Hour of Power vom 15.11.2026

WELCOME – Hannah Schuller

This is the day the Lord has made. We will rejoice and be glad in it. Welcome. Welcome. We are so happy you're here. Welcome to our visitors.

I want to tell you, Jesus came and He laid down His life and He gave us everything as an act of His intimacy and love toward us. This is the time that we come and we lay down our lives as living sacrifices to enter into intimacy with Him. And it is in this special place of divine intimacy, not like the world knows, but laying down His life, us laying down our lives, where heaven comes to earth, where heaven can invade this sanctuary.

And remember what Jesus prayed for us before He went to the cross. Lord, I pray that those who believe in me, those who follow me, will be one, as the Father and I are one. And I've seen people pray and pray and pray for the Spirit to come, for the cloud to come, for His glory to come, and I've never seen begging help that much.

But you know what I have seen? As we worship, as we lay down our lives, as we come into unity, the unity of all of us together calls heaven down. It calls heaven down.

So today, your voice is important. Your voice. And in the sanctuary; in the sanctuary, it says that when every voice came into unity, the singers, the musicians, everyone, when they were all in unity worshiping God, then the cloud of glory filled the sanctuary.

Every voice in here matters. Every person in here matters. Let's enter in fully, completely into unity, and being a living sacrifice of praise to our God this morning. Amen? Amen. Let's join in. Thank you, Lord.

WELCOME/"God Loves You" GREETING – Bobby Schuller

Before we say the confession together, I want you to stand up, welcome the person next to you. Bless them. We call it passing the peace. Pass the peace to your neighbor. Make sure you stay stand standing when you're done. You're good, Phil. Good job, man. Good job.

DECLARATION – Heidelberg Catechism – Lord's Day 12 – Bobby Schuller

We are a creedal church. Stay standing. We've never done Heidelberg Catechism before. I love it, but it's really appropriate for today. Heidelberg Catechism is about 600 years old almost, and it's one of the hearts of the evangelical church. There's this really important question that I think is going to frame the sermon today, and I want to start there. And actually, just for production, I want to make sure that this makes it into the sermon that goes up.

We're going to talk about this Heidelberg. We're not going to talk about the catechism, we're going to going to go through the scriptures. But all the catechisms are based on scripture, and it's how you teach new believers about the faith. And question number 32 is the question, why are you called a Christian?

I'm going to ask that to you, and then I want us all to respond together, all right? Why are you called a Christian? Because by faith, I am a member of Christ, and thus a partaker of His anointing so that I also may confess His name, present myself a living sacrifice of thankfulness to Him, and with a free conscience, fight against sin and the devil in this life and hereafter, in eternity, reign with Him over all creatures. Amen.

Isn't that great? Praise God for that confession.

MESSAGE/PRAYER – Bobby Schuller "Minister to the Lord"

I want to warn you, today is either going to be the most boring sermon I've given this year, or it's going to be a pivotal sermon for our church. This sermon is about this church today, and the Lord's been pressing this on my heart today.

If you have your Bibles open to Acts, chapter 13. Acts, chapter 13, verse 1. We often call the church in Acts the early church, but that's a mistake, isn't it? Are we the same church as the early church? We are. God doesn't change. Two thousand years for God is nothing. Its two days. Jesus, in God's view, was here, like two days ago. He was crucified, like, two days ago.

And the Spirit, the Holy Spirit that was given to the church, which is His people, is still moving in power. And we have a power crisis today in the American church. Lack of power, lack of faith, lack of boldness, and it's killing the spirit of American Christians. Not here. Amen? We don't have a power crisis here.

I forgot to mention, Hannah has a Night of Healing coming up, and we need testimonies. If you've been healed at this church miraculously, and I know many of you have incredible testimonies, we want to record that. I know you may not want to get in front of a camera, but it's to God's glory and it encourages people in the faith. Amen? Come see Hannah. Hannah, stand up real quick. This is Hannah, my beloved wife. Wonderful healing, pastor. All right.

