

### **WELCOME – Michael Mauldin**

Welcome, everybody. Welcome to Hour of Power. We've got a lot going on today. I've had to talk to Pastor Bobby and told him don't do any cannonballs into the baptismal today. We're a full service tonight, full house today. If you want to spread out into the aisles to worship, you're welcome to do that. Also kind of fill in your rows a little bit to make room for other people. Yes, this is exciting.

Worship. I want to talk to you guys about worship before we get going here. Oftentimes many people think about worship as the thing we do to get to the next thing, but that's not what worship is. Worship is the thing. Jesus taught us to pray on earth as it is in heaven, right? If we want heaven's realities in our midst, we need to be doing heaven's activities. Heaven's realities, heaven's activities.

When you look in the book of Revelation, Revelations 4 and 5, those closest to the throne of God are the elders and the four living creatures. They've got harps, they're playing music, there's bowls of incense, which are the prayers of the saints. And then it says, as they're beholding Him, they sing a new song. Because they can't help but respond in song when they behold this God who always makes all things new. There's always something beautiful, a new aspect of what His character is and what His nature is like.

When we sing songs today, an aspect of His character might be revealed to you or might be revealed to the team, and they might respond in a new song, and then we can respond even in our own songs there individually.

So I invite you just to open your heart this morning. Just put out your hands like this and just say, Father, (AUDIENCE – Father) would you open the eyes of my heart today (AUDIENCE – open the eyes of my heart today) that I might see you (AUDIENCE – that I might see you) might see your beauty (AUDIENCE – might see your beauty) might restore my awe and wonder (AUDIENCE – might restore my awe and wonder). Help me fall in love with you all fresh again, whatever I just said. Pray your own words. We love you, God. Amen.

### **DECLARATION/SCRIPTURE – Bobby Schuller**

We're going to say this together. This is Isaiah's proclamation, but it's true for all of us. How many of you know it is no longer you who live, but Christ who lives within you? And when you speak with faith, it's like Christ is speaking. That's where the power, the spiritual power comes from, is the faith to understand that what happened in your baptism is perpetual and it's continuing. When you speak, Christ speaks, especially when you speak the Word of God.

Let's say this prophetic word from Isaiah together and let's say it boldly as a proclamation: As the rain and the snow come down from heaven and do not return to it without watering the earth and making it bud and flourish so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth. It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.

Somebody say amen. Amen!

### **MESSAGE – Bobby Schuller "Power of Proclamation"**

Today we're talking about the power of a proclamation. Proclamation. We spend a lot of time in this church talking about words, and this is an important part of the Christian faith that our words create our future. Jesus says that our words are seeds. So that as we speak the word that it's like we're planting things for our future, whether those are good seeds or bad seeds, it's up to you. But your words are seeds. Amen? And you can sow good stuff and you can sow bad stuff, but it's up to you.

The scripture also says that our words are health. Did you know that? Says the Word of God is life to those who find it and health to all their flesh. Is there any way to mistake that? That the Word of God is health to your flesh.

There's no philosopher in the world that can make that about your soul. It's your body. It heals your body.

The scriptures say that life and death is in where? (AUDIENCE – the power of the tongue) the power of the tongue. Life and death. And how many of you know that to be saved, in other words, to go to heaven when we die and not go to hell, you have to say something. According to Romans 10:9 and 10. If you do what? Confess with your (AUDIENCE – mouth) mouth and believe with your heart. See the words in the kingdom, the word, the spoken word is very, very, very important. Too many believers have their mouths closed when they ought to be open, or have their mouths open when they ought to be closed. There's many aspects that we can't talk. There's so much in the scriptures to talk about the power of the spoken word, but today we're going to talk about the power of a proclamation, which is a special kind of spoken word that's talked about in the Bible. Proclamation. The word "proclamation" in the biblical language means to shout forth. Proclaim! Did I make somebody jump? Sorry.

How many of you know that there's something about when you holler a word rather than just saying it, that it has some.. right? If you look to your spouse and you say Hannah, versus Hannah! Those are two different words, even though it's the same word. And that there are times in our prayer closet, times in our walk with God, where we shouldn't whisper the word that needs to be said. It needs to be proclaimed. Proclaimed with boldness. Proclaimed. Shout it forth.

