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Hour of Power 03.03.2024

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

BS: This is the day the Lord has made. We will rejoice and be glad in it. Good morning. We're coming to you from Capernaum in Israel, just on the northern side of the Sea of Galilee. This is the main ministry hub for Jesus. And we want to let you know that over the next three weeks, we're going to be having worship from here in Israel and also in Irvine and we're so glad you're joining us.

HS: Yes, shalom friends, and this is a very special synagogue in Capernaum. And get ready, you are about to hear about the significance of this amazing place.

BS: We've asked Haven to come with us, so she can open all of our worship services, while we're here, in prayer.

HAVEN: Bow your heads and pray with me. Dear Lord, I pray as we go throughout this series that we can really just see the Bible in a new way as we see these places and hear their stories, and that the audience and us would be able to understand in just a deeper way what you want to say to them. Thank you so much for providing this opportunity and providing this time we share together. We love you so much, Lord, and we continue to go after you, Lord. In Jesus' name, amen.

HS: Amen.

BS: Amen.

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

SCRIPTURE – Luke 4,16-22 – Hannah Schuller

In preparation for the message, Luke 4:16-22. He went to Nazareth where he had been brought up, and on the sabbath day, he went into the synagogue as was his custom. He stood up to read and the scroll of the prophet Isaiah was handed to him. Unrolling it he found the place where it is written: the spirit of the Lord is on me because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind; to set the oppressed free, to proclaim the year of the Lord's favor. Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them today the scripture is fulfilled in your hearing. All spoke well of him and were amazed at the gracious words that came from his lips. Isn't this Joseph's son, they asked. And I love this. And remember, friend, the gospel is full of liberty, but we must have faith in action to enjoy it. God is a faith God. Faith is just treating the word of God as if Jesus Christ were right there speaking it to you, and He is! And I love the fact that we are right here in a synagogue in the area, the very place that Jesus taught in person, as well. And you know the Apostle James says, I will show you by my actions what faith is. I love that. I will show you by my actions what faith is. Yes. I want to be the type of person that does not just read the word or hear the word, but acts on the word. So thank you for joining us today in Capernaum, shalom.

INTERVIEW – Bobby Schuller (BS) and Ron Winter (RW)

BS: Well Ronny, it's great to be here with you in Capernaum. A lot of people have not met you before. You've been our guide many times. You were with us the last time we were here in Israel, and I have to say I've been to Israel, you asked me, I don't know, maybe ten to fifteen times, and usually it's in tour groups with buses and there's different tour guides on each bus so you get to see two, three, four guides. You are my favorite.

RW: Thank you.

BS: And that's why we have you here. You're so knowledgeable, you understand the Old Testament, the New Testament, you're Jewish, but you really like Jesus, right? You even believe in Him in some way, and I'd like to ask you more about that without getting too personal, but we're so glad to be with you here in Capernaum, the hometown of Jesus.

Holy Land – Capernaum: It's About Faith

Before we get to that, tell us a little bit about yourself. You obviously have a long history here. Your grandparents escaped the Holocaust, isn't that right?

RW: Right.

BS: Tell me a little bit about that.

RW: Well, my grandfather felt that something is wrong in Germany in 1933, so he sent my mother and her brother and sister to Palestine at that time, and he joined them six months later, and the family who left in Germany said that he's completely crazy, everything is okay, it's only a bad wave, things are going to be okay again. But he wasn't convinced. He left Germany and he came to Israel and he was the only survivor from his family.

BS: Wow. Okay, well here we are. We're in Capernaum. Why is Capernaum so important to Christians and people around the world?

RW: Well first of all, I think this is the place where Jesus spent three years. This is His home. This is His..

BS: Like His home base, right?

RW: ..base. That's right. From here He goes, here He comes back. This is the place that He picked after He left Nazareth. He had to leave Nazareth. He couldn't stay there. It's far away from the city of Tobias, which is a very hostile city, is of course Herod Antipas. Far away from Caesarea Philippi over there, up there with Herod Philip, and this is right on the border. He feels very comfortable over here. People accept Him over here. He becomes a big rabbi here. So this is His hometown.