Acts, chapter 13. The church in Acts heard from God and walked in the spirit in all things, and most of them died as martyrs. This is a really important question. Is that something we are willing to do as a people? Are you? You meant the first part. You want the second part? I mean, I wonder how many believers really would count themselves worthy and grateful to die as a martyr. I mean, we don't want to go out of our way to die as martyrs, but, I mean, I don't want to die as a martyr, but there's this part of me that's like, wow, what if you went out that way? I mean, do you really live for this life or the next life? Do you really live for the kingdom that is to come? Is there a part of you that would be grieved and sad about dying, but another part of you that would be excited that you're going to receive a martyr's crown? See, we're so divorced from that, aren't we, as an American church?

I don't want to be negative, I just want to say that the reason you're disappointed, many of you, with church is because the church has turned priests into consumers.

Acts, chapter 13. Okay? Acts, chapter 13. “Now in the church that was at Antioch, there were certain prophets and teachers. Barnabas, Simeon, who was called Niger.” What does Niger mean in Latin, by the way? Anybody? It means black. “Lucius of Cyrene.” Where is Cyrene? Do you know where Cyrene is? It's in Africa. This is a trail, but I heard somebody at a college campus say ‘Christianity is a white man's religion.’ How many of you know Christianity was in Africa 900 years before it made itself way to the white part of Europe?

“Lucius of Cyrene, Manion, who had been brought up with Herod the tetrarch, and Saul as they..” Now I want you to say this next phrase with me: “ministered to the Lord.” As they ministered to the Lord. This is an important phrase in the Bible, and it appears a lot. “As they ministered to the Lord and fasted, the Holy Spirit said, now separate to me Barnabas and Saul for the work to which I have called them. Then having fasted and prayed and laid hands on them, they sent them away.”

When did Paul the apostle.. so Paul got saved on the road to Damascus, and he went through a season of learning and being trained. But when did Paul receive his calling? When? When the disciples were fasting and ministering to the Lord. Now your Bible might say worship. They worshiped and fasted. And that's actually a good translation because ministering to the Lord just means worshiping God. But I love the literal translation. It literally in Greek says ‘ministered to the Lord.’ They ministered to the Lord.

Many modern Western Christians don't like this phrase, ‘ministered to the Lord.’ We always think the Lord ministers to us. That's true, He does, but our job is to minister to Him first. To minister to the Lord first. We need to minister TO the Lord before we can minister FOR the Lord. This is so important. Many, many evangelical Christians are taught, and rightly so, that we need to reach the world, we need to preach the gospel, we need to fulfill the Great Commission, and indeed our Lord gave us that command. Amen?

But the greatest mistake we have made is ministering to the world before ministering to the Lord. There is no power in your witness if you have not been ministering to the Lord. I am speaking from 20 to 25 years of vocational ministry experience. The greatest mistake I have ever made in ministry is in the balance between ministering to people and ministering to the Lord. I minister to people more.

And many of you who have been in ministry, you know what that equates. It equates in becoming just a try hard and just grinding it out in legalism, religiosity. We need to minister to the Lord. We need the presence of the Lord.

And then when you minister to people, usually you're stoked. You're just stoked. You love it. Forgive me. For those of you who are not from California, stoked means excited. We have a power crisis. We have a power crisis in the church today, especially in the West. The whole church in the world does not have a power crisis, but we have a power crisis here.

Every Christian has a ministry. How many of you have a ministry, let me see you, raise your hand? How many of you know your first ministry is to who? The Lord. Then it's to your neighbor.

I think this year I need to really push this into your mind. Church is for God. For God. We don't come to church and say, oh, I really like the.. I mean, you can say this stuff, but like, oh, the this or the that. No, no, it's did I bring a sacrifice of praise or did I not? That’s the main question you

need to ask when we gather on Sunday. What kind of offering did I bring? Did I bring a Cain offering? My leftovers? Did I bring an Abel offering? My best.

And the second question we ought to ask is, did the Lord receive it? God will not receive all of our worship. That is absolutely true. The scriptures show that there is a right way, there's a right thing to offer to the Lord that He will receive and there's something He will reject. He's faithful to do both.