The word proclamation is akin to and connected to a town crier. We don't have those anymore. We had newspapers, and now what do we have? Too much of everything, actually. But anyway, town crier. What would the town crier say? "Hear ye! Hear ye!" Now, what the town crier is about to say is not his own words. It's the words of the king. "Hear ye! Hear ye!" And how many of you know that in England or some other town where you have a town crier, that if he has got the uniform on, if he's got the outfit, what he says is from the top. It's not his words, but his words have power. Amen? It's a proclamation. Another type of proclamation is the cry of a watchman. A watchman is a person who stays awake at night. They're on the watch, and they guard the tower, or they guard the wall, or they guard the town, and if they see something dangerous coming, they ring a bell or they blow a trumpet and they holler. The Vikings are coming! Right? What did Paul Revere say? "The British are coming!" That's a proclamation. How many of you know Paul Revere did not go door to door: knock, knock, knock. Well, hi, Paul. Hey, Jehoshaphat. Look, just a heads up, the British are coming and they want to murder you and your family. Cool. How did he do it? (MAKES TRUMPET SOUNDS) "The British are coming! The British are coming!" He proclaimed. He proclaimed.

And that there's a special kind of responsibility on the believers, the true believers, to proclaim something. To proclaim something about your situation, your sickness, your sin, your country, your family. Proclaim. Proclaim. It's the same word as preach, but I like proclaim better because proclaim means to alert the world, alert the town, to say it with some guts. Amen.

Ezekiel 33 says, "If the watchman sees the sword coming and he tells the people and they do nothing, the blood will be on their head. But if the watchman sees the sword coming and remains silent, the blood will be on his head." That's a dark passage, isn't it? And that is a message to prophets, to believers. The blood will be on the watchman's head, not us. Amen? (AUDIENCE – amen) We proclaim.

And the most important proclamation of all is the gospel. There is no greater proclamation that we can make. Our health is important, our finances are important. All those things are important. God cares about them. But the thing that He cares the most about is what will happen to your eternal soul. We need to proclaim the gospel to a lost world. This is what Jesus said. And this gospel of the kingdom will be proclaimed in the whole world as a testimony to all nations, and then the end will come. Do you all see that that is a promise?

When will the end come? Meaning when will Christ return? When the gospel is preached to all nations. How many of you think we might be getting close? We might be getting close. There's never been a time in history where we can say, there's a good chance that almost everybody in the world has heard the gospel proclaimed until this day.

Actually, Africa is an amazing place. We have two pastors from Africa. Because Africa is so gigantic, even I think 15 years ago, they didn't have the infrastructure to get cables and television. And then what happened? Cell phones. And now this gigantic continent did a massive leap into the future where these nations that couldn't get television now have cell phones pretty easy. Everybody in Africa has a cell phone, right? Yes or no? We hear almost everyone. When we say everyone, get ready for some trumpets to shout. Is that right, Brother Kennedy? Hallelujah, praise the Lord. Proclamation. So we proclaim. We proclaim.

And what does the gospel of the Kingdom mean? It doesn't just mean that Christ is crucified, but it does. That's the most important. The gospel of the kingdom is that Christ is crucified, buried, raised from the dead, seated on heaven, ready to judge the living and the dead. That He sent His Holy Spirit to forgive us of our sins and to drive us and carry us to all sanctification. The gospel of the Kingdom means that the sick will be healed, the hungry will be fed; the captive will be set free. The gospel of the Kingdom says that Satan has no power over your life. That the spirit of sorrow has to depart from you. A spirit of confusion has to depart from you. A spirit of slumber has to depart from you. A spirit of poverty will part from you. All satanic spirits have no power over your life, and you can proclaim that in Jesus name, not because I said it, but because this says it. But you have to say it. You have to say it. Amen.

It needs to be proclaimed and it always needs to be proclaimed in the name of the Lord Jesus Christ. Don't just say it, say it in the name of the Lord Jesus. You know what happens when you speak aloud and you say it 'in Jesus name?' What you're effectively saying is to the heavenlies, to spirits, you're saying, you know who I work for. Isn't that a good thing? In the name of Jesus says, you know who sent me. You're not talking to me, you're talking to someone else. He sent me.

And how many of you know the scriptures say resist the devil and he will what?

(AUDIENCE – flee) He will flee. Not walk away calmly. Not argue with you about it. Not wrestle with you. When you say 'in the name of Jesus,' he flees. And in fact, I just want to say to some of you here, if you're not a believer and you're not a Christian, and there comes a day where you find yourself at three in the morning, or you find yourself in some corner and you know you're under a demonic attack, say the name of Jesus, watch what happens. I know many people that have heard that from a grandma or something like that, and they said the name of Jesus and this nasty thing departed from them. It fled and that was the reason they came to know the Lord.