BS: We picked a beautiful day, it's a sunny 70-something degrees out here, a little warm, but not too bad. Right here we're on the shores of the Sea of Galilee. People can't see it from here. Just maybe a hundred feet over there is St. Peter's house. It was actually the house of his mother-in-law, right, and then became his house, and then a church worshipped there, the early church, and this is what? What is this behind us?

RW: This is the synagogue. I mean it's not the synagogue in the time of Christ..

BS: The synagogue.

RW: ..I mean the synagogue from the time of Christ is going to be a little below us. In the Jewish way of thinking, you cannot build anything on top of what used to be a synagogue. And the early Christian in the 4th century, when they built a monument for the rabbi, they went to the place where the older synagogue used to be, and they built a beautiful synagogue, one of the biggest in the Galilee, as a monument, as a contribution for the rabbi who was a Jew, He was a teacher in the synagogue. He was teaching/preaching and He performed two miracles here. So that's why the place is so unique.

BS: It's interesting because when you read in the New Testament, you see Jesus is constantly going to all these synagogues around the Galilee region. We're not far from Bethsaida, which is what that way? And Chorazin is just a few miles that way, important town. And Nazareth is what, that way? About 30-miles, right? It's a long way from here.

But one interesting question a lot of people have for me is synagogue obviously in the Jewish life in Jesus' day is so important. But we never see the synagogue in the Old Testament. When did the synagogue come about, and why don't we see the synagogue in the Old Testament?

RW: Well we do believe that synagogue started when the Jews went to exile in Babylon, looking for a place to keep their identity, to keep their roots, and they form a place, call it in Hebrew, {SPEAKS HEBREW}, house of gathering together. Let's get together. Let's keep our roots. And when they returned to the land 70 years later, the synagogue is moving with them, place of prayer, because there's a temple to pray at, but as a place of gathering together, studying, disputing, explaining, taking the kids and give them the roots. This is going to be the gathering together. Many scholars believe that today that most of the prayers are going to be taking to the temple during the feasts.

BS: And then here we actually see there's these benches here. This is where the worship would have happened. I was just noticed; I'd never seen this before. But does that say Herod on that pillar? What is that about?

RW: On the pillar, we have two inscriptions. One of them is in Greek, and that one is in Latin. And the one in the Greek, of course, is dedicated to the synagogue and when it was built, and the other one is going to be dedicated to Father Offaly, who was the main archaeologist from the Franciscan who dug the whole area, and he died in a very tragic accident here when his car crashed into a column. So those are the two things. But again, this is the monument. The real synagogue is going to be right behind us, right under the synagogue of today.

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BS: But this is still a synagogue and this is built on top of the synagogue Jesus was on. But it’s a similar model and plan, right? It’s missing some things, though, like I would look for where’s the bema and the Moses seat, where would the scrolls be kept. Do you know?

RW: Okay this is because.. we have a lot of theories when it comes to Judaism. How does the synagogue from the first century is going to look like. We don’t have a niche, and most likely the Bible is going to be outside, and that’s why we dedicate or we date it through the fourth century. The bema, there’s no bema here, because most likely when they built it, it was built for a non-Jewish community to remember there was a rabbi over here.

BS: Really.

RW: This is not going to be most likely an active synagogue. It was built at the same time when they build the church around the house of Peter. Mainly it’s a monument; mainly it’s a monument. If there were a few Jews over here, most likely they were praying, as well, but it was mainly a monument.

BS: I’m going to give my sermon in the room next door, in this room next door. Tell us a little bit about that. That’s where the disciples, the students would be picked, right?

RW: Absolutely. Next to every synagogue, next to every beit kneset there’s going to be a beit midrash. A beit midrash means house of study, and that’s where the kids are going to study, and that’s when they reach the age of 14/15, the rabbi wanted to get them all together, look at them, and point on a few of them, usually five, and he’s going to look at them and say {SPEAKS HEBREW} follow me. And that’s where the disciples are going to be picked. Jesus picked 12.