I need to get more positive. All right. You just can't give away what you don't have. That's why we minister to the Lord. This word minister to the Lord is leitourgeo - means to minister. It's where we get the word “liturgy” for all you Greek nerds. It means to worship. And whatever we worship, whatever you worship, gains control of you. Every human being worships something. They really do. And we love to worship. Americans love to worship.

Super Bowl. You're going to see some people worshiping. You are. And they become like, they become like what's out there. And you can look around and you see cliques and groups of people. They all dress the same, they all talk the same, they all look the same; they all do the same stuff. There's usually worship of something at the center of that. Worship of an ideology, worship of a person.

It's so important, whatever you worship, it gets control of you. And the more you worship it, the more like it you become. So how do we become like Jesus? We worship the Lord. How many believers here can attest through practice that the more you have worshiped Jesus, the more like Him you've become? Let me see. Yes. You don't have to try. You don't have to try very hard. The more you're in His presence, the more like Him you become. Praise God. Is that right?

I remember. By the way, I don't mean to dunk on sports. I think sports can be a healthy and good thing. I played sports. I enjoyed sports. Okay. Is that good? All right. Before I say the next thing. I remember, I did a funeral for a young man, 28-years-old. It's the saddest funeral I've been to in my life. Not because that the man was young. That's already sad. It was sad because of the way they did the funeral.

There were a lot of things, and I don't mean to demean the family or the friends, but I'll just say this. They had his coffin at the front of the church. Almost nobody talked about the Lord, except me. I'm not bragging. That sounds terrible, but, nobody talked about the Lord. They all talked about the Lakers, and they draped his coffin in a Laker flag. That's a tragedy! Right?

I think about it all the time. This was like, 20 years ago. I was a kid, too. I just think, no, no what? He was not ready for the most important second of his life. You're going to live forever. Eternity. You're going to live forever, and there's going to be one second, that first second you encounter God. We need to be ready for that. Amen! (AUDIENCE – amen)

I heard Francis Chan say it that way. There is the second, this one second that is coming. We need to be ready for it. Amen. We need to be excited about it! I'm excited about that one second. I can't wait to see the Lord, the face of the Lord. I can't wait for the coming of His kingdom.

But this is what worship does in us. See, a church that doesn't worship is a church that's afraid of death. You might be a committed Christian, you love the Lord, you're kind of afraid of death? You need more worship in your life. It's a prescription. If you can really get into His presence, you'll be like, oh, this is just a small taste of what is to come for me. I can't wait. It's not like I want to die, I want to die, but woo, woo. I can't wait. Amen.

There was a debate. I asked them if I could share this, between Brother Kolbe and Pastor Michael and me. Now, I wouldn't call it debate. I'd call it a friendly discussion between two great men of God about the role of sports in our society as believers, and I think you guys agree, actually. Do you think you agree? Yes. Okay. Yes, you agree.

And the debate was, it was kind of like sports are good, but to what point? And we were going back and forth because of the Super bowl and other things, like how much. Like, how much is too much? And of course the sports thing could be true of music. It can be true of your hobbies. It can be true of your job. It can be true of anything that's not the Lord, right? So this is really about anything that really takes control of your attention.

I think that's the word: “attention” even more than time. If you're sitting around and you're bored, where does your attention go? If you're thinking about your sports team, it's a good cue that it might be too much in your life. If you're thinking about your job all the time, you might be giving a little too much attention to your job. Whatever. Not a judgment. I'm just trying to help.

As it was going back and forth, I think Kolbe said something to the degree like there's going to be a lot of people that are not going to go to church today because of the Super Bowl. Praise

God that's not this church. We look full today. Amen? Praise God, which is also silly, it's not till three. I guess you got to get your chips. Anyway.

But this debate about how.. but I think it's true. There's going to be people that are way more interested in that than they are encountering God. They're way more interested about two teams playing that no matter who wins, they both have to play again next year. I don't know how this got to me. But you still got to go back. Anyway, just kind of go back and forth.

Michael Mauldin had a great quote. I wrote it down. When the church is just entertainment, people are wondering, why not just go for better entertainment? That's right. When the church is entertainment, you're not going to beat the NFL. Don't try. See, the Lord hates mixing. And I think what we're trying to do is do, like. I don't think this is all bad, but we're trying to do, like, some good stuff, plus some entertainment.

