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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. Hello.

HS: Welcome first timers and church family. We are so happy to be here with you. You know, I think it's so important that we are not just a people that believe in God, but that we are a people that believe God. God cannot lie. You can trust Him with all your heart. You are loved.

BS: So nice today that we finally can have sort of an open church with no reservations. And it always felt weird making reservations for church and everything, and we're still doing things to make sure it's a safe experience but it's just nice to just kind of be a little more relaxed, and I think these milestones are important as we make progress.

Anyway, I wasn't going to say anything. We went to Disneyland yesterday and like a hundred people have asked us, but Cohen, our son was just so thrilled and he was laughing, laughing, laughing and then got like choked up. So it's nice when restaurants open and things like this, we're just very grateful but most of all, for us, we always want the church to be a place that you feel like you can come to when things are going great, or when you're hurting, and meet people who love the Lord, and be encouraged and lifted up, so we're just grateful, even if you're at home for now and that's fine, we're so glad to know that the future is very bright for our church, and we're so glad you're joining us whether you're here in person or watching online or on television, welcome. Let's pray: Father, we thank you for all you've done for us, and we come into your house today with hearts open, with minds alert. We ask that you would speak through your Holy Spirit to us and help us to understand, Lord, what is happening in our lives or at the very least, to just build our faith and trust you. We thank you, God, that you love us and it's in Jesus' name we pray, amen.

HS: Amen.

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

SCRIPTURE – 1. Samuel 1, 10-11, 19-20, 27-28 – Hannah Schuller

In preparation for the message, 1st Samuel 1:10, 19 and 27:

In her deep anguish Hannah prayed to the Lord, weeping bitterly. And she made a vow, saying, "Lord of Armies, if you will only look on your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head." Early the next morning they arose and worshipped before the Lord and then went back to their home at Ramah. Elkanah made love to his wife Hannah, and the Lord remembered her. So in the course of time Hannah became pregnant and gave birth to a son. She named him Samuel, saying, "Because I asked the Lord for him." "I prayed for this child and the Lord has granted me what I asked of him. So now I give him to the Lord. For his whole life he will be given over to the Lord." And Samuel worshipped the Lord there. Church family, we serve the Lord of Armies. Hallelujah.

INTERVIEW – Sarah J. Robinson (SR) with Bobby Schuller (BS)

Sarah J. Robinson is an author and speaker who has worked in ministry and the mental health field for the last decade. Her new book *I Love Jesus, But I Want to Die: Finding Hope in the Darkness of Depression*, was based on an article she wrote that went viral. She chronicles her struggles and writes that people dealing with depression and mental illness can't be disqualified from experiencing Jesus' deep love for us. Everyone can still live a life of great joy and purpose.

Hannah's Baby

BS: Sarah, hi. Welcome.

SR: Hi, thanks so much for having me.

BS: Such a joy. For those who don't know much about you, please tell us about your story and your faith journey.

SR: Absolutely. I am somebody who's lived with depression, anxiety and suicidal thoughts for about as long as I can remember. I remember being a child on the elementary school bus and having these thoughts pop into my head about throwing myself out of the back of the bus, and I didn't know that that wasn't normal. I didn't know that that ache inside of me wasn't something everybody experienced, so I never really talked about it. When I came to faith in high school in a community that really emphasized God's power and His goodness and His ability to fulfill promises, I got this idea that I was supposed to always be joyful; that following Jesus would fix everything. But that wasn't my experience. I continued to have those experiences of depression and anxiety and suicidal thoughts, and really just grew to feel so much shame that I couldn't be that joyful Christian I thought I was going to be. And it took many years even as I got involved in ministry and worked with youth and young adults, and even worked in a residential mental health facility, for me to begin to discover that sometimes the greater victory of faith isn't actually believing God for the healing, but its learning to walk with Him through the darkness and through the pain, and through those moments of fire like Shadrach, Meshach and Abednego went through where you learn to say even 'if you don't heal me,' 'even if this doesn't change, I will still walk with you' and I can still experience the abundant life in Christ that's promised to all believers, even in the midst of pain and struggle.

BS: It's interesting because recently, I mean recent within the last three or four years, there are two pastors I knew personally who were young, successful, mega-churches, good-looking, had beautiful families, wives and children, and shockingly you get this news that they took their lives. And had no idea, in one case, and in another, he would talk about it, but still, it's such a surprise and there is a little bit of this stigma, isn't there, that even though a lot of this stuff you can kind of see just happening in the brain sometimes with chemical imbalances and things, it's still really looked at almost as like you used the word shame where it kind of like you're wrestling with this thing, but you now feel embarrassed about it and you don't want to talk to anybody about it because you do love the Lord. You don't want people to think; you don't want to have a bad testimony or some of the other language that we use. Tell us more about that and why you think it's so important that we address, especially that embarrassing or shame component when it comes to these struggles that people face.

