

Hour of Power Deutschland
Steinerne Furt 78
86167 Augsburg

Telefon: 08 21 / 420 96 96
Telefax: 08 21 / 420 96 97

E-Mail: info@hourofpower.de
www.hourofpower.de

Baden-Württembergische Bank
BLZ: 600 501 01
Konto: 28 94 829

IBAN:
DE43600501010002894829

BIC:
SOLADEST600

Büro Schweiz:

Hour of Power Schweiz
Seestr. 11
8594 Güttingen
Tel.: 071 690 07 81
info@hourofpower-schweiz.ch
www.hourofpower-schweiz.ch

Spendenkonto:

PostFinance AG, 3030 Bern
Konto: 61-18359-6
IBAN:
CH1609000000610183596

Hour of Power, 22.01.2023

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 to Jerusalem. Thank you so much for joining us today. It was so cool we got to go to Jesus' tomb yesterday, and as I was in there, the only thing I could think is wow, because this tomb is empty, because Jesus rose, we now have life. So thank you so much for joining us. We love you.

BS: This is the last Sunday in our journey here in Israel. There's a lot of ambient sounds going on. You can hear the prayers from the Muslim Mosque, which are just above us. We're here at the southern wall of the Temple Mount where the original Jewish temple was. Of course, now it's the Al-Aqsa Mosque. And then down below us we have a road with children playing and buses driving. The rain has been coming and going all day. We'll just deal with that, and we invite you to join us today in Jerusalem as we worship together with you. Wherever you are, join us today as we have an Hour of Power coming to you both from Jerusalem and from Irvine. Of course, many of you are in Irvine right now watching live, maybe you're at home watching. Wherever you are, we're so, so glad you're with us. Let's begin with a word of prayer. Father, we thank you so much that your Holy Spirit is with us, and we come before you boldly in Jesus' name. We ask that you'd help us to completely understand what it was you wanted us to learn. Help us to be like Christ and to live like Him in everything we do. We love you, Lord, and it's in Jesus' name we pray, amen.

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

INTRO TO SONG – Rebecca St. James

I recently released new music and the song that I want to sing for you next is a song that I actually wrote and recorded with my brothers In for King and Country. And it's really a song about revival, and a great revivalist said if you want to see revival, go into your room, close the door, draw a circle on the ground, and step into that circle and say Lord, let revival begin in this circle. Let it start with me. And so, the song just says Lord, let your kingdom come, let your will be done on earth as it is in heaven. Let revival start with us. And so, there's an awakening that I believe is happening and beginning here in the U.S. and being longed for around the world. And it can start with us. And so, let's sing the song. It's called Kingdom Come. I pray it's a blessing to you.

SCRIPTURE – Matthew 21,4-11 – Hannah Schuller

In preparation for the message, Matthew 21:4-11.

This took place to fulfill what was spoken through the prophet. Say to daughter Zion see, your king comes to you gentle and riding on a donkey, on a colt, the foal of a donkey. The disciples went and did as Jesus had instructed them. They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on.

A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted – hosanna! Hosanna to the son of David! Blessed is he who comes in the name of the Lord. Hosanna in the highest heaven.

When Jesus entered Jerusalem, the whole city was stirred and asked who is this? The crowds answered – this is Jesus, the prophet from Nazareth in Galilee. Amen.

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

BS: Ronnie, we are here in Jerusalem. What is that sound that we're hearing above us?

RW: Right now is noon time. This is the main prayer time.

Temple Sermon

And the muezzin calls for the prayer, and after the prayer, there is a preacher who's teaching the surah today, the chapter today, and that's the background.

BS: Got it, okay. And where are we here? What is it? This is the southern wall of the temple mount. Tell us about it.