BS: Yes.

RW: But that’s a different story.

BS: David Flusser says its five, and Jesus picks 12 because of the 12 nations of Israel. And you can see all this excitement, all these visitors from all around the world. We’ve seen Romania, Italy, Germany, United States, Netherlands, everything. And it’s so interesting that the amount of excitement and power there is that we’re in the very synagogue, the very place where Jesus had His home base. He picked many of His disciples in this town, fishing right there, Peter’s house right there, it’s an amazing place.

RW: It is.

BS: And what a great thing it is to be a follower of Jesus and come here where it all began.

RW: Absolutely.

BS: Thank you, Ronny. We appreciate you.

RW: Thank you so much. Thank you. Welcome.

DECLARATION – Bobby Schuller

Let’s say this together: I’m not what I do. I’m not what I have. I’m not what people say about me. I am the beloved of God. It’s who I am. No one can take it from me. I don’t have to worry, I don’t have to hurry, I can trust my friend Jesus and share His love with my neighbor. Thanks you can be seated.

MESSAGE / PRAYER – Bobby Schuller – "Holy Land – Capernaum: It’s About Faith"

Well welcome to the synagogue in Capernaum. Beautiful space. It’s been so great to be here this morning. Such a beautiful day. We’ve been very lucky in having great weather. And I wish you were here with me. I wish you could see the Sea of Galilee, wish you could see Peter’s house, this village. Really is a large village. Many houses. This beautiful synagogue here where people would worship. Right now, we’re just next to the main area where people would have worshipped. This is called a beit midrash where many of the young students, children and young teens would have come to study Torah and learn and memorize, learn to read and to debate. One of the interesting things about Jesus, of course, if you listen to me speak at all, you know He’s thoroughly Jewish. He’s a rabbi through and through. He’s fulfilling the Torah. He’s fulfilling Moses’ law. But also doing something else. His message is not as much about the law as much as it is about faith. And you just hear him say this over and over. This is the thing He’s trying to teach His disciples over and over. He gives them this nickname “you little faiths” and He says it in a sweet way. He’s not saying it in a condescending way, He’s not trying to shame them, He’s trying to show them that there is this whole thing that’s made available to them if they just believe God’s word. If they just have faith. If they just take a risk. If they begin to not just think or believe in their heart, or talk about it to their friends, but actually do something, and that proves that they really have true faith. And so we’re going to see how this plays today when Jesus goes to Nazareth.