SR: I think so often in the church we've gotten this wrong idea that we have to have the answers for everything. Scripture says always be ready to give a reason for why you have hope. But if we don't feel very hopeful, if we feel a lot of despair, if we don't feel like God loves us and He loves everyone else around us, it's difficult to open up. And sometimes believers who are very well meaning and want to help, say some of the wrong things. Say 'well you should just pray more,' or 'if you would just focus on other people, it would get better.' So for those of us who do struggle, there's a lot of loneliness and a sense of being completely isolated from everybody else when the reality is that researchers say up to 50% of people will experience a mental health challenge in their life, so that means everybody either experiences it or knows someone who does.

One of the most important things we can do is just talk about it like it's a normal thing, just like the flu or diabetes, and then we can all make it a safer place for people who are struggling in our congregations.

BS: That was the word I used the last time we had this interview is like the flu. It's kind of like we don't get all hung up when somebody gets the flu because it's just like any other illness. And that really is a better way, especially if you want to help someone. Like as someone who has suffered through this and someone who's helped others who have gone through it, what's something I can do if I have a friend or a spouse or a child maybe who struggles with this. Is there anything I can do or not do maybe to help?

SR: Yes, there's so much you can do. The first thing that you need to know is it's not your responsibility to fix it. I want to just take that pressure off and that burden, especially if it's your spouse or your loved one. You just want them to stop hurting. But what they really need is to know you're not disappointed in them, to know you're not going to abandon them and that you'll walk with them through the darkness. So often when people get to that point where they consider suicide, it's because they feel so alone and like a burden and like everyone would just be better off without them. But if you let your loved one know I'm so grateful you're talking to me about this.

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My life is better because you're in it. And I will help you do whatever it takes to get to a better place, it just gives so much hope to that person.

BS: That's a great word. Well a lot of people are going through things for the first time because of all the things that the world is facing right now, and we're so grateful for your words and your help through this, Sarah, thank you so much. The book is called I Love Jesus, But I Want to Die. It seems like a dark title but it's how a lot of people feel and this is a great guide on how to understand what your loved one is going through or maybe what you're going through, and a good guide to help sort of get you through what you're going through.

Thank you, Sarah. We appreciate you so much. And thank you for this book.

SR: Thank you so much.

DECLARATION – Bobby Schuller

Hold your hands out like this as a way of receiving this promise 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. Its 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 "Hannah's Baby"

Today I want to talk about the importance of winning the war, even though you feel like you've lost the battle. Many of us find ourselves in the middle of what really feels like a personal battle or a personal war. It may not seem obvious to those who are around us, sometimes its invisible, sometimes it's a relationship, maybe it's your work or something in your faith journey, but there are these battles that we go through in life, and very often when we lose a battle in a bad way, it can feel like the whole thing is done for and over. Today I really felt like I was supposed to talk to this congregation about the importance of not giving up the war just because you lost a battle. And the importance of how these random weird things can happen in life that totally transform the arc and the direction of whatever it is you're going through. These small events in history and in life, you can probably even think of some personal examples if I was like here's a hundred bucks, give me an example, you could probably think of something that like the seemingly small thing in your life happened, and yet everything in your life changed. There are lots of examples of this in history. The one I'm going to talk about very briefly today is about Henry the 8th, who's one of the most recognizable monarchs of British history, is famous for a lot of things, but one he's actually most famous for, starting the Anglican church, at least for me. Kings do not like being told what to do. He was married to a very Catholic and very Spanish woman named Catherine of Aragon, and I believe she bore him six children, five of which all died either in childbirth or shortly after they were born. And there was one that made it, her name was Mary. We're not going to get to her just yet, but he needed a boy because he's the king of England and he wants his land and his titles to be carried on after he dies. And this is actually really a big problem for the state because if you don't have a very strong and legitimate heir when you die, you can have multiple claimants for the throne, dukes and counts, etc., who all want to be king, and it can create civil war. There's lots of examples in English history where this happens. And so it's dangerous, in fact, to be a powerful king and not have a male heir. The Pope, who's very loyal to Spain, will not allow Henry the 8th to divorce Catherine of Aragon, and so he just decides I'm going to create a new church called the Anglican church and I'm going to be the head of the church, and he does it, and he has several wives, and I can't get into it now, but through that, he ends up having only really three legitimate children who can carry on his throne. The first is Mary; actually the first is Edward the 6th, who takes the throne when his father dies, he's nine years old. He carries on the Anglican Protestant legacy in the United Kingdom, and dies at the age of 15 from some kind of pneumonia or something, I believe it was typhus. And when he dies, his oldest sister, the daughter of the Spanish queen, the very, very, very Catholic, very, very upset daughter of Henry the 8th, Mary the 1st comes to the throne. Now Mary the 1st has lots of reasons why she would hate her dad and Protestantism. I mean her dad was an absolute tyrant and jerk. He demoted her symbolically from princess to lady. Can you imagine doing that to your own daughter? Everybody daughter is a princess. Anyway. Neglected her, seemed to dislike her, probably didn't even know her. When she comes to the throne, she becomes a ruthless tyrant like her father, only a Catholic version, and decides that she's going to wipe out Protestantism from the United Kingdom or England. She's married to the King of Spain, also who's very Catholic.

