no one condemned you? And she says no one, Lord. And He says neither have I condemned you. Go and sin no more. What a beautiful, beautiful story.

See if we're to be like Jesus, we're also to stand in the gap this way, sometimes. It's not enough. I think that all of you are forgiving, gracious, merciful people and that's why I'm so stoked to have a church like we have, just so kind and sweet. Everybody's so sweet to each other. But there's also this thing where it's important, especially during this virus and times when you see people yelling at each other, or being embittered towards one another, or freaking out that you are the type of peaceful, light of the world that people need where you can stand in the gap, sometimes courageously, standing to protect the weaker person and say you need to break it up. You need to forgive. You need to move along. I think this is going to be an important part of what it means to be a Christian is courage. Not to fight, but to bring the temperature down. To bring sense of peace where there's a lot of people fighting. We should bring a sense of peace and we're doing that, and I'm so proud of you. You're the kind of person that's like Jesus who's not afraid to move a situation away from anger and violence. You are a forgiving, forgiving merciful person, and I'm so grateful for that.

I just want to finish with this last thing, and this is from Bill Gaultiere. I can't teach on forgiveness without pulling from Bill because this is the best teaching on forgiveness I've ever heard, and I'm just going to go through this very quickly. And the way we teach on forgiveness is the Via Negativa. The way we talk about it is we need to first talk about what forgiveness is not.

Number one: forgiveness is not excusing or overlooking. In other words, forgiveness is not saying oh, it's no big deal. No big deal, doesn't matter, whatever. And it's not overlooking.

It's not saying like oh it didn't happen, or just like I'm going to turn a blind eye, I'm not going to see it. That's not forgiveness. That's a way of just shoving it down and that's not good. Okay?

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Number two: forgiveness is not forgetting. Maybe it is for God, it's not for us. You can't forget, you can only shove it down and that's not a good thing to do. So it's not saying like I'm going to pretend like it never happened, I'm going to move on, but it's an actual posture of forgiveness.

And also, this is important. Forgiveness may not include reconciliation. You just pray that the Lord gives you wisdom for that, but forgiveness does not mean.. forgiveness has to happen before reconciliation, but it doesn't mean reconciliation necessarily. There is lots of people who have hurt you that you should not reconcile with, but you forgive them. You shouldn't necessarily be good friends with them again, but you should bless them and love them and forgive them.

And finally, forgiveness is not deserved. Yes, as Christians, we are obliged. God has told us to forgive. In fact we say forgive us our debts as we forgive our debtors is saying like Lord, let your forgiveness come through me to this person, but that's wisdom. It's wisdom that God is giving us. It's not I did not deserve to be forgiven when people forgave me. And that's something I need to remember when I'm called to forgive others; that when I hurt people or hurt my neighbor or sinned against God, nobody owed it to me to forgive me, but they did and I need to remember that.

And maybe this is the most important thing: forgiveness, for most people, forgiveness is a process. If it's a really bad thing, you can't just wake up one day, a lot of times, and just say I forgive. But instead, you make a decision that day by day, I'm going to forgive a little more than I did yesterday. And you watch that over time, as you continue to pray for that person and pray for your enemies, pray for your competitors, pray for people that hurt you, and ask God to fill your heart with His mercy and agape love, that day by day you forgive a little bit more until eventually you can kind of say with full confidence I've forgiven this person.

Remember forgiveness is a gift that only you can give to people who have hurt you, and its wisdom to do so. When you forgive people, just walking in the yoke of mercy, walking in the yoke of forgiveness, it doesn't mean you let go of your standards, it doesn't mean you let people walk all over you, but it also means I'm going to forgive as the Lord forgives me. This is the best way to live my life is to live it as a forgiving person. And I think now more than ever during this time is the best time to be a relaxed, unhurried, joyful, merciful person, and that's who you are. I'm so grateful for people like you, people who are so kind and forgiving. People who understand that forgiving my neighbor is one of the best things I can do to live a happy life, and it is.

And so Father, we thank you. We pray that you'd forgive us of our sins, and remind us of all the friends and family and even sometimes enemies who have forgiven us, who have given us a free pass sometimes, or allowed us to be forgiven and to walk in mercy. And Lord, I just pray that we'd begin to have that in our own hearts. Many of us are carrying burdens of bitterness and unforgiveness and it's so hard to let go when some of us have been hurt so hard. But Father, with your Holy Spirit, I pray that you'd help us do that. Lord, we love you, it's in Jesus' name, amen.

BENEDICTION – Bobby Schuller

Just a reminder, please continue to support our church so we can hit the ground running when the doors open again. We need your support now more than ever, and we appreciate those of you who have already made gifts, we appreciate it so, so much.

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 peace in the name of the Father, and of the Son, and of the Holy Spirit, amen.