Everybody can sense a dark presence and everybody can sense a supernatural power, whether we're saved or not. You can sense it. And it's a scary thing if you're not under the mantle and the blood of Jesus Christ to encounter evil spirits. But over us who are baptized and confess in Christ crucified, we are not worried at all, are we? Not at all. Who's worried? The enemy. He's worried about us. It needs to be proclaimed in Jesus name. Praise name.

Your proclamation, your proclamation can save and your proclamation can destroy, whether you intend for it to do that or not. Your negative proclamation can destroy. As a Christian, you can accidentally curse somebody. You can curse yourself, too. Should we be careful?

Let's make a declaration together right now. How about Isaiah, chapter 61. Jesus quoted this at the beginning of His ministry. Let's say it with confidence. And let's proclaim this.

Amen. Let's say it together: The spirit of the sovereign Lord is on me because the Lord has anointed me to proclaim good news to the poor.

He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness from the prisoners. To proclaim the year of the Lord's favor and the day of vengeance of our God. To comfort all who mourn and provide for all those who grieve in Zion.

Let's do it louder. To bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the Lord for the display of His splendor. Somebody give God some praise. We thank you, Lord. Thank you, Lord. Hallelujah. That's a proclamation.

Now in the second part, I want to talk about how Pharaoh messed up from a proclamation. How Pharaoh's laziness, anger and idleness destroyed his kingdom. How many of you know when Moses went to Pharaoh and said, "Let my people go," most Christians don't know this because they haven't read Exodus in a while. When he said, let my people go, he wasn't saying free them. That was never a call for an emancipation. It was never, let us go to the Promised Land. How many of you remember what let my people go meant? What? That's right. We have a student in the house. We all should know this. All he's asking for is to go to Mount Sinai for three days to go worship the Lord.

Now the funny thing about this story is God in the beginning, in the burning bush, and this is where the confusion comes from, says to Moses, "I've heard the cry of my people, I'm going to set them free and I'm going to bring them to the land I promised them to Abraham, Isaac and Jacob." So God's intent from the beginning is to do this, but He never once tells Moses to go to Pharaoh and say, let my people go to the Promised Land. It always was, let my people have a three day weekend. That's all it was. Let us just go and do this thing and we'll come right back.

And part of that is, I believe, I don't know if you believe this, but part of that is I believe God was trying to give Pharaoh rope to hang himself. Exodus 3:18, 5:1 through 3, you'll see this promise from the beginning says, "The elders of Israel will listen to you." This is God talking to Moses. "Then you and the elders are to go to the king of Egypt and say to him, the Lord, the God of the Hebrews has met with us. Let us take a three day journey into the wilderness to offer sacrifices to the Lord our God. Afterward, Moses and Aaron went to Pharaoh and said, this is what the Lord, the God of Israel says, let my people go." Let them go where? Just to go to Sinai for a few days. Come on, man. "Let my people go so that they may hold a festival to me in the wilderness."

"Pharaoh said, who is the Lord?" Was that a mistake? That was a mistake. "Who is the Lord that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go. Then they said, the God of the Hebrews has met with us. Now let us take a three day journey into the wilderness to offer sacrifices to the Lord our God, or he may strike." Notice how they say he may strike us with plagues. Do you notice right there, Moses is standing in the gap for Pharaoh? He may strike us with plagues, okay?

And then there's this funny thing that you see Pharaoh after each plague and each thing kind of say, okay, but; you can go, but. So in Exodus 8:25, he says "then Pharaoh summoned Moses and Aaron and said, okay, go sacrifice, but do it here in the land." Like, don't leave Egypt. And then again later he says, "Go, but not very far." He says, "Pharaoh said, I tell you, go offer sacrifice to the Lord your God in the wilderness, but you must not go very far."

And then he's like, and also, please pray for me. And then again, after another thing it says, "You can go, but leave your family," right? He says, "No, only the men can go and worship the Lord, since that's what you've been asking for." And then again later on he's like, okay, "you can take your family, but leave the herds and the flocks."

In chapter 10 it says "Pharaoh summoned Moses and said, go worship the Lord. Even your women and children may go with you. Just leave your flocks and their herds behind." That's another way of saying leave the money.