RW: This is the southern returning wall. This is one of the four walls that Herod built in order to achieve a plateau on it.. eventually. And the main entrance to the temple used to be right over here. I mean we can see the three arches over here, and we are standing on the elevated area. Most of the pilgrims came from the south, and the reason why the main entrance is going to be right over here is because from any other direction, you're coming down to the temple. From Mount of Olives, you're coming down. From Mount Zion, you're coming down. And in Jewish way of thinking, you don't just go down to the house of God, you always go up to the house of God, and the only way to get to the house of God by climbing up is to be from the city of David. So this way the main entrance is going to be over here, and of course those steps which are leading into the temple, which are going to be very interesting. I mean these are not regular steps. They are uneven, it's not to one the same step, two very small steps and then we have a very large step. And then we have again a small step and a large step. The idea is that people will not run to the temple, they are going to watch the step, they're going to look down and by looking down, they're sort of bowing and they're entering the temple area.

BS: Awesome. People who don't know about the significance of the temple in Judaism, this is the second temple. There was a temple before that. What was the difference between the two and what happened to those two temples?

RW: First of all, the first temple was built by King Solomon. Even though David was really in a huge wish; willing to build the first temple, he couldn't. He was a warrior and King Solomon the second was anointed down there by the Gihon, the first mission was to build a temple. It took him quite time, and then a beautiful temple stood appear on top of Mount Moriah. And this is what the Jewish people are going to call the first temple. This temple is going to be destroyed in the year 586 by Babylon. After two years of siege around Jerusalem, the temple was destroyed, and the Jews were taken to exile for 70 years. They come back after 70 years with a permission from Cyrus to build the temple, and because they were 70 years in exile, the budget was minimal. They had almost no money and they built a little tiny temple so they can have a center for the Jewish people. And this temple was here, most likely, until the year 30 B.C. when the King Herod that we like to call him Herod the Great, approached the Jews with an offer to build them a new temple, which the Jews said we don't think it's a good idea because a) we don't like you, b) you're not a real Jew, and c) we don't trust you. And Herod says don't worry, I do whatever you want. Of course, if you want me to take 1,500 priests as you request, I'll train them, and they will build the temple. And that's exactly what happened. He was very specific about the planning. He built the biggest temple in the world. Thirty-five acres of land and a beautiful temple that was standing in the middle of the Moriah Hill, and this is the entrance that we show.

BS: And this originally would have been more like a slope, right? And he dug out.. made it like this 90-degree angle and built this retaining wall. And some of these are the same exact like Herodian Roman era stones we're touching. This floor, this is.. this was..

RW: All original. These are the Herodian stand. All the low levels you see along the wall is Herodian and those stones look very naïve, but some of them are going to be up to six hundred tones.

BS: So, where we're standing, this is where the moneylenders were, and this is where Jesus turned over the tables. He would sit over there on those steps and preach. We're actually in the actual spot where Jesus was standing and teaching.

RW: Absolutely. This is the most important place, I think, in Jerusalem, when it comes to where Jesus was teaching and preaching.

Temple Sermon

We think that we know that Jesus lived on the slope of Mount of Olives at the house of Lazarus, and every morning He walked down, and He was sitting and teaching. In the Jewish way of thinking, the rabbi is always sitting, and the students always standing. He wouldn't stand here where people are entering the temple, holding the little animals they want to sacrifice. This was too much for the people because when you come once in your lifetime to Jerusalem, and you hold the little goat, you really don't want to talk to anybody. You really want to get to the temple, pray, sacrifice, walk around, and then when you're relaxed, you're walking out of the exit and over there there's a rabbi sitting. And there are always people around Him. Always people around Him. At least 12 disciples, and of course people have a sense of curiosity. They're walking around and say wow, what is going on? Let's hear it. And like that, Jesus always is going to have the audience around Him. And if we think about the southern steps, this is most likely where one of the miracles that He performed, one of two that He performs in Jerusalem is going to take place right over there.

BS: That's the healing of the pool of Siloam.

RW: Right. Gospel of John.

BS: So in John chapter 9, the blind man comes, and Jesus puts mud on his eyes and tells him to wash in Siloam, which is the Mikvah where you would prepare to come to the temple.