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It’s interesting because when you read a lot of the documents that are around in Jesus’ day, you can see that the Jews here around Galilee are in many ways different than the Jews that are south of here in Judea, especially in Jerusalem. Remember that in Jesus’ day, there were more Jews living in Babylon than there were living here. And so over the years, 500 years, they began to sort of trickle back into Israel. And so those who were coming back to Galilee were very often those who came from Babylon. They hadn’t been here the whole time, so there was a sort of we could say a different flavor, a different tradition to their Judaism. They’re still thoroughly Jewish, they were the same, they had the same beliefs, but I heard one guy say that the Jews here were more like.. a little more free spirited, you might say; a little more charismatic, a little more into the personal type of thing. Whereas in Jerusalem, you would have gotten maybe a little bit more of a strict view. This is a broad stroke. We don’t know for sure, but it seems to be that that’s going on in Jesus’ day. And so Jesus is teaching about faith, and when He goes to Jerusalem, He’s really pressing this idea of faith on the Jerusalem people. Now if I had a title for this sermon, it would be a tale of two synagogues. We’re in the synagogue here in Capernaum, but in a second I want to invite you to the synagogue in Nazareth. We didn’t go to Nazareth because it’s not the same Nazareth in Jesus’ day, but I want you to imagine that we’re going there. It would be a lot like this place. Now just a real quick recap, what was synagogue worship like. Very often we’re kind of guessing because we don’t really know, but it may have looked something like this. The synagogue would have been in the center of town, you walk up into the synagogue because it’s the house of God, and you would gather, the men and women actually would worship together at those times, and they would sing songs, spiritual songs, they would sing the psalms. We don’t know but maybe they were praying together, but always, always, always synagogue was built around reading the Torah and the Haftarah; reading the scriptures. In those days, you would have a guy that kind of ran the synagogue. He wasn’t a rabbi. He was called a hazzan. Now I can’t see you, but this is the time you can try that “ch” sound with the back of your throat. You go hazzan. Clear your throat a little bit. And the hazzan was the guy that kind of took care, he was like a custodian of the synagogue. And one of the things he would do is he would use the Jewish lectionary that was planned in advance. Every synagogue around the whole world all read the same scriptures every single day. You didn’t randomly pick a scripture; you had a lectionary. And so on such and such Sabbath, every Jew whether you’re here or in Babylon or in Jerusalem, you’re all reading the same scrolls that day. You’d have seven scrolls that you’d read, and then typically it would be a member of the community that would read. And they would be picked sometimes three years in advance before they even started reading. And so you’d have this, maybe you can picture a list on the back of the wall. You’d say like okay, in two years, I’m going to read the scripture. It’s going to be my day. Especially some of those days would be set around like if you were a teenager, you’re 14/15/16, maybe you’re a teenage boy, you’re going to have a bar mitzvah, and so on the day of your bar mitzvah you’re the one who’s reading the scripture, and so your family is there, maybe people come in from out of town. You might think of it as like a graduation or a baptism or something fun like that. So you’ve got your family and people are all around, and you would sit in this bema, in a Moses seat, and you would be brought seven different scrolls, and you would read them all. And when you read them, you would stand and you would read it with passion. Jews were all about having fire and passion. They’re called to love the Lord with all your heart and all your soul and all your strength. And so there would be this fire in them when they read the scripture. And so Jesus, He has this moment, right. He goes into the wilderness.. He’s baptized by John, He goes then into the wilderness where He’s tempted by Satan, and then when He wins this temptation, He comes actually here first in this area to Capernaum, Chorazin, Bethsaida, different areas around Galilee. He’s preaching, He’s performing miracles and He’s becoming uber famous. It says that the whole region is talking about Him. Everybody knows who this guy is. And now He’s become like just almost a celebrity. Everybody knows who He is. And now it’s His day, His turn to read in His hometown synagogue. So He goes whatever it is, twenty, thirty miles that way to His hometown in Nazareth. The book of Matthew says He lived - this is when He returns from Egypt - He lived in Nazareth to fulfill the prophecy that says He would be a Nazarene. But one of the weird things about that is there’s really no prophecy in the Old Testament that says the Messiah will be a Nazarene. In fact, Nazareth didn’t exist when the Old Testament was going on. So there’s a lot of debate about what does that scripture mean. If you Google it, you’ll find ten different answers. Here’s what I think it was. There’s some evidence that we’ve seen from early documents that shows that Nazareth might have been a small town of say 200 people, and the 200 people that gathered there were people that believed that their lineage was traced back to Jesse. Why Jesse?