And finally, as the story goes on, the whole story finally turns when Pharaoh explodes in a rage. He can't sleep at night and he calls Moses and Aaron and he finally says this. Exodus chapter 12 verse 31, he says, "Then he summoned Moses and Aaron by night and said, up!" Is he angry? "Up! Get out from among my people, both of you and the people of Israel, and go serve the Lord as you have said. Take your flocks and your herds as you have said, and be gone."

Now, what's amazing is that phrase, 'be gone,' Hebrew scholars say that's saying, 'go and never come back.' Go and never come back. And the funny thing is that idea never came up once in the whole conversation. Not once! In other words, on paper, it looks like it's Pharaoh's idea. Anybody listening? Never once in the whole narrative does Moses talk about freedom, emancipation or liberation. It's always just a three day weekend. And in a fury, Pharaoh says, go and never come back. Now this is a part that we Westerners, it's hard for us to grasp because of our Greek view of God, which I think is unbiblical. It's this stoic view of God, and I don't have time to talk about it, but in a Hebrew way of reading this story, God can now legally and publicly turn the proclamation into liberation. Because when Pharaoh made that proclamation aloud, all of heaven heard it, all of the demons heard it, all of the angels heard it, his own court heard it, Aaron and Moses heard it. Everybody heard it. He said it in the court. He said it in official. He said, go and never come back.

And how many of you know God can use that proclamation? Moses was freed because Pharaoh hung himself with the rope God gave him. How does the scripture go? Pride comes before the what? (AUDIENCE – fall) Fall? Wrong. No. Pride comes before destruction is what it says. And a haughty spirit before the fall. Pride comes before destruction. I want you all to know that pride is the number one sin that God hates. He wants a humble heart. He wants a listening heart, not a proud heart. He wants us to humble himself. He wants us to come before Him and be an empty vessel for Him and to not make it all about us. Is that true or false? (AUDIENCE – true) Pride comes before destruction.

How many of you know Pharaoh proclaimed himself into destruction, and Moses proclaimed Israel into freedom. Somebody say hallelujah. If Pharaoh can destroy his life with a proclamation, can you? Yes? Yes or no? (AUDIENCE – yes) And if Moses can free the people through a proclamation and bring freedom and liberation and all the other things, can we? We can.

It's important for us to understand that God can use our words, and guess what, Satan can use our words, too, and he sure likes to. Jesus says, you'll be judged for every idle word you speak. Not evil word. Every idle word. We need to be careful.

Proclaim the gospel and the Word of God over your life. This is the greatest thing you could do. Probably the best use of your time as a human being and a believer, is to continually proclaim the gospel and the Word of God over your life. God will use those words. Angels will use those words. Doors will open, but you got to proclaim it. What does proclaim mean? Shout forth! There's some boldness in it, some.. the Yiddish word chutzpah. I almost said chizpah. Chutzpah.

Derek Prince made this great point. When Moses was talking to the burning bush, he said, essentially, I have nothing. And the Lord said, what's in your hand? And he looked, and what was he holding? He said, all I have is this staff that every shepherd has. And the Lord said in His practical way, throw it on the ground. And Moses threw it on the ground and what happened? It turned into a snake. And Moses was terrified and kind of ran away from his own rod. And then what did He say? Pick it up by the tail, which everybody knows that's the worst thing to do with the snake. So he has to trust in the word of the Lord. He picks up the thing and what happens? Becomes a rod again.

God says to him, essentially, go with your rod. It's all you're going to need this whole time is just your rod.

And how many of you know that basically the entire deliverance of God's people was through that rod. Like everything Moses did was just doing stuff with that rod, which by the way, is called God's rod. It's never called Moses rod. It's God's rod. The Lord's rod. Isn't that interesting?

You might be here today, and you also, like, the presence of the Lord is in the house. Some of you can sense the presence here and God's maybe even dealing with your heart right now as you're listening to the word preached, but many people here thinking of God, you say, I have nothing. And God says, what's in your hand? And you have a rod. What is the rod? It's the Bible. If you have your Bible, hold it up. You can hold up a cell phone, too, if you want.

Somebody repeat after me: I have a rod (AUDIENCE – I have a rod). This parts water (AUDIENCE – this parts water). This heals the sick (AUDIENCE – this heals the sick), this delivers the captive free (AUDIENCE – this delivers the captive free). Thank you God for the word (AUDIENCE – thank you God for the word). Amen (AUDIENCE – amen). Praise God.

