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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 friends, welcome church family. We are so happy that you're here. You know, God's word is His bond, so when He calls you redeemed, healed, chosen, you can trust Him with all your heart. You are loved.

BS: Yes, we're glad that you're with us wherever you are and I know I say this every week, but I just believe that wherever it is that you're watching, that God has a word for you today. And very often when we're going through these tough times, one word from the Lord can change everything. My prayer is that this morning or this evening, wherever you are, that you receive something awesome from the Lord. Father, we come to you in Jesus' name, and we thank you that we can come boldly before your throne. Lord, as your children. We can come before you and ask for what we need. We can come before you and give you praise. Father, we pray that your Holy Spirit would come into this place and into the rooms and spaces where everyone is. Fill us with your hope and your power, and most of all, your anointing, and we ask this all in the mighty and strong name of Jesus, amen.

HS: Amen.

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

SCRIPTURE – Ezeziel 37, 24 - 27 – Hannah Schuller

In preparation for the message, Ezekiel 37:24: My servant David will be king over them, and they will all have one shepherd. They will follow my laws and be careful to keep my decrees. They will live in the land I gave to my servant Jacob, the land where your ancestors lived. They and their children and their children's children will live there forever, and David my servant will be their prince forever. I will make a covenant of peace with them. It will be an everlasting covenant. I will establish them and increase their numbers, and I will put my sanctuary among them forever. My dwelling place will be with them, and I will be their God, and they will be my people. Amen.

Interview Bobby Schuller (BS) and Noemi Chavez (NC)

Tim Timberlake is an author and the lead pastor of Celebration Church, which has locations in Jacksonville, Florida and Creedmoor, North Carolina. When he was just 18 years old, the sudden and tragic loss of his father compelled him to adopt a lifestyle of looking for the God-given blessings in each day. His new book, *The Power of 1440: Making the Most of Every Minute in a Day*, teaches us how to use our time wisely, the way that God intended. Please welcome, Tim Timberlake!}

BS: Pastor Tim, hi. Thank you for joining us.

TT: It's an honor and a privilege, pastor. How are you doing today?

BS: I appreciate it, and especially on a Sunday when you've got your own church to do, taking the time to talk to us, it really means a lot. We're really thankful for you.

TT: It's a high honor, man.

BS: We're so grateful. Hey, for those who don't know your story, tell us a little bit about your faith journey and what led you to become a pastor?

TT: Yes, I never wanted to be a pastor. I saw my parents they planted and started a church in the early 70's in a small city called Creedmoor, North Carolina and they started off with nine praying mothers and they begin to teach on the word of God, and as they began to teach, the church quickly began to grow. They grew from nine to about 300, and from 300 to a 1,000, from a 1,000 to 2,000 and just exponentially began to snowball and became bigger in population than the actual city that it was in.

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And as I saw my parents lead this church and lead people all over the world to the Lord, it allowed me to get a glimpse and a snapshot into the life of God, and the mind of God. And when I was 12, my father came home with my mom one day and he sat us down, I'm one of seven, and he sat down with the family, he told us that he was just diagnosed with terminal stage four throat cancer. And at the time, it was out of the blue. I mean he, to me, was my hero and so my perspective at the time was man, okay, if this is happening to him, if this is happening to us, what chance do I stand to even remotely come close to fulfilling the assignment that God has for me. At that point, I just kind of turned away from the things that they had taught me, the things that had bought me to that point in my life, and started to live a life that wasn't a reflection of who they had parented me to be and what they had instilled in me to be. And my dad fought for his life for the next five years, and ended up going through an experimental treatment where they removed the tumor from his throat, but they also removed the quarter of his tongue and so he was no longer able to eat, drink or swallow through his mouth. He was fed through a g-tube for the remainder of his life. On my 18th birthday, he sat me down and he began to speak into my life what it was that God had showed him that I would walk into. I mean on my 18th birthday, I'm not really thinking about having a five-hour conversation with my dad. And he's laying into me in a graceful, loving manner, and really kind of declaring and decreeing over me like the fathers in the Old Testament did to their sons. After five hours, he pats me on my leg and he goes upstairs to his room, and that next morning at 2 am, my mom knocks on the door and she says I need you to help me get your father out of bed. He's not responding. And when I go downstairs, pastor, I pull him out of bed and he's already gone. He's transitioned from this life to the next. I sat there and I thought to myself, man, the last conversation my father had with me, I wasn't really paying attention. I wasn't really intentional with those minutes and those moments. From that moment, I tried to make an intentional effort to spend every moment of my life serving others. I stepped into ministry right after that and I felt the call of God to help people understand the significance and the importance of a life with Jesus.