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Because the scripture says that in, I believe its Isaiah 16, that out of the stump of Jesse a shoot will grow. It’s a Messianic text saying that the Messiah will descend from Jesse, King David’s father. And actually, just in the chapter before the scripture we’re about to read, Luke makes a big deal by tracing Jesus’ lineage. He says Jesus’ Father, it was said, was Joseph, and then traces His lineage all the way back to David, and then to Jesse, and then Abraham, Isaac, Jacob, and even back to Adam, it says, who was the Son of God. So there’s this thing that Luke wants you to see just like a few verses before this thing I’m about to read that He is Joseph’s son, which means that Joseph would have been in the line of kings; Messianic, so this is a big, big thing. So it might be, we don’t know. It might be that those in Nazareth.. we do know it was a small town, but those in Nazareth were descendants from Jesse because Nazareth comes from a word Nazar, which means a branch. So you could call it Branchville or Shootville. And so let’s go to Nazareth. So Jesus goes and it’s His day to read, and we know that the people in Nazareth weren’t liked very much. Can anything good come out of Nazareth? Maybe they were really arrogant because they believed that they’re special blood or they were special people or something. All we know is we do know for sure nobody liked them, right. We don’t know why. And so Jesus goes back to His hometown of Nazareth, and everybody’s excited to hear their home.. it’s like their hometown hero who’s become uber famous now has come home and its His turn to read and to preach and give a speech on the scripture. The Bible says in Luke chapter 4, verse 16. It says “He went to Nazareth where He had been brought up. And on the Sabbath day, He went into the synagogue as was His custom. He stood up to read and the scroll of the prophet Isaiah was handed to Him. And the hazzan,” this guy that runs the synagogue, “hands Him the scroll.” It says “when the scroll of the prophet Isaiah was handed to Him, unrolling it, He found the place where its written. ‘The spirit of the Lord is on me because He’s anointed me.’” That word anointed, by the way, is Messianic, right? Messiah means the anointed one. “To proclaim good news to the poor. He sent me to proclaim freedom for the prisoners and recovery of sight for the blind; to set the oppressed free, and to proclaim the year of the Lord’s favor.” “Then He rolled up the scroll, gave it back to the hazzan and sat down. The eyes of everyone in the synagogue were fastened on Him, and He says ‘today this scripture is fulfilled in your hearing.’” What does that mean? He’s saying I’m the guy, I’m the Messiah. I have come. Now if you’ve heard this scripture preached before, almost for sure what you have heard is Jesus says He’s the Messiah, and everybody gets upset, and they say let’s stone Him and let’s kill Him. But that’s not true. The next verse says, after He says today this is fulfilled in your hearing, it says “all spoke well of Him.” They’re excited. “And they were amazed at Him and at His gracious words that came from their lips.” And then they say “isn’t this Joseph’s son, they asked.” Now when we hear that, we think He’s just the son of a regular man. But that’s not what Luke and that’s what the Nazarene’s are saying. They’re saying He’s Joseph’s son. Joseph who was who. A direct descendant of Jesse. In other words, they’re saying we were right. We knew the Messiah would be one of us. Very likely, a lot of the people that were in the synagogue were maybe distant cousins, distant uncles and relatives. Isn’t that interesting? Maybe? Maybe not. Let’s read on. It goes like this. “So they spoke well of Him, and were amazed. Isn’t this Joseph’s son?” But there’s this lingering question. We know in Mark, as we read them side by side, that Jesus wasn’t really able to perform many miracles in Nazareth the way that He was able to in other towns. And it actually says in Mark that Jesus was amazed at their lack of faith. In other words, they had such little faith it blew His mind, to the point where it almost limited, it seems like, I don’t know, what was able to happen miracle-wise in Nazareth. I hope Jesus never says I was amazed at the lack of Bobby’s faith. He might say that, by the way. There have been many times, trust me. You don’t want that, either, right? You don’t want God to say I’m amazed at their lack of faith. But they were amazed at the lack of faith in Nazareth. And it says.. okay, so Jesus says to them, because they’re wondering, okay, He’s the Messiah, yes He’s Joseph’s son, He’s a direct descendant of Jesse, but why are there no miracles happening here? And Jesus is about to give them the answer. He says this: “Surely you will quote this proverb to me, physician, heal yourself, and you will tell me do here in your hometown what we’ve heard that you did in Capernaum.” That’s where we are right now, by the way. Isn’t that crazy? We’re actually in Capernaum right now. Amazing. Anyway. “Do what you did in Capernaum.’ And He says ‘truly I tell you,’ He continued, ‘no prophet is accepted in his hometown. I assure you that there were many widows in Israel in Elijah’s time when the sky was shut for three and a half years, and there was a severe famine throughout the land, yet Elijah was not sent to any of them,’” that is the Jewish people, “but he was sent to a widow in Zarephath in the region of Sidon.” Who’s that? A goy. Right? A Gentile. Jesus says to them when the people.. so you know this story, the widow of Zarephath. Elijah