And having grown up in many different churches and traditions, I would say almost I've had my finger in almost every evangelical Protestant tradition, I can see that all the traditions have something good in their history, and most of them have also something bad. But the one they universally have that's bad is it's easy to get distracted by getting people in the room. You're more concerned about getting people in the room than you are getting God in the room. Thinking how do we get people into the room? You're not asking, how do we get God in the room? If you get God in the room, the people will be there or they'll run away, but one of those things will happen. Amen.

Can we blame them? Can we blame the men that care more about the NFL than they do about church? Shall we blame them or shall we blame ourselves? If there's no presence, there's no power. Men do not want to waste their time. If there's no presence, there's no power. I said, if there's no presence, there's no power. Can we blame them? Can we blame them? What do you think, Michael? (MICHAEL - no it's the church's fault)

A time is coming and has now come, Jesus says. A time is coming and has now come. A time is coming and has now come when true worshipers will worship my Father in spirit and in truth. Amen. Amen.

I think there's many people in this room whose testimony was that they were unbelievers and then they came into a very cringy, powerful church where the Holy Spirit was moving in power and they were convicted of their sins and they were transformed forever. Curtis is one of those, right, Curtis? You want to stand up, Curtis? Is that true or false? (CURTIS – yes, that's true) That’s true. Amen.

I'm one of those. My mom and our family was going through like a revolution in our faith, and we went to the West Coast Believers Convention at the convention center. I grew up Dutch Reformed, which I'm so grateful for that, and I encountered God in many ways. I was just talking to Pastor Glenn about this experience growing up in the catechism and receiving this foundation, and I think that was very good.

But as a 15-year-old, I had sort of lost my way. I was getting in fights with friends and cussing a lot and listening to heavy metal, Alice in Chains. I'm a 90’s kid. Anyway, and I just was not in a good place. I remember going there and going into the West Coast Believers Convention. I forget what they were singing, but it was one of the first times I'd seen like just thousands of people. We'd been to some churches like this, but there's something about a convention when you've got just a big, big room full of people who've traveled there from everywhere just to worship the Lord. There's like this powerful thing in the room. It's very messy. I loved it as a 15-year-old. I loved it. I loved being in God's presence.

The preacher that I had talked to earlier, he said he would get up there and he preached. I don't remember what he said. I just decided, I'm going to stop riding the fence. I'm going to live for the Lord. I haven't looked back. When I became a Christian, I didn't pray a prayer or anything. I just made it decision. There's an old song that goes, I have decided to follow Jesus. No turning back. It's really all it is. You decide I'm going to be a disciple. And it's confirmed in your baptism and it's made real in your baptism.

When all of these people were weeping and raising their hands and some of them kneeling and singing out of key and singing loudly out of key, many of them, there was no apologizing. Nobody came over to me to explain what was happening. Even though it was odd and weird. And some people today might say some of the stuff was kind of cringe, not to me, because God was there. How many of you know if you want to be a priest, you're going to do some things that are kind of cringy. Is that right?

I am done trying to be cool. I want the Lord. And here's why: unbelievers can sense

supernatural power. This is such a critical thing that the church has forgotten. Unbelievers can sense supernatural power. And in fact, my experience is that it's religious people who are bothered by the presence of the Lord, not unbelievers. It's religious people that don't like the messiness. They think if you pray for rain, there's not going to be any mud. There's going to be mud if you pray for rain. Amen? That's okay.

Religious people are really bothered by the presence of the Lord, by real, like real bleeding heart, desperate kind of worship. They're kind of bothered by that, much more than sinners are. But what does Jesus say, He said, when I am exalted, I will draw all men to me. When I'm lifted up, I will draw all men to me. If we lift up a crucified Christ, it's going to draw people here, true or false. True! And in fact, this continued to be a pattern in my life.

About nine months later, when we lived in Tulsa, I went to “Acquire the Fire”. I don't know if anybody here even knows what Teen Mania is. Hannah does, of course. Somebody in the back from Teen Mania? I heard a woo, but it wasn't Hannah. Anyway, Acquire the Fire. And again, I had this radical experience.