BS: That's awesome. What an important story and I'm sure that that's informed so much of your ministry, and how you probably even spend your personal time. I'm sure that's a big part of why you wrote this book. How old are you, by the way? You look somewhere between 18 and 39.

TT: Oh man you.. that's a great range to be in. I'm at the latter end – I'm 37 years old.

BS: Okay great. You're about my age. That's great. So in those years, and in the years that you spent as a leader, you wrote this book 1440. Tell us about how that connects to this story and what's the number 1440 mean?

TT: So when we think of a day, we typically categorize a day in hours, and so we look at it from the standpoint of we have 24-hours in a day. When we really boil it down, we have 1,440 minutes that God allows us to live out, to steward every single day. And the way that it connects to the story of my father, is if I had intendedly stewarded that moment well, I could remember more of the conversation that we had. But because I wasn't leaning into that moment like it was the last, and because I wasn't squeezing every minute to the best of my ability, there's moments and times in my life now where I reflect back and I wish, man, I wish I had been a little bit more in tuned, a little bit more present, a little bit more intent with the time that God gave me with my father for that last conversation. That's where that number 1440 really comes from. And when we think about it, we often live our life from the regrets of our past or in the hopes of our future, and never really lean into the present here and now and exhaust each and every minute to the best of our ability. And so this book, I pray, is a journey. It takes the reader on a 30-day journey of discovering what it is that God desires for us to steward in the time that He gives us.

BS: I love it. It's such a great book to read right now, too, because I feel like we've learned during COVID so much of the value and I've learned, at least, how much of my time has been wasted, how much time I spend uselessly doing things that aren't really benefitting me or my family or my calling. And don't you think this is a great time? I mean it feels like COVID now has like reframed how we use our time, and also a lot of us, I feel like, are gearing up for sort of re-opening. It kind of feels like not just a literal spring, but it feels like a spring in the sense of like the snow is starting to melt and things are starting to open up.

TT: For sure. I think this season of 2020 and the beginning of 2021 has shown us that we really can't manage time. One of the things that has dawned on me as of late is it's hard to manage what you cannot control. Time is one of the one things that we can watch and it still gets away from us. If we can't manage time, then we sure can steward it.

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And so in stewarding this time that God gives us, my prayer is that this book allows us the opportunity to see the potential in every moment that God allows us to live, and live our life from that lens so that we can get the best out of it.

BS: That's awesome. Well Pastor Tim, we just appreciate you so much. I appreciate your spirit. It would be great to have you come preach for us someday. Would you do that? We'd love to have you.

TT: It would be in high honor to be with you all, and I'm so honored to have this moment and opportunity to share this story with you and this incredible church.

BS: Thank you Pastor Tim. The book is called The Power of 1440. I want to encourage you to get this book, especially as the world is beginning to open up. I know it'll be a big encouragement to you. Thanks again, Pastor Tim. We love you and we appreciate you. God bless you.

TT: Thank you. Love you, too.

DECLARATION – Bobby Schuller

BS: Whoever you are, would you stand with us? We're going to say this creed today. Hold your hands out like this as a way of receiving from the Holy Spirit and we're going to 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. Amen!

MESSAGE/PRAYER – Bobby Schuller "Son of David"