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And so if they have a child, a son in particular, then on their deaths, he will become the king of both Spain and England which will become a Roman Catholic superpower. As queen, she goes on a rampage. She first kills her really only real rival, Lady Jane Grey, who was 15-years-old and was actually queen for nine days. She chopped her head off. She imprisoned her younger sister, who would be her heir if she died. And she went on killing and burning pastors and Protestant theologians at the stake, over three hundred people. This is documented in Fox's book of martyrs. If you went to a school that's a Christian school, very often you'll look at this and the bulk of the stories of martyrs happened under the reign of Mary the 1st as she was trying to purge England of its Protestant Reformation. All of this hinges on her having a child and at best, a male child. After a couple of failed attempts, miscarriages, she becomes pregnant again and her belly begins to swell, and after seven or eight months in, where it looks like she's going to deliver a child, if she delivers this child, it will become the heir of England and will keep England Catholic and will unite England and Spain, and her reign of terror will continue and be well established. But one of the great, and this is what I want you to see. The great ironies of history, this baby that was growing in her belly was not a baby at all, it was a tumor. And she had a cyst or ovarian cancer or something like that, and eventually that thing which was not a baby at all, would not only keep her from having an heir, it would kill her. And she would leave the legacy because of all of her murders and torture and all this stuff, she'd be forever known as bloody Mary. So glad that joke landed. Yes, bloody Mary. And because of her passing, because of this odd twist of events of thinking she was going to have a baby, maybe even a son, and dying, her younger sister Elizabeth comes to the throne, reigns for I believe 46 years, and Elizabeth reigns over the golden age of England. And what's weird about this is that event alone is affecting all of our lives in this building today. If you're American.. I mean because this has an effect, not only on the Protestant Reformation, of which I'm a minister, it has an effect on things like Puritans, also known as Pilgrims. It has an effect on the colonies, it has an effect on building a Navy. She oversaw a renaissance of art and literature within England that spread through Europe. I mean there's just layers and layers. And all of that really hinged on this pivotal moment where her older sister was not pregnant, but in fact was dying and didn't know it. And the reason I begin with this is because so much of history has these unbelievable moments. Hannah, who has taken a literature course once, wrote a story about something that really happened to us in Nepal, and when she read the story, someone raised her hand and said it was well written, but it wasn't believable. You should make it a little more believable. And she's like no, no, this is something that actually happened to us. See that's the thing is history ruins us for fiction and history is just a big picture of a person's life. Your life is history. See there are things in your life that you do or are done to you that sometimes you don't even know when it's happening that are going to change, not only your life, but can change lots of people's lives. And I believe that part of having a Christian world-view is understanding, even in a sea of billions of people, that one simple life can make all the difference for the better or for the worse. Your life is important, and your life isn't over. That's the most important thing. You know how I know? Because you're not dead. If you're alive, God has not given up on you. And in life, there are these events that when they're in literature, they're referred to as Deus ex Machina. In Latin that means "got out of a machine," but it's a literary device that was employed by Greeks in their plays and things, and is still used today. So back in the day, during the Greek era, a drama would be ensuing and then it would be like abruptly and suddenly wrapped up because Apollo, and when we say Apollo, it would be an actor with wings and he'd have a crane that would pull him over the back of the stage, and drop him into the play and he'd make some declaration and the drama would be over. That's how we got the name got out of a machine. Deus ex Machina. But even today in many movies and plays and books and things, this device is used. A lot of people who love literature, actually hate the Deus ex Machina literary device, they think it's cheap. I think it's great. Some examples would be Lord of the Flies, for example, when it's all chaos and then all of a sudden just kind of randomly a ship comes by and picks up the kids and everything gets just sort of wrapped up. Or in Lord of the Rings when they drop the ring in Mt. Doom and the mountain is blowing up and they look like they're going to die in lava, and the eagles come and they just pick them up and take them home. The reason I like it is because as a pastor I see Deus Ex Machina, I see these bizarre random events that save people, I see it happen all the time. It looks like everything is over, looks like there's no way I'm getting out of this, I can't think of a single way that this is going to wrap up nicely, it's just impossible to imagine this being okay, and then actually it is. Its fine. And that's what I love about the Lord, is that we don't understand what is happening, not only around us in the world, but even spiritually.