RW: Absolutely. Right.

BS: Yes. Finally, tell me about the moneychangers. Why was Jesus so upset about the moneylenders? He's the Prince of Peace, He tells us to love our enemies, and here you see this uncharacteristic judgement from Jesus that is, in a way, wholly unnecessary. What was the deal with that?

RW: Well people are coming from all over the world. We have pilgrims coming from Damascus, we have pilgrims come from Egypt, from all over. And then most of them are going to carry the local money, which they have at home, which is going to have an image, a coin with an image. The book of Deuteronomy is very clearly saying that you shouldn't have any image, and any sculpture and you shouldn't bow. So you cannot take the coin with an image into the temple.

BS: Like a coin that has the picture of Caesar on it who was worshipped as a god.

RW: Mainly, yes. That's why the people had to change their money into the half silver shekel which is one silver shekel. And the moneychangers that was sitting over here, they were sort of what we are going to call them in today's language, sort of crooks. There are many places to change money in the city of Jerusalem, but the one who forgot, or they were in a rush, they couldn't enter the temple with the foreign currency, so the last-minute change point is going to be right over here. And that's what they did. They took advantage of.. they being absolutely by themselves over here, and they overcharged the people in a way that was unbelievable. On top of that, it was a holy place. They shouldn't sit here. This is not the place for moneychangers.

BS: Yes, and didn't you say also that everybody wanted to do it, but Jesus was just kind of the first one to actually..

RW: Absolutely. They were so hated by the pilgrims; they were so hated by people of Jerusalem, but nobody had the strength and the power to approach them and tell them come on, get out of here. This is not the right place. But on that very same way, then when Jesus is going to come, and turn the tables over and kicks the chairs and pushed them out of here, on that very same second, the whole city of Jerusalem was in a war situation because many people in the Galilee know Jesus because He was known. I mean we know about thousands of people which appearing and come and listen to His teaching and preaching. But the people who came from other countries, they never hear about Jesus. But on that evening, everybody in Jerusalem spoke about the rabbi from the Galilee that had the strength and the power to come and do the unbelievable and clear the temple for those moneychangers.

BS: And that kind of sealed His fate for crucifixion.

Temple Sermon

RW: Many people say that the second that Jesus turned the tables over, the pilgrims were very happy, but the Jewish authorities and the Roman authorities, they realized there's a troublemaker here. He can start an uprising like that. Everybody was so overwhelmed by His behavior, and they decided to eliminate Him. They wouldn't do it here because there's so many people around here, and it isn't going to work. They were waiting for the right opportunity, which is going to be one day later, when Jesus is going to leave the upper room, and is going to walk through the Garden of Gethsemane, and over there He's going to be captured. Many scholars believe the second that He turned the tables over, most likely He signed on His death certificate.

BS: Amazing. Thank you, Ronnie.

RW: Pleasure.

BS: We appreciate you so much.

RW: Thank you so much. Thank you. Bye.

MESSAGE/PRAYER – Bobby Schuller "Temple Sermon"