It's interesting, as a believer, you have to picture from the spiritual standpoint that you have like a bubble around you. You have a spiritual sort of like protection that, in a way, that Satan cannot harm you except in one way and one way only: he can deceive you. We talked about this last week that the only way Satan really can attack your life directly is by deceiving you. And one of the main ways that he will try to deceive you is to convince you that you're not able to do the things God said you can do. We believe as Christians that in your baptism you receive this thing called an anointing which is a mantle to remove burdens and to destroy yokes and to do what Jesus did, and to live with His kind of power. Satan's goal is to rob that idea from your heart and to do things like, I mean let's face it – compare yourself to someone else. It's so easy to go like okay if I want to be, I don't know, in ministry or something, in my case, just looking at everybody else that's more gifted than I am or more talented or more educated, or if God is calling you to do this or to do that, to just compare yourselves to other people, especially if you're in a world in which there's a performance like speaking, singing, art, writing, a lot of these things, and especially with today with social media, when everybody talks about all the great things about their life but not as often the bad things, it's so easy to compare yourself to others. But friend, let me tell you that what we're talking about today, the anointing does not mean talent, does not even mean training. An anointing is a special gift on you to remove burdens and destroy yokes, and as you act in that anointing, you'll find that you'll discover and develop many gifts and talents, but it starts first with this idea you didn't choose God. God chose you! He's not going to un-choose you. It's so easy when we've made a mistake or sinned or you have some secret in your life or something that you're embarrassed about, or some personality flaw, to disqualify yourself. But remember, God knew all those things when He chose you, and He will bring about His choice to fulfillment. What we need to do is believe and trust that even when we mess up, when we make mistakes, when we fall off the wagon, that maybe you're carrying the same hypothetical suitcase and just switching it from one hand to the other, or whatever it is that you're carrying, it does not disqualify you. It does not disqualify the anointing, nor does it disqualify your calling. God has chosen you and He won't un-choose you. And you're going to do great things for the kingdom. If you hear anything today, you don't hear all the middle stuff that I'm about to say, just hear that. He's with you, He's for you, He's chosen you, and if you're alive, there's a reason. Today we're going to talk about in this Lenten season, these different prophecies that were given about Jesus, about the coming Messiah, and what we can learn about them. Last week we talked about this idea of the snake and the serpent, and we talked about the son of Eve and this promise that he would crush the head of the serpent. Well today we're going to talk about this term the son of David, which is referencing the anointing of the Messiah. You see the term son of David in lots of passages in the Old Testament, but one of the most famous places is in the book of Ezekiel. Not a lot of Christians have studied Ezekiel, but it's a wonderful long book. Ezekiel's story is an interesting one.

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It begins like this: he was a priest in Jerusalem, a young man, I think 25, when Jerusalem was attacked by the kingdom of Babylonia. Now this was before the Babylonian exile many years before. Babylon had attacked Jerusalem, won the attack, but spared the city and left, but when they left, they took a bunch of loot with them and they took a bunch of Jews with them and one of those guys was a priest named Ezekiel. On his 30th birthday, it has been five years now, and he's been in the great city of Babylon away from home, away from his calling and away from the temple where he's supposed to be as a priest. On your 30th birthday as a priest, that is the day you are called. So picture it like you're in seminary and then on your 30th birthday you get to serve in a church. You get called as a pastor. This is how it is for Ezekiel. He's there moping on his 30th birthday because he should be in the temple in Jerusalem with his friends and family, all now celebrating that he has been consecrated to do the religious rights to atone for the sins of Israel. That's what the priests do and to participate in all of the rights for the different festivals and things, and here he is in sackcloth, sitting by a river outside of Babylonia, moping about his life. Many of us have been there, haven't we? Not all of us had a good 30th birthday. I know I had a rough one. It's easy to just feel sorry for yourself and feel like things aren't going the way they're supposed to go, but little did Ezekiel know that God had a bigger calling for him than being one of 40,000 priests, or whatever it was. God wanted Ezekiel to be a prophet. As he's sitting on the river, he sees a storm begin to develop in the horizon, it grows and it gets bigger and now the storm looks more like smoke and lightning and fire, and it becomes this incredible theophany, this just incredible thing in the sky, and he's terrified, and as he's staring at it, this image begins to appear within the clouds. First he sees four mythical animals and each animal has four faces. Below those four animals are four wheels, so it's almost like the animals are functioning as pillars, and then the wheels below them turn this image into like a chariot, and on top of that is a platform, and on the platform is a throne, and on the throne is a human-looking veiled figure covered in glory and light and smoke and fire. And Ezekiel, of course, is terrified. This is a freaky image, right? Ezekiel's staring at this, is wondering what he's witnessing, and he realizes he is seeing what Moses saw on the mountain. He's seeing the glory of the Lord. And as a priest, he asks himself this question: we know that the glory of the Lord is only supposed to be in one place – upon the ark of the covenant in Jerusalem. What is God doing in Babylon? So this question is going through his mind, and this voice, the voice of the Lord speaks out to Ezekiel and consecrates Ezekiel as a prophet. He tells Ezekiel that the Lord's spirit is going to come upon him, and that Ezekiel needs to warn the people of Israel that they have to turn from their evil or they'll be destroyed by the Babylonians. Remember, the evil that the Jews did was real evil. In the Old Testament, when they talk about idolatry, the contemporary readers aren't just seeing the grossness of worshipping idols, almost all idol worship in the Levant included primarily two things: temple priests who were used as prostitutes, so they were sexually exploited; they were slaves. And child sacrifice. This is especially true with the worship of Asherah and the worship of Baal. So you don't just have people worshipping idols, there's all of this un-justice and evil and gross stuff, gross practices, drinking blood, all of these things that go around that is the antithesis of what God's people are supposed to be – compassionate, kind, good, and most of all, in covenant with just Yahweh, with the Lord God, right? To bring back the Garden of Eden to earth. That is their goal. God sees all of this evil going on in Israel, and He gives Ezekiel this message and the first half of the book of Ezekiel is Ezekiel just trying to convince Israel and warn his people, whom he loves, that doom is coming if they keep violating their covenant. So he does all this weird stuff. There's a scene where he chops a bunch of hair up, and does all this what we call prophetic theater. He'll act out this stuff and like trying to show them more than just in words, or like there's one time where he creates like a model of the city and shows them what's going to happen. It sounds ridiculous, you picture a kid going like and then a fireball! Just nobody listens. There's this one story where he lays on his side bound up like the sacrificial lamb, and he eats only food that's cooked over poop. It's what the Bible says. So sorry, that's just what it says in there. And its these types of messages trying to reveal to people that this is coming. And finally, they never turn, Jerusalem is sacked, and all of its inhabitants are carted off. It must have been a terrible day for Ezekiel who for years is trying to warn them that this will happen to finally see a long line, a long, long line of old people and children and women and men, slaves and loot coming from his home into his new city. Then in the middle of the book there's this turn where it goes from a warning that's never listened to, into hope. One of the first ones is this image of this famous prophecy about dry bones. Now dry bones is not something that we know a lot about in our modern world. We've been hopefully freed from that, but it still does exist. I know there was a story, a wonderful book by Donovan Webster called *Aftermath*.