I grew up Robert Schuller the third in Orange County in the 80’s. I got this question my whole life: you going to be a pastor when you grow up? You going to follow your grandpa's footsteps? And I always said, no.

I remember once I wanted to be an artist when I was a kid. I want to be very careful here because I love my grandfather. I don't mean this at all to dishonor him. It’s that generation. And my grandpa used to pick me up from school in a limo. I would get in the limo and he would say to me, ‘Bobby.’ Yeah, he was this.. by the way, he is exactly behind closed doors, the way he is up here. Full of love. Sometime would get a little angry. But anyway, he was into it, though, that's why. When you're into things, you get angry sometimes. Anyway.

And he picked me up in a limo from school, and I was a kid, and he would say, ‘what do you want to be when you grow up?’ I would say, ‘I want to be a preacher.’ And this is a pattern. Pick me up in a limo. ‘Bobby, Robert Schuller the third, my namesake.’ Here's how you do a Dr. Schuller voice. You got to plug your nose and go grizzly. ‘Bobby, what do you want to be when you grow up?’ That's how you do it. Pretty good.

I’d say, ‘I want to be a preacher.’ And one day I made like a sculpture of a dragon, and I won an award at the art contest. And I went to the Orange County fair; I got first place. And grandpa picked me up. ‘Bobby, what do you want to be when you grow up?’ ‘An artist.’ Now, he wasn't mean about it or anything like that, but he and my dad began to put subtle pressure on me. Artists don't make a lot of money. It's kind of hard to be an artist. You sure? You're kind of young, this kind of thing. And I began to resent it.

Actually as I even wandered from the faith, I began to resent it more and more where I would lash out at people. No! I'm never going to do ministry. No, I'm never going to be a pastor. Right? The best way to get God to get you to do something I'm never going to! But I’m not joking when I say that there was real ice around my heart. And even after I became a committed believer and I'm like witnessing to people in my school, I still had this thing like I'm never, ever to going to be a pastor. And it was at Acquire the Fire. The Holy Spirit was moving in power.

It's one of the first times I feel like I heard from God and I heard the Lord say, Bobby, get on your knees and worship me. Now, you don't do that in the Reformed church. You do in this Reformed church, but in most Reformed churches it's not very common. There's nothing against it. You just don't do that. And the second time felt the Lord pushing me very hard. Bobby, get on your knees and worship me. And then the third time, it felt like the Lord was walking away. Bobby, get on your knees and worship me. And I felt like it was leaving and so I fell on my knees and just began crying. I don't know why. In the presence of the Lord. And I yielded this thing up to the Lord that I said, if you ever want me to go and be a pastor, I'll do it.

And all these kids, because I was in high school, all these kids, like your guys age at Teen Grove, they were all laying hands on me and praying for me, and I just felt that ice melt. Praise God. Actually Hannah and I, I believe that Hannah and I received the calling to ministry as a couple. We got in.. getting into a limo again, from our wedding. I haven't even reached Roman numeral one on my notes, so I promise I won't keep you guys too long. I actually want to minister to the Lord a little bit. And the Lord melted that in me.

And then when I got to Oral Roberts University, we used to get together. I was on the worship team there, and there were a lot of people in that group who are now very well known. You might have heard Kari Jobe, she was in that group and others. And actually Sean Feucht, I think

came just after I did, and he was with you guys at UPPERROOM. And so we were.. wasn't he? Or no. No, he wasn't. Oh, before, okay.

We'd just have this worship that would go like two, three, four hours, and there was no lyrics, there was no playing, it was all like maybe 50 to 100 musicians, and people would come up and go down. We're all college kids. Nobody's paid. And students would come, and there'd be like some people out in the congregation, but it was like, not a lot. And we'd just do this for hours but the presence of the Lord was so thick and so powerful in the room.

And from that day to this I've been longing. For 30 years! For that again. I feel like this last year, it's coming back. It's come back in that same way. Do you agree? And I've gone to many churches that say they do this kind, and it's not there. And I'm like, where is the Lord? Where's the Lord? The Lord is in the church that ministers to Him first.