Like the rod, like the rod, the Bible proclaimed, not just read, but proclaimed. We need to read it and study it, but it needs to be spoken, proclaimed with boldness. That's what brings the spiritual power in your life. And not just some of the Bible, all of the Bible. There are certain parts of this Bible that are offensive to people. If you are embarrassed about part of the Bible, you will have no power in any of the Bible. You need to believe in all of it or none of it. Praise God. We need to believe that God's word is smarter than my word, more trustworthy than my word.

The sword of the spirit. What is the sword of the spirit? How many of you want to take a guess? In the book of Ephesians, the sword of the Spirit is what? (AUDIENCE – the word of God) the word of God. Let's read what it says in Ephesians chapter 6, "And take the sword of the spirit," which is the rhema of God. Now we all think the sword of the spirit is just the Bible. It's not. Rhema, there's two words for "word" in Greek: rhema and logos or lagas. Logos is what's here. Rhema is what's said. So the sword is only a sword when the Bible is proclaimed, not when it's read. It's the rhema is the sword. The rhema. Amen! (AUDIENCE – amen) That's what the enemy is afraid of. It's not you knowing the word, but speaking the word. Saying it aloud! Amen? (AUDIENCE – amen)

Leonard Ravenhill said, "When the Bible is read, God's voice is heard. When the Bible is read aloud, God's voice is heard audibly." Is that right? (AUDIENCE – yes)

Church, I want you to know you've got some real power in that rod. When you get bad news, you proclaim good news. You don't have to come in agreement with a bad report, with a bad P&L or balance sheet, with a bad medical report. You have so much more power than you think to proclaim the scripture over whatever it is you're facing. The most important thing is our souls, that we walk in holiness and righteousness; that we know the Lord, but God has given us a whole bag full of these gifts, and we've neglected them. Proclaim the gospel over your life. Amen? Say hear ye! Hear ye! Hear ye! Hear ye! Y'all know who I work for! Y'all know who sent me. Be healed. Be free. Come to know the.. just start, boom, boom. Just start proclaiming. Amen. (AUDIENCE – amen)

The scripture, the Hebrew word for spirit or breath is ruach. Everybody say ruach (AUDIENCE – ruach) Is a super important word. It also means wind. In Greek, it's pneuma. Modern Greek is pneuma - spirit, breath. And there's no separation in the Hebrew in the way they think about it, so when God's spirit is moving over the water, it's His wind and breath. And when God breathes into Adam life, it's His breath, it's His wind, it's His spirit. And I was thinking about, you can't speak without some breath, can you? Like, try to hold your breath and then speak? That's all you got, right? I said, nice to meet you, if you were wondering what I was trying to say. And I think this is important. Every time God speaks, His spirit goes with the word, that the word is spirit and it is breath, and it's life.

Brother Mauldin in our Thursday said, God didn't think the universe into existence.

He spoke it. In the beginning was the what? The Word. If God's word can create a universe, God's word in my mouth can do something, can't it? (AUDIENCE – yes) Amen. I encourage you, friends, when you pray, pray the word. Pray what's on your heart, but back it up with some word. When we write music, worship music, use the scripture. When you make an argument for what's good and evil, use the scripture. When you're looking at your life, use the scripture and say it aloud. Amen. (AUDIENCE – amen)

One final thought. Powerful words come from a righteous heart. The scripture says the prayer of a righteous man avails much. We need to be honest people and we need to be careful about lying, deceiving, bending the truth. I think if we do that, we lose power. Let's finish with a quick story. I have a complicated relationship with pre-teens on E-bikes. You need to know this before I tell you this story. If you don't know what an E-bike is, it's like basically an electric motorcycle and you don't have to get a license for it, which is ridiculous.

But anyway, there's a certain type of kid that has an E-bike, maybe it's your son. And they're a mixed bag for me, because I was that kid, I think. And I think part of my dislike is a little bit of its jealousy because I think if I was 13, and I could go 45 miles an hour on an E-bike, that would have been really cool.

I was at Disneyland with my son Cohen, who many of you know is recovering from a brain injury from a seizure and is recovering from some special needs and different things. And God is healing him and doing a good work in him and we're proclaiming the word over him. Amen? But because of that, he's 12.. he's 13, but he's more like a three-year-old mentally. And so when he goes to the bathroom, he drops his drawers to his ankles, and so it just looks funny from behind in the boy's room.