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He's a journalist, historian-type person. And he started studying the aftermath of different battlefields from World War I and World War II. One of the ones that really stuck in my mind, I first heard of it on a podcast called Hardcore History, this guy Donovan Webster took multiple planes and car rides to get to this farmers field in the middle of nowhere in southern Russia. He and his guide got out, there was a lot of snow on the ground and it was cold, and as he started walking around this field, you could hear the crunch of the snow under his boots, but there was another crunch as well so it was like an odd sound. And the guide looked at him and he said look at the ground. Look around. What do you see? And as his eyes were kind of adjusting to the white snow, the guide reached down randomly into the ground and picked up a human femur, a bone, a thigh bone, and showed him this is a valley of bones. It was a battlefield near what today we call Volgograd. You might recognize it in the Soviet Union. It was Stalingrad where there were over two million casualties in one of the bloodiest wars of all time. This particular field had the skeletons of three hundred thousand German soldiers. It was Hitler's Wehrmacht who had sort of crashed against the Soviet soldiers, and the bones had never been cleaned up during the Soviet Union. It was too big of a task and the Soviet Union wouldn't let anybody in. As he looks, he sees this haunting, scary, gross image of bones and death everywhere, jaw bones with teeth in them, and jack boots and backpacks and metal things. He could even see shells and different things, and just death and destruction. It's amazing to think that in the ancient world that would be rare, but not impossible for someone to see something like that. Many battles were on roads in the middle of nowhere where two gigantic armies collided. It would have been a thing to see a valley of bones, either where a war had happened or some great atrocity had happened. Genghis Kahn was known to murder millions of people by hand and just simply leave their corpses out. And this is the image that Ezekiel sees. He sees an image of a valley of dry bones. It's a place where something horrible has happened and everybody not only died, but was forgotten. These people were left to the animals and to the elements. And then it says that Ezekiel speaks to the bones because of the spirit that is upon them, and he says dry bones, hear the word of the Lord! And when he says that, wind comes from the four corners of the earth and it comes into these bones and they all rise up like standing skeletons and upon them comes tendons and muscles and skin and ears and eyes and hair, and they become standing living bodies with no breath. And then the scripture says that there's no breath in them, and so he calls breath or ruach, which means the spirit. It means the spirit of God, but it also means breathing and this ruach comes and it fills their lungs with life. And they become this vast army, a living people. And the prophecy says that the son of David will guide them and rule over them, and bring an age in which there will be a new Jerusalem, and the seas of death will rise with gardens and things will be renewed and changed. The Lord says I'm going to open up your graves and bring you up from them. Who was He talking about? He's talking about the Israeli people who have just lost it all. And isn't that so God? That is so Him, that even though He warned them for years and years, He gave them every opportunity to stop harming children and stop exploiting people and stop bowing down to idols and doing all the evil that all their forefathers had, even so, even when they fell and never stopped doing it, and they came to Babylonia, now He gives them a promise of the forgiveness of their sins; of the renewal of their land. Of new life in their bones and the promise that He will raise them up from the grave. That's a promise for us. God is not giving up on you and He never will. He chose you. He chose you. And even in our stubbornness when we continue to fall back and mess up and do all the stuff, all these things that we do, or we have all these flaws we don't like about ourselves, or all these goals that we never achieved, dreams that we never fulfilled, God's not upset at you about that. He is going to raise up from your dry bones, new life. Many of you have been through too much, a lot. And I want you to know that God also sees that. He's going to raise up from the death and destruction in your life, He's going to raise up new life in you. That's how God is. That's His character. You see, it's like that old song ain't no grave gonna hold me down. That is exactly God's nature and what God's going to do for you. So when you see this word son of David, this phrase, this title for the coming Messiah, its referring to David's anointing, the anointing. Anointing is an important word that's used all through the Old Testament and the New, and it has to do with slathering people in olive oil, as silly as that sounds. To us it sounds weird, but in the Bible it made a lot of sense. This practice began, of course, like many things do, with sheep. I don't know, I don't know what many things start with sheep, but anyway, it started with sheep. Back in the day, many sheep would get bugs or lice or ticks, and those ticks would get in their wool and it would crawl into their ears and so shepherds would take olive oil and spread it all over the head of the sheep like this.