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I think as believers, all of us suffer to some degree of spiritual myopathy or myopic. It's a short sightedness, a narrow short vision that it's impossible to see what else is going on in the background and around us. And that especially, when we're faced with despair, is when we need to trust and even ask and pray that something better would be happening behind the scenes. Many of you, God has been working on something behind the scenes in your life for months or even years, and you haven't seen it yet, but it's happening. I think for intelligent people, it's easy to fall into despair because well everybody thinks they're smarter than they actually are. I'm one of them. Everybody thinks they're a little smarter than they really are. And if you are an intellectual, a great temptation is going to be to try and be predictive. To try and sort out what's going to happen. After you lose that battle, or after everything, it's easy to fall into despair because well if that happened, then this is going to happen and this is going to happen and it's all over. Well you don't know that! You don't know what God is doing in your life. And it also doesn't factor for randomness. The small little things in life that can happen that can save you. In life, it is so important however you view yourself, to understand that your life is a spiritual battle. That there are things going on in the world, spiritually that are about you. And that it's not necessarily for you always. Sometimes it's for you for someone else. But no matter what it is, that God loves you, He has the power, and He's doing things you can't see. And He's not asking you to win. He's just asking you not to lose. He's not asking you to muscle out a victory, He's just asking you to hold the line, to not retreat, and to wait until He comes through and saves you in what you're going through. And that's my encouragement to you today. One of the most used names for God in the Bible is Yahweh Tsebaoth. We had to translate this when we were translating the Bible in seminary from Hebrew, and you know how upset I get that translators impute their own theology when they translate, and this is one of the great examples. When you read this in Hebrew, you see Lord of Armies, Lord of Soldiers, Lord of War. Specifically, Lord of Armies, or Lord of Hosts. And what you read in the Bible, very often the translators love to put Lord Almighty, or Lord of Hosts. I think they put hosts because nobody knows what a host is. You don't think of an army when you hear hosts, you think of a host. Come in. Lord of hospitality, I don't know. I think in the modern world, there's a sensitivity to making it look like holy war. I mean all religions, but Catholicism in particular and some Protestantism, definitely has those moments of holy war, a so-called holy war, and it is an embarrassment for followers of Jesus Christ who said to love your enemies and turn the other cheek and these types of things, that there was an institution of people that falsely claimed to follow the Lord that went to war. All that to simply say that I think modern translators are sensitive about using this. But a lot of the times when this phrase for God – Lord of Armies is used, it has in its context nothing to do with an actual holy war or fight or anything like that. It has more to do with the spiritual fight that is going on in someone's life. This word Lord of Armies is used over 250 times in the Bible for God. It's an important way to view God, especially when you're going through a battle, and I know some of you are. You can pray to the Lord of Armies to fight on your behalf. One great example of this is the mother of Samuel, the prophet, who has a great name. Anybody know it? Hannah! Awesome name. That's a good name. There are certain characters in the Bible that are not super famous in the Bible itself, but Bible scholars think might have been really famous in their day. One of these characters is a guy named Eli. The reason we think he's famous is although he's not a huge character in the Bible, the Bible itself seems to insinuate that he's well-known in his day, and that there might be other documents where he's mentioned. Anyway. When you read the Bible, it's hard not to think that this high priest and judge, judge in the Bible means not judge like we think of, but it means like a war chief, that there was something heroic and awesome and godly about this guy Eli. And Eli lived in Shiloh as a high priest and oversaw the ark of the covenant, which was the throne of God. Now you know what the ark of the covenant looks like, right? I know you know what the ark of the covenant looks like because I know you have seen Raiders of the Lost Ark. It's exactly how it looked. It's the Nazi killing golden box that if you open it ghosts come out. Okay. In the day when this was happening, the ark of the covenant was the sacred throne of God and it was believed that God literally was sitting on it like a throne, that His spirit dwelt around it, and that it had to be handled with utter care, dignity and respect. And that the closer you got to the ark, the closer you were to God Himself. There was a family, a man named Elkanah, he had two wives. The first wife was named Peninnah. If you're looking for baby names. Peninnah. Peninnah, and his second wife was Hannah. Now the Bible seems to indicate that Elkanah and Hannah, even though they were married, had a very romantic relationship. I say even though because in those days, I'm glad somebody got that joke. In those days, you didn't really marry for romance. That wasn't something you do.