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prophesies against King Ahab, and the Lord tells Elijah go and hide so that Ahab can’t kill you. I have more work for you to do. And so Elijah goes here and there, and eventually he goes to this gate where the widow is, and he sees this widow, she’s gathering sticks, and he asks her woman, please go get me a glass of water. She goes to get him water. And he says, oh and bring me a little piece of bread, I’m hungry. And she turns to him and she says, my dear prophet, I am.. keep in mind, she’s not Jewish. This is not her prophet, right? She probably doesn’t know anything about the man. She says I just have a little flour, a little bit of oil, my son and I are starving; we’re going to make one more bit of pita, we’re going to eat it, that’s going to be our last meal, and then we’re going to starve to death. In other words, she’s saying I absolutely would do this for you, but this is all I have left. This is the last little bit I have left. This will buy us maybe one more day of life, and that is my hope. That’s all I have. And Elijah looks at her, and this is chutzpah, right? A good word in Judaism. He looks at her and he says you make that bread and you give it to me and you’ll be just fine. Now she has a choice. She has a choice to say this crazy guy who’s not even from my religion is asking me to do this horrible thing, to take the bread I would give to my starving son who’s looking at me going mommy, I’m hungry, I’m hungry. He wants me to take that bread and give it to him. And just trust that everything’s going to be fine, or just we can live another day. And guess what she does. She sees this choice and against, whatever, all reason, she believes God. She makes the bread, she gives it to the prophet, and she never hungers again. That, my friend, is faith. So what is Jesus saying here? There are many starving people, but it was this Gentile woman who trusted God that never went hungry again. What is He saying? It wasn’t the fact that she was a descendant of Abraham, Isaac and Jacob, it was the fact that she believed God’s word, and what? Took a huge risk. A huge risk. And God rewarded her for it. That, my friend, is faith. That’s not the first thing He says in His little sermon. He then goes off, and He says a second example from the Jewish scripture. He says “there was many in Israel with leprosy in the time of Elisha the prophet. Yet none of them was cleansed, only” who. Naaman the Syrian, another Gentile. Right, Naaman the Syrian was.. the story is a commander in a foreign army that was possibly belligerent towards the Israelis. They were on the border, we don’t know. And this great commander, great soldier had leprosy, and he tried everything to be well. And one of his servant girls was Jewish, and she said my lord, there’s this great prophet in Israel, in Samaria, and if you go visit Him, I believe that He will heal you. And so this commander, Naaman, asks his king, can I go visit this prophet, Elijah. They say that he can heal me. And he says absolutely. And he sends him out, I wrote it down, with this huge amount of stuff. Seven hundred and fifty pounds of silver, a hundred and fifty pounds of gold, and ten outfits, clothes. I guess that was a lot back then. And so he goes, this commander Naaman goes with his entourage to the king of Israel and says I am looking for Elisha the prophet so I can be healed. And what does the king do? He tears his robes and says oh my gosh, my neighbor’s trying to create a war with me. Can I heal this man of leprosy? Of course, I can’t. And Elisha sends word to him and he says king, cool your jets. I got this. Send Naaman my way, and I’ll heal him. So Naaman, this famous, rich, successful guy goes another distance to Samaria to visit Elisha, knocks on his door, and Elisha won’t come to the door. He simply sends a messenger.. so imagine this whole array: horses and camels and gold and silver and everybody’s dressed and there’s probably flags and banners and a royal guard and all this stuff, and Elisha’s like tell him.. this is the way he goes.. tell him to go dip in the Jordan River seven times and he’ll be fine. So Naaman isn’t even visited by the prophets, just like a messenger tells him, and Naaman is.. I’m trying to look for the word here.. we’ll just say offended. Just completely offended. And he says aren’t our rivers in Damascus better? Our holy rivers.. if some holy river’s going to fix it, it would be those ones. And he storms off with his entourage going I can’t believe I came all the way down here, put all this stuff, this stupid guy tells me to go to the Jordan seven times, blah, blah, blah, blah, blah. And his servant said, my lord, if he asked you to do something super hard, you would have done it, but because he tells you to do something easy, you won’t do it. Just do it. Just see what happens. And so Naaman, even though his ego is bruised and injured, and even though he’s kind of been offended, he just does it. He dips in the river seven times and he’s healed. He goes back to Elijah and this time Elijah answers the door, and he’s like here’s all these gifts, and Elisha says I don’t want them. The Lord bless you, go in peace. And Naaman famously takes a bunch of dirt from Israel back to his hometown and honors God. But what’s the message here. The message is that even though there were people with leprosy that were Jewish, the one that got healed is the one who had faith, not the one who was Jewish. The one who got healed was the one who believed God, and acted on it. Even though he didn’t really like.. belief for Naaman wasn’t really the kind of belief we think of.