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And they found that it kept the bugs from getting into the ears of the sheep. And then people realized wait, maybe if that works for sheep, it'll work for me. The modern era has saved humanity from many things, but one of the things that we really forget that it saved us from is B.O. You think I'm joking, I'm not. Think about a world with no air conditioning, no showers, and no deodorant. I was just reading, Hannah, since nobody else is interested in this, just kidding. I was just reading a history of the Normans, and when they were working with the French, so this is back in the medieval era, the Normans were criticized by the French soldiers because they would bathe every Saturday, and that was considered too effeminate. Just imagine how much a restaurant stunk back then with people. It's too much, right? So olive oil, they would use to cover their body, and they actually realized that it helped the smell go away. I don't know why they didn't just take a shower, but anyway, olive oil. And oil was used for lighting lamps, which is the idea of knowledge. It was used for healing, like you've got a cut or a wound, and it was used for nourishing. It was a great source of fat where fat was a very hard thing to find in a resource scarce world like the desert. Olive oil was this precious, precious thing, and you would slather it on someone who was called to bring light; someone who was called to bring healing. Someone who was called to nourish. And very often, this would be a priest, a prophet, or a king, and it was seen as one pastor called it, how did he say it, 'the burden removing yoke destroying power of God,' which is what Isaiah 10:27 says, that the anointing of God is the power on whom that has been placed to remove burdens, so like that heavy weight, and destroy yokes, meaning if you're attached to something or someone that you shouldn't be attached to, the power of the anointing gives you, the anointed person, the power to break those burdens. To bring healing, life, sight to the blind, food to the poor, to perform miracles, to preach the word with authority, and to do all the many things that God would want to make earth as it is in heaven. That's the anointing. It's not my power, but His power within me. It's not my talents, but His anointing within me that enables me to do those things. This anointing was on many women and men throughout the Bible to do the work of God, but most so, it was upon David. David's anointing was famous because he was anointed when Saul was still king. And there was so much hope and promise that David would be one of these leaders that would turn swords into plow shares. That would bring the garden to the desert. But like so many men, like all of us, he fell short. The prophecy, like in Ezekiel, David's been dead for 500 years, so what does he mean that my son David, or the son of David will come? What does that even mean? And there was this hope that the anointing that was on David would go onto this man, the Messiah, who would save us all. And so son of David becomes a prophecy that the burden removing yoke destroying power of God that was on king David would pass on to a person who would break our burdens and destroy our yokes. Enter Jesus Christ. In the book of Matthew, that was written to Jews, so many of the gospels, they all start very differently, don't they. And Matthew's has the most boring start to the modern reader. If you remember, Matthew begins with a lineage. Because Matthew is writing to Jewish people, the very first thing he wants you to know about Jesus is his family lineage. That Jesus' step-dad, or Jesus' adoptive father Joseph, is a direct descendant of king David. And that what you will see is a fulfillment of the prophecy that David's anointing will pass to this person. He also wants you to see that if Israel were not occupied by Rome, if there was a real throne, that it's quite possible that Joseph would be the king of Israel instead of a lowly carpenter in Nazareth. And that Jesus would have been a prince. Isn't that interesting? It's interesting to think about that. I don't know. Anyway. Jesus is this incredible lineage, and throughout, of course, the Bible, when He's performing miracles, especially when people want Him to bring freedom, or a miracle or a healing, very often they will call Him – what? Son of David. Son of David. Referring to you have the anointing of David upon you. You're the Messiah! Set us free. And this is what Christ means. So many people think Christ is Jesus' last name. We all know Jesus' last name is "of Nazareth." Right? So Christ is not Jesus' last name; it means He's the anointed one. Or even the smeared one, is literally what it means in Greek. Smeared, like there's oil smeared all over His face, that He's just completely covered in the power of the burden removing yoke destroying power of God. And there's lots of places He aligns with that, but one of my favorite places is in Luke. You'll hear Him not only say that He's the anointed one, but that He's brought to bring freedom to people. And we'll finish with this story. I have a whole sermon on this. I would encourage you, if you like this topic, to go back and find it. And I don't have time to go into the many very cool details about it, but in Jesus' day, in the first century, the synagogue preaching and scripture reading was done by all the members of the synagogue. That included children and women. And there would be a day in which you were preplanned four years in advance to read a scripture that was chosen for you.