Wow, this is an amazing time. Hello everybody. It's such a joy again to be with you here this Sunday, coming to you from Jerusalem. We are here at the Southern steps of the Temple Mount. So in Jerusalem, of course, a fifth of the city is made up by just this one platform right here where the temple and the court of the Gentiles and Solomon's portion, all of those famous things, it all happened right here. Today my sermon, I want to talk a little bit about Jesus turning over the tables of the moneychangers. Just to the left of me here is the entrance to the temple, the main place where people would have entered. To my right is what's today called the City of David. It's this smaller original city of Jerusalem that King David sort of established as the capital of Israel, of Judah, and down at the bottom, actually they recently discovered it, it's the original pool of Siloam that functioned as a Mikvah. So if you were a Jew and you came here to Jerusalem during Passover, you would go to that Mikvah, you would wash yourself, and then you would take this long ascension of stairs. You would sing the ascension psalms, and you would prepare your heart and your mind to go into the temple. And then this would be this amazing place where you're like wow, I'm about to enter into God's house and into God's company and God's court. And this is also, though, the place where the moneychangers were. And everybody wanted to see the moneychangers knocked out. Before we get to that, the temple is a symbol of God's love and grace for us. God wants to be with you. Throughout all of the Old and the New Testament, you constantly see God desperately wanting to be with His people. And sometimes His people are with God, and other times they sin, and they fall away. Maybe even this morning or this evening, wherever you're watching, you can feel that way sometimes. You're like God does not want to be with me. God is ashamed of me, or God doesn't want to spend time with me. But the temple is God desperately wanting to be with His people. The temple in Jesus' day was called The House. I don't think they ever call it the temple. Maybe they do, but they call it God's house. I love that image, that it's the place where you gather to be with God, God your Father. It's interesting, we see actually the first connection to the temple at the very beginning of the Bible. In Genesis chapter 1, God creates the Garden of Eden in seven days. There are seven speeches that God gives. And then later on, when the temple and the tabernacle are established, the temple priests give seven speeches over seven days as they establish both the tabernacle and the temple. In the Garden of Eden when Adam and Eve are called to work and to keep the Garden on God's behalf, later on the priests are also called to work and keep the temple. And then you also see that the design of the temple, the inside of the temple is full of gold and rich flowers and all sorts of imagery that is a reflection of what the Garden of Eden would have been like. We think of the Garden of Eden as the way the world should be as Adam and Eve walking and talking and being with God. And in a way where they're naked, right? The idea of being naked is like totally vulnerable and with God.

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So in the same way the temple becomes like a little garden that's supposed to be where in a world of chaos and sin and people harming each other, you can sort of get away from it, and to be with God and be made right with God. And the temple is also where you could make a sacrifice to make an atonement for your sin so that if you've really hurt someone or really made a mistake, you can be reconnected with God. So the temple again is just a symbol that God is so gracious, so loving, and He wants to be with you today. Maybe you're not religious, you're not a Christian at all, you're at home watching on television and you're like.. but that's not how God is. In fact, God hates it when people do things like that. In fact, the Jews believe in the Ten Commandments, some say that the worst of the Ten Commandments is taking God's name in vain, and that's exactly what that is. When people pretend to be from God, but they hurt you, they're actually driving people away from God. You don't need anyone except Jesus Christ to connect with God. He made the way where you can spend time with God today. This is the Temple Mount. And this is where Jesus comes on the triumphal entry, Jesus rides on the donkey into Jerusalem. He goes through the golden gate, and then He comes here. This is called the Huldah Gate. This is where Jesus said Huldah my beer, I'm going to kick over these tables and I'm going to set things right. We'll get to that, but this is a set up because the moneychangers were the thing between people and God, in many ways. Jesus' story of riding the donkey is actually a hyperlink to another famous Jewish story of when Solomon becomes king. When you read 1st Kings, you see this dramatic story of King David, the one who creates this nation, he unites the twelve tribes of Israel, he makes Jerusalem the capital, and now he's old, he's 70, which in the ancient days like extremely old. He's on his death bed, and he has 19 sons. And usually in those days, it would be the oldest of the 19 sons. The three eldest have probably died, and so now the oldest living son is a son named Adonijah. The Bible says Adonijah's really good looking. You get this sense that he might be pretty charismatic. I heard one guy say, but he also might have been a little bit dumb. We don't really know. But he was like the popular guy. And he's the oldest. So according to custom, if nobody is named, Adonijah should be the one who becomes king. But, early on, David had said I don't want Adonijah to be king, I want Solomon to be king. When David's on his deathbed, just over here in the city of David, Adonijah decides I'm going to try and take the throne and not allow Solomon to become king. So he gathers all of his brothers except for Solomon, and he gets just one priest, and he gets some of the officials, and he makes a sacrifice, a big grand sacrifice, and throws this party. And they start shouting "Adonijah, long live the king, Adonijah," even though David is still alive. And the prophet Nathan and Bathsheba, Solomon's mother, go to King David and they say my lord, have you not heard? Didn't you say that King Solomon would be the king after you? And he says as surely as I live, Solomon will be the king. And so he said take my mule, my donkey, and put Solomon on him, and take him down here to the Kidron Valley where the Gihon spring is. There anoint him to be king, and then have him ascend Zion, ascend this hill, and there put him on the throne. And so they do exactly that. Bathsheba and the priest, the prophet Nathan go down and they anoint Solomon as king, and he's on King David's mule, which is like our version of Air Force One. It doesn't sound like a big deal, but the king's mule is a huge symbol, and it's a way of saying this is the king's pick. And as Solomon comes up the hill, there's a whole parade of people that are with him saying "long live King Solomon. Long live King Solomon." And he sits on David's throne. And King David praises the Lord that the one He chose, Solomon, became king. It's kind of a funny story. At the same time, while Adonijah, the guy that tried to take the throne, they're celebrating, they've all had a few glasses of wine, they'd have a huge feast, they're laughing it up, having a great time, they think the story is over. And a guy named Jonathan comes into the party, and he says my lord Adonijah, have you not heard? King Solomon was placed on David's mule and was anointed king at the spring and now sits on his throne. And it says that all the officials and all the people who were with Adonijah quietly dispersed.