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He didn't feel excited in his heart, he didn't get all stirred up in a worship service, he didn't go yes, God's going to heal me! He actually went begrudgingly, but it bruised his ego even more to take his clothes off in front of everybody and get in the river seven times. It's that he did something. It's that he took a risk to his reputation. The first person was a risk to her daily bread. The second person was a risk to his ego. It's amazing how much ego or need for material things gets in the way of us really doing the thing God's called us to do. Gets in the way of us really taking a risk. Don't let that happen to you. It clearly was happening to the Nazarene's because that's the last thing Jesus says. He says none of the Jews were healed from leprosy, it was just Naaman the Syrian, because he had faith. And then what? All the people in the synagogue were furious. So it's not when He claims that He's the Messiah, it's when He claims that they have no faith. And when they heard this.. and they got up, drove Him out of the town, took Him to the brow of the hill on which the town was built in order to throw Him off the cliff, but He just walked through the crowd and went His way. That's the power of Jesus, right? They were going to stone Him. They were going to throw Him off a cliff, a small cliff so He'd break His legs or back, and then while He's laying on the ground, throw rocks and.. not Jesus, right? It's not His time. Walks through them. And what does He do? He comes here. Comes here. It says then He went down to Capernaum, a town in Galilee, and on the Sabbath He taught the people and they were amazed at His teaching because His words had authority. And then He just begins to do miracles here. The first one is freeing a man of demonic possession. So it's interesting. Here in Capernaum, Jesus did amazing miracles, He had a lot of faith, but back in Nazareth no faith at all. Let's be people of faith. Let's be faith and let us see faith as not something we feel, I mean that is maybe part of it sometimes, but let us see faith as what we actually do. Let us see faith as taking huge risks because we believe what's said in scripture more than we believe what we're seeing in the natural around us. When I think of faith, I think of like a little girl who's trying to go across the monkey bars, and there's her dad standing behind her, but she's scared and she's worried. He's like just keep going. I got you. That's faith. That's what faith is. It's knowing that if my hands slip or whatever, I'll be fine. And you will be fine. I have a real-life story like this. You might have done ropes courses back in the day. I always kind of hated them. My friend and I used to do missionary trips or like ministry things, they always have us do rope courses, but there is a good lesson in it. And it's really weird, if you ever do a ropes course, they're these big like wooden beams that go into the sky, and you have a harness on and like a dumb helmet, and you have to like walk across this wooden beam. It looks so easy when you're on the ground, but because its sixty or a hundred feet high in the sky, when you get up there, your body kicks in. Your emotions kick in. And it's great because like logically, everything's fine. You've got this harness on; it can hold 2,000 pounds. Even when I was eating double stuffed Oreos, I wasn't coming close to that. And so you have to walk across this thing, got these little cables, and then you have to climb up this pole, stand on top of like a telephone pole, and then jump six feet and grab a trapeze swing, and then it like lets you down. But can I tell you against all reason when you stand on the top of that pole, everything in you freezes and there's no reason why jumping from sixty feet would be any different than jumping just off a foot here. But everything in your body says don't do it. But even though you don't feel anything towards jumping or whatever, when you choose to jump and grab the trapeze, and half the people didn't do it, my friend, that is an image of faith. That's really what faith is. It's not feeling like oh when I get up there I'll jump. It's not your emotions, it's do you jump or do you not jump. Do you go or do you not go. Do you take action or do you not take action. That is what faith is. And that's why things like.. I think its fine for us to be wealthy, for example, but there is a danger. Wealth or when you have a salary where you have a lot of good things can keep you from saying I want to jump and do this thing. Ego is even worse. When you have a big ego, a lot of pride, maybe that you're unaware of it, just ask your spouse, they'll let you know. Maybe if you've got this huge ego, taking a risk for God, if you want to pray for someone or build a thing, and you know it could really harm your reputation, or you could look really stupid or really foolish, those ego things are going to keep you very often from doing something faithful for God. So very often you see that the people that don't have a good reputation or don't have a lot of money or a secure job, sometimes it's easiest for them to take big risks for God. But it doesn't have to be that way. You can make a choice that even though I maybe have an ego sometimes, maybe though I'm financially secure, have done well, I can still risk it all. I can lay it all on the line and everything will be fine. If I lose everything, it'll still be fine. And that's, I think, the beginning of faith. Remember, when rabbi's call disciples, this is like a core principle. When rabbi's call disciples, they're expecting that their disciples will do what they did. That's why Jesus says, "you will do even greater things than I."