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So Jesus, growing up in Nazareth, was a member of the Nazarites synagogue. Nazareth in general was a new town that had been founded and had this weird thing about it that they wanted to gather people who might be the Messiah. I know it sounds strange. Nazareth means "shootville". Actually, the English translation. And the reason they're saying is the shoot of Jesse prophecy from Isaiah. So there are all these people that were hopeful that the coming Messiah would come from their town. And crazy enough, He did! They had a synagogue just like everybody else, and they had a manager of that synagogue, and in Judaism I believe in Orthodox synagogues even today, but for sure back then, you would have a manager of the synagogue, not the rabbi, who would follow a preplanned scripture reading for the day, so like we do that. In the Presbyterian church there's different scriptures that you can follow, and those are all preplanned. And they revolve every four years. And the manager of that synagogue would pick the people who would do that day. So Jesus, four years before He reads this, was put on a list to read this scripture. We often think He grabbed the scroll and read it to say He was the Messiah, but He didn't! It was God's providence. It's a crazy thing. Jesus, when He sits into the synagogue, in Nazareth, His hometown, it says "Jesus returned to Galilee in the power of the spirit, and news about Him spread through the whole countryside," right? Everybody's talking about this rabbi Jesus. "He was teaching in their synagogues, and everybody praised Him. And He went to Nazareth where He'd been brought up." So the hero comes home. "And on the Sabbath day, He went onto the synagogue as was His custom." Okay? And it's His turn to read, right? So it says "He stood up to read" and what does it say? "The scroll of the prophet Isaiah was" what? "Handed to Him," right? He didn't pick it, it was picked for Him. So they hand Him the scroll and the scripture He's supposed to read, and He unrolls the scroll and He reads the part He's supposed to say. Now how about that? It says when He reads: "The spirit of the Lord is on me" because He has what? There it is. There's that word. "He's anointed me" and so what does the anointing do? "To proclaim good news to the poor. He sent me to proclaim freedom for the prisoners, recovery of sight for the blind, to set the oppressed free and to proclaim the year of the Lord's favor." Isn't that incredible? That would have been an amazing thing to see. Then He rolled up the scroll and gave it back to the attendant, and He sat down and the eyes of everyone in the synagogue were fastened on Him, like everybody's like, like locked in. They're already wondering if He's the Messiah. Then this pre-picked verse He reads this, and then He began saying to them, drum roll: "today" (GASPS) "this scripture" (GASPS) "is fulfilled in your hearing!" And everybody goes crazy, right? They're all excited. It says "all spoke well of Him." See we always think they get all upset and they freak out, right? They will freak out because what He's going to say next. But here they're stoked that He's the Messiah. They're like we were right! Guys, it's like, you could almost hear them going Naz-a-reth, Naz-a-reth. Right? Like they're so excited, and it says "all spoke well of Him and were amazed at the gracious words that came from their lips," and what did they ask? "Isn't this Joseph's son?" Many people read that as like they're criticizing Him. They're not. Why would they say Joseph's son and not say Mary's son? Isn't this Joseph's son? Well, who's Joseph? Anybody? He's a direct descendant of king David. Isn't this Joseph's son? Of course. He is the Messiah. They're affirming that what He said, that He's the Messiah, His hometown is affirming that yes, we were right, yes He would come from Nazareth, yes, it's Joseph's son. And then what does He say? "But I tell you surely you will say to me physician, heal yourself." You're like wait, what? And He says "for no prophet is welcomed in his hometown." And I'm thinking well they just welcomed you. What do you mean? And then He says to them "Elijah in a time when all of Israel was starving, left the Israelites and went to a Gentile, the widow of Zarephath and fed her. And Elisha in a time when many in Israel had leprosy, went to Naaman the Syrian, a Gentile, and healed him." See Jesus is talking about the power of faith of the individual, and the Nazarenes, the Nazarites are talking about this entitlement of being Jewish or lineage or all of these things, or having some special thing about you, or some special name, and the message we draw from this is that Jesus doesn't care about any of that. He cares about one thing. It's the thing that the widow of Zarephath had, and it's the thing that Naaman the Syrian had. It was the faith to simply believe God could do it in me. That God could do it for me! That God could do it through me! And He can! It's not titles, it's not education, it's not even talent, it's the anointing! The belief that the same power that was in David, that was personified in Jesus Christ is inside of you. To remove burdens, destroy yokes, to heal the sick, to feed the poor, to break the yoke of Satan on earth. To establish beachheads of the kingdom of God in a place that has become so dark. You have an anointing and a calling, and it is not validated by your propriety or good behavior. It's not validated by a good moral report card, it's validated by the cross and the resurrection and the faith that all that Satan wanted to accomplish in your life and in this world has been broken forever.