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Being married was a part of having posterity, of being safe in a dangerous world. Sometimes it was a contract. But these two Elkanah and Hannah loved each other. They seemed to have a romantic partnership, and it seems to be that Elkanah doesn't really care if Hannah has a baby. The other wife, Peninnah, is very for fecund. She's fertile, has many children, and she hates her, I don't know what you'd call it, co-wife, Hannah. There must be a word for that, by the way. If you know it, text me. And because of this, I often think that Peninnah has a sort of jealousy and a dislike and a competitive spirit towards Hannah and will constantly pester her: you're never going to bear children; you're a disappointment to our husband; you're infertile, you're barren, you're cursed, the kinds of things that shrews will say to women who can't have children. Continues to provoke her. Every year, this family: Elkanah, his wife Peninnah, her children and Hannah with no children would go to Shiloh for a festival. They would make a sacrifice at the altar where the ark of the covenant is, and they would have a big feast. And every year, Elkanah who felt bad for his wife Hannah who couldn't have a child, would give her a double portion. He'd give her a double portion of steak, a double portion of wine, a double portion of bread, and this was his way of saying I love you, and he didn't even say to her why are you so distraught over not having children? Am I not enough for you? We have this great relationship. Who cares. And yet Hannah had this grief inside of her. And Peninnah would pester her until she began to weep and wail. Finally, you just think every year, year after year, they go up to Shiloh and they have this meal and she gets a double portion, and there's another kid, and there's more kids, and she can't have her own. Finally one year this happens, everybody finishes eating, she has not touched her food at all. She's not even hungry, and everybody gets up from the table and they leave one after another, and there she is in the tent with this big feast in front of her. It's cold, the meat is cold, the wine is warm, she's got a tear coming down, this is the only thing she wants is to have a child, and she's all alone, and in that moment, she leaves the tent and she decides in the night to run up the hill to the tabernacle where the ark of the covenant is, where God is, where God is sitting on His throne, and just outside the tent, she grabs onto the pole and she screams out in the loudest voice she can, Lord of Armies! She's not at war with anybody. She's not about to clang swords with some.. there's no military outside the city about to kill them, and yet of all the names she could have picked, Lord my banner or Lord who provides or all these things that we have, she picks Lord of Armies. Why? Because Hannah understands that there is.. rightly, that there is a spiritual battle going on. And in this case, she believes that there's a spiritual battle trying to keep her from having a son. She says Lord of Armies, give me a son, and I will commit him to you. He will be a Nazarite. In the Old Testament, there's a vow you could take called a Nazarite vow. Sometimes it was just for a few months, sometimes it was for years. But she says my son will be a lifelong Nazarite, which means he'll never cut his hair, he'll never touch a dead body, which includes animals, which means you have to be a vegetarian, and you can never drink alcohol or eat anything that has to do with a grape or a grape seed. And so if you saw a Nazarite, it would look like this guy. That's what Samuel would have looked as a Nazarite prophet. She says he will be a Nazarite and I will bring him back here once he's weaned, and she just begins to wail and cry out to God in the most desperate warlike way. Finally, that guy we talked about earlier, that famous guy Eli, he hears her and he comes around and by the time he sees her, she's mumbling, her face is sweating, and he says to her woman, will you not sober up? And she looks at him and she says I haven't had anything to drink! I'm praying. You know somebody who prays like that? I do. If you're going through something, you get somebody like that to pray for you. You pray like that. She says I'm praying. And it's almost seems like Eli is chastised, maybe the spirit of the Lord comes upon him and he looks upon her and he says may you go in peace and may the Lord of Israel give you all that you have asked for. And when he says that, it's like something changes in her. It's like the switch turns on, she stops praying, she brushes herself off, she goes down and worships the Lord, and then she goes home and Elkanah is at home, he's just put the kids to bed, he's cleaned the whole house, and he's just finishing the dishes. He's got his shirt off with those like yellow gloves on, and that night Hannah got pregnant. And it's a great story. Now I think what we're supposed to derive when we read this if you're a Jew reading in Hebrew and you see Lord of Armies, every time you see Lord of Armies, you're supposed to see that there is a big fight for your life. That life itself is worth fighting for. That no matter what you're going through, that to be born is a treasure, to just exist is such a treasure and such a gift. One of my favorite things in the world to do is to sit down and talk with my wife over a good meal. I think that's my favorite thing to do, and we did that last Monday, didn't we. And I was having pancakes in a lighthouse overlooking a harbor.