And so there's some pre-teens over in the corner. There's like five of them, and one of them, the fat one, he goes.. (MAKES SNICKERING SOUNDS) pointing at Cohen and all of his other friends go (MAKES SNICKERING SOUNDS). And I just knew in my heart that they rode E-bikes. I just knew. I just knew.

And so I helped him get his pants back up and we went over to wash our hands, and I said, I know, it's kind of funny that he goes to the bathroom that way. And I said, but he's recovering from a brain injury, which is true. And then I looked at them and I go, I hope you don't ride E-bikes. And they all went like, ghost white. They went from, like, snickering to ghost white. And one of the boys goes, that happened from an E-bike? And then I took Cohen's hand, and I just go, be careful. And Cohen looks at me and goes (MAKES COHEN SOUNDS WITH CLAPPING). And I'm like, be careful. Like this.

And I'm walking out. I'm, like, walking out with Cohen. I'm walking out with Cohen and I'm like, I've never had something land so well in my life. I just, like, I didn't really pre think it, and I'm walking with Cohen, and I'm just, like, feeling really proud of myself, like, yes, yes. And the Lord was like, uh, uh. I really.. the Lord was like, mm, mm, mm. And in my mind kind of arguing with God. I'm like, but God, I mean, look, they were bullying him. And I didn't lie. I said, he's recovering from a brain injury. And I said, hope you don't ride E-bikes, and both of those things are true. I'm kind of like, in my head, I never technically lied.

But my point is this, and you can even argue, like, maybe I'm helping the kids. I'm not. It all came from this other place. And this is kind of what I'm getting at. I don't think most Christians lie. Most Christians are not lying a lot. But there is this thing that we kind of can do sometimes where we follow the rule by the letter, but not the spirit. And I want to warn you that we can do this with any aspect of our life, but if you want to have power in your words, you need to get ruthless. Even though it's a funny story, you want to be ruthless about not doing stuff like that. And I really did repent and as I was walking down, Lord, I'm sorry. I actually began to pray that God would bless those guys, even though I'm jealous of them. I wish I could have that. Amen?

So one way of seeing it is just having good hygiene in your words. And I think it's good.. I don't want to get superstitious, but I think it's good.

There's a lot of colloquialisms, like, I'm going crazy, or when something's funny saying, I'm dead. And I don't know if those things are going to harm you, but just as a pastor, when I think about the power of words, there's lots of little things like that that I think there's probably a better habit than to start.. like, just think of it as like hygiene. Like, we don't want to go around picking on everybody, saying, stop saying that, but just for yourself, I think something better will come if you are a little more ruthless about what you say, and begin proclaiming the word. Amen?

Stand with me. We're going to do it again. One more proclamation. Lift your hands with me. Who cares what the world thinks? Who cares what your neighbor thinks? I care what God thinks. What do you care? (AUDIENCE – amen) You care about that? I do, too.

Repeat after me: the blood of Jesus (AUDIENCE – the blood of Jesus) guards me and protects me (AUDIENCE – guards me and protects me). No weapon formed against me (AUDIENCE – no weapon formed against me) will prosper (AUDIENCE – will prosper). There is therefore (AUDIENCE – there is therefore), no condemnation (AUDIENCE – no condemnation) for those who are in Christ Jesus (AUDIENCE – for those who are in Christ Jesus). I am in Christ Jesus (AUDIENCE – I am in Christ Jesus). No one will snatch me from His hand (AUDIENCE – no one will snatch me from His hand).

The Lord is my shepherd (AUDIENCE – the Lord is my shepherd). I lack nothing (AUDIENCE – I lack nothing). I am more than a conqueror (AUDIENCE – I am more than a conqueror). By His stripes I am healed (AUDIENCE – by His stripes I am healed). I shall live (AUDIENCE – I shall live) and not die (AUDIENCE – and not die) and declare the works of the Lord (AUDIENCE – and declare the works of the Lord).

I know the plans the Lord has for me (AUDIENCE – I know the plans the Lord has for me). To prosper me (AUDIENCE – to prosper me) and not to harm me (AUDIENCE – and not to harm me). To give me a hope (AUDIENCE – to give me a hope) and a future (AUDIENCE – and a future). I set my eyes on heaven (AUDIENCE – I set my eyes on heaven). It's my home (AUDIENCE – it's my home). It's all I want (AUDIENCE – it's all I want). Come Lord Jesus (AUDIENCE – come Lord Jesus) and all God's people said, (AUDIENCE – amen). Amen. Thank you, Lord. Praise God. Thank you, Father.