Son of David

Broken forever. And so what we proclaim in our lives is a freedom. Freedom from all of this stuff. And as we begin to step out in faith, what does it really look like? It looks like this: that when I pray for my friend who is sick, I recognize it's the same thing as if Jesus was praying for them. Either the word is true or it's not. He either lives in me or He doesn't. That when I love my neighbor, when I care for those who are in need, Christ is in me doing it, too. And the same power He had is in me. Its either true or it isn't. Which one is it? It is true. It is true. He lives in you, His power is in you, oh man, if you could look in the mirror with like spiritual glasses and see, you're just bubbling with olive oil, man. You're just like spilling over with all of God's grace and power, and Satan is there going you're not as pretty as her. You're not as talented as him. You're not as gifted as she is. You're not as this or that or you don't have her education. You don't have his last name. It's just like whatever he can say to get you thinking about something else, or get you in a pit. Just tell him to shut up. All that God asks you is to just trust that in this weird in-between time of things not going the way they should go, that He's going to get you where He needs to get you. Amen? So proud of you. You're doing so much better than you think.

Father, we thank you and we love. And I pray, God that you would do an amazing, amazing thing with the little bit of faith that you asked us to have. You didn't ask us to have the faith of a mountain, just the faith of a mustard seed. Thank you, God. You can use that little bit of faith that we have. We give it to you, and we thank you, we trust you, it's in Jesus' name we pray, amen.

BENEDICTION – Bobby Schuller

Thank you all so much for being here today, whether you're here in the sanctuary or out on the courtyard or watching online, we're so glad you joined us. And it's always great when you incorporate church and a church community into the rhythm of your life. It's like going to the gym – the more you do it, the buffer you get, so we're praying that that happens for you. 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.