Every believer is a priest. 1 Peter chapter 2:4-5. The scriptures say, "As you come to him, the living stone, rejected by humans, but chosen by God and precious to him, you also, like living stones, are being built into a spiritual house to be a holy priesthood offering spiritual sacrifices acceptable to God." Amen. Notice how it says the ones rejected. I've always noticed that the rejected ones make the best priests. There's something about the rejected ones in a society that make the best worshipers.

And what are we supposed to offer? Romans 12:1 says, "Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies." Your what? "Your bodies as a living sacrifice." Now think about that. Every sacrifice in the Bible you read about, is it living or dead? I mean, if it isn't dead, it's not sacrificed. It's an animal cut in two, right? A living sacrifice. That's a powerful line. "A living sacrifice, holy and pleasing to God. This is your true and proper worship."

We offer a living sacrifice of praise. And I would actually make the argument that the more we sacrifice, the more alive we become. First Peter 2, verse 9 says, "But you are a chosen people." A what? "A royal priesthood." If you go into a church and it doesn't feel like a royal priesthood, something's wrong. Something is wrong. We're a priesthood, a holy nation. God's special possession "that you may declare the praises of him who called you out of darkness into his wonderful light." Every believer is a priest.

Declare after me: I am a priest (AUDIENCE – I am a priest). I minister to the Lord (AUDIENCE – I minister to the Lord). I love you, Lord (AUDIENCE – I love you, Lord). Again, I love you, Lord (AUDIENCE – I love you, Lord). Amen (AUDIENCE – amen).

What is the greatest commandment? To love the Lord your God with all your heart, all your soul, all your mind, all your strength. What churches do that? That's the first command. Amen. Then second to this, love your neighbor as yourself. See, it's first this, then that.

The church has always believed this until, like, 50 years ago. It's in all of our creeds and confessions. Westminster Shorter Catechism. What is the chief end of man? Now, if you go into many modern churches today and you ask them, what's the chief end of man? It's going to be, what's the chief end of a Christian? They're going to say, more Christians.

I understand that. I love the Great Commission. I've been a missionary. Most people are going to think that the chief end of man is to reach the lost or to serve the poor or maybe to build a good society. Those are all wonderful good things and the church does those things, but it is not our chief end.

What is the chief end of man? To glorify God and enjoy Him forever. That's the chief end of man. True or false? (AUDIENCE – true) Yes, so Nathan Finochio, the president of TheosU, he gave me words. The modern church has turned priests into consumers, and we're going to turn consumers into priests here. We are turning consumers into priest, amen? That's why the Lord's coming.

Wayne Grudem said that the goal of the church is to, number one, minister to God. Number two, to equip the saints. Number three, to reach the world. The modern church has inverted that, and it doesn't seem bad, but it's horrible. It's made number one, reach the world. Number two, equip the saints, then number three, minister to the Lord. And when you do this, you turn priests into consumers, because the primary goal when choosing between lifting up a crucified Christ or reaching the world, you choose reach the world. Obviously, we do both, but it's not all the same. There's an order. Ministering and worshiping to God is first. A church without worship is a church without power. A church without praise is a church without power. And it doesn't matter how you do it. You can do it with old songs or new songs or whatever, but it's the heart. God sees the heart. Are you really bringing an offering of praise? Amen. There's no power without the presence.

The gospel is not an invitation to have buddy Jesus come along and help you achieve your goals. The gospel is an invitation to be crucified, and to be ridiculed, to be buried, and to possibly lose everything. Is that true or false? (AUDIENCE – true) Listen, the gospel is an invitation to be crucified, to be ridiculed, to be buried, to possibly lose your job, to possibly lose everything. Who's going to do that unless they encounter a living God?

But we know the people in this room who have encountered God, we're ready to do that. Amen. Praise God. I want to invite the worship team up.

All right. I've been talking about ministering to the Lord, but I haven't been ministering to the Lord. Let's just do a little more worship. Let's not just talk about ministering to the Lord, let's do it.

Stand with me. Hold your hands like this.

PRAYER – Bobby Schuller

Let us finish praying the way the Lord taught us, saying, Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory forever, amen.

BENEDICTION – Bobby Schuller

Who's thankful for the Lord? Praise God. Thank you, Lord.