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I mean He means that. He means that we're called to be world changers. And isn't it amazing those 12 disciples who were like older teenagers or college age students, we're all here because of them. Every single person that's watching this video has been impacted in some way because of those 12 nobody's from the middle of nowhere. See that is the power of people who put their faith in Jesus. When we were coming in and we were looking at the Sea of Galilee and we were driving this little van, I said to my daughter, I said look Haven, there's the Sea of Galilee. There one of the most important men who's ever lived walked on water. His name was Peter. Right? You think I was going to say Jesus. But Peter walked on water, too, and everybody says well he failed. But he got like what six or seven steps, and even when he sank, he kind of sank.. you picture him sinking slowly like Jell-O. I mean that's a lot better than what I did. And I love that story about Peter because Peter sees Jesus walking on water and Peter's the one that says.. thinks in his mind – I'm supposed to do what the rabbi does – so he says rabbi, ask me to come to you and I'll do it. And Jesus is like come. So he gets out of the boat, and starts walking on water. So what do we learn from that. You want to walk on water, you got to get out of the boat. You've probably heard it said before. If you want to walk on water, you got to get out of the boat. You have to do something. You have to take sometimes crazy risks in order to see God's power and faithfulness. And I want to encourage you to do that. That's why Hannah, whenever she's praying in her miracle services, she'll always say something like.. after she prays with somebody, 'now do something you could not do before.' She loves to do that. In fact, one of her biggest challenges right now is what do I do for people that maybe can't understand me, or whatever. She always wants to challenge people to do what they could not do before; to put their faith in action in the prayer, and it really yields a lot of fruit. My friend, so much of life is about taking risks. And you actually will see in life that when you stop taking risks, your life feels, even though its safe, it starts to feel boring. And actually the truth is it's not as safe as you think it is. Your money is not really keeping you that safe. Your ego and reputation is not really keeping you that safe. You know what makes you safer is taking risks and growing as a person through those weird moments that stretch you and pull you, even when you fail, those failings are probably making you more safe than putting your faith in something material. And so I want to encourage you today from Capernaum, Jesus' messages, it's not about your denomination, it's not about how much of the Bible you know, it's not if you went to seminary, it's not if you have some ministry office, it's not your race, it's not your denomination, I might have already said that, it is do you have faith in God's word enough so that you'll do something different. Take a risk today. Trust in Jesus and it will all be different for you. We love you and God bless you. Lord, thank you for your word. We pray in Jesus' name that you would teach us what it means to live with faith in action, amen.

Benediction – Bobby Schuller

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