Hannah's Baby

And we talk about the weirdest stuff. And one of the weird things I said is, you know what, if I ever come across a time machine, I can't go beyond when we had children or it would be effectively murdering our children, because even if we were on the same page and we timed everything, I think it would statistically be almost impossible to have Haven again or Cohen again. I mean you could have kids, but to have Haven or Cohen, I think would be impossible. And that got me thinking, I was curious. So when we got home, I actually googled it to see what are the odds if you get on the right night at the right time, the right thing to have the same child again. And the odds are not likely. And then it got me asking the question, what are the odds of even existing, of being born. Follow me down this rabbit trail. I was interested to find out that a professor from Harvard had already wrestled with this question: what are the odds of being born. And his name is Dr. Ali Binazir, and this is just fun math, and a lot of its arbitrary, but this was his guess. What are the chances, number one, that boy meets girl, that mom and dad met, your mom and dad. What are the chances? He says it's about one out of twenty thousand. I think it's even more than that, but we're just going to go with his because its more conservative. About one out of twenty thousand. Then, what are the chances that dad gets mom pregnant, that boy gets girl pregnant? He says that's one out of 2,000. You know they got a date or they got a this or that. So you got to multiply those by each other, right. One out of 20,000 by one out of 2,000. And then, and this is where it gets really crazy, what are the chances that the sperm half of you meets the egg half of you. You know what I mean by that? Sorry to use that word in church. It's going to happen a few more times, just get used to it. What are the chances that the right sperm gets the right egg and that is like out of this world unlikely. That's one out of four hundred quadrillion. Okay? And then you add to that what are the chances that all your ancestors also paired up to get to you. If you add that, it's one out of ten to the forty-five thousandth power. I mean that's amazing. So he says, that if you compile all those together, it is one in ten to the two million, six hundred and eighty-five thousandth power, or a one with two million, six hundred eighty-five thousand zeroes behind it. And he says it's basically zero. The probability of you happening is zero. But here you are. Its fine. You are so lucky. You are chosen for a moment and God has a purpose for your life. I'll just finish with these last things. Number one, I want you to think about this when it comes to the pain that you're going through, when the pain is done in God's presence or in God's kingdom, your pain comes with a greater purpose. The greater your pain, I believe the greater purpose is for your life, and the more important it is that you don't give up. And the second thing I would say is that God isn't done with you. God is not done with you. Satan wants you to think it's over, or sometimes we do this to ourselves, we self-sabotage, but He's not done with you. Never forget that when you have the victory, by the way, because its coming, its easy once you get through a hard time to just try and forget about what you went through, you know what I mean? Just be like I'm over it. I don't ever want to go back there. But I also think it's so important that once you get through whatever you're going through, that you remember to return because specifically to thank the Lord. Remember, Hannah, when she had her baby, after she weaned him, she brought little baby Samuel, he's two or three years old, back to Eli and she said he's yours now. You raise him. And it was like Obi-Wan Kenobi and Luke Skywalker. (SINGS – woo, ooo, ooo, oooo, ooo) I mean that's just very in the desert. But there is something important about that returning, like how often do we get our breakthrough and we're so excited and so glad, but we forget to just look back and go Lord, thank you for bringing me through that. Here's what I learned from that, and I'm going to trust you in the future. Don't forget to return after you get your victory, and you will. And don't give up. God is doing things in the spiritual realm in your life that you can't see, so trust in Him, it's going to be good. Father, we love you and we thank you so much that you love us and you don't hold our sins against us. Thank you for Christ and the cross, and thank you for your Holy Spirit. Thank you that you love us right now just as we are, and I pray for victory over my friend, over all that they're going through. I just pray your victory, and we thank you, it's in Jesus' name we pray, amen.

BENEDICTION – Bobby Schuller

Thank you for taking part in this worship service. We want you to know that we love you so much and we know you're going to have a great week. 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.