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So they went from shouting long live King Adonijah to quietly dispersing, like we weren't really there. And Adonijah freaks out and he runs up to the temple, and he grabs the horn, because there's this thing in the law that says if somebody accidentally murders someone and they grab the horns, they're safe until they take their hands off the horn. So Solomon comes up and he talks to Adonijah, and he says I won't kill you, I won't harm you as long as you do what's right, and Solomon becomes king. Oftentimes when we see Jesus ascending this hill from the Mount of Olives over there, through the Kidron Valley, through the golden gate on Palm Sunday, we think of the prophecy from Zachariah, and we should, but another hyperlink is this other story, not just the messianic part of Jesus, but the kingship of Jesus – that He is called to be the prince of peace and the king of our lives. With the king comes authority. Authority to set things right in your life and in my life. When Jesus comes down through this valley on His donkey, and He goes in through the golden gate, He comes down here probably from behind, and these moneylenders, He kicks over their table and He drives them out. Now what was the big deal with the moneylenders? During Passover, so many Jews would come from all over to come here to celebrate this great holiday. But you're only allowed to take kosher money into the temple. So like if you pull out a dollar bill from your pocket, you'll see that on there, there's all sorts of images of animals or of people. Well in Judaism, you're not allowed to do that, so you have to exchange whatever currency you have for shekels that don't have any pagan imagery on it or anything. And that's fine, right? It's okay to exchange money. But what was happening is the moneychangers were giving you a huge haircut and making a huge profit from that. All of these people who have these big heart and they just want to be with God and they want to celebrate with His people, and they want to sing the songs, and they want to make sacrifices, they come here and if they forget to get the right money, they get this massive haircut when they exchange. Jesus comes, and of course our guide, he said earlier, that everybody wanted to do this, but then finally this famous rabbi, Jesus, comes and He actually does what everybody else wanted to do. He comes in, He kicks over these tables, and He sets things right. You see that when He does that, He says my Father's house, so again there's that word, that is the word they use for the temple. He said my Father's house shall be called a house of prayer, but you have made it a den of robbers. He chases everyone out. Nobody stops Him, of course, because everybody knows that this thing was wrong. And in a king-like way, He sets free the temple from these robbers. And then instantly, He just begins to heal people. There's just this outpouring of the spirit, and people are coming to Him, and there's this amazing Passover miracle where Jesus heals people. And I just have to say, even just standing here, it's in a way just overwhelming seeing some of these stones here. These are all the same stones where those moneychangers would have been, where Jesus would have walked through, where millions of Jews every year would have come and made sacrifice. This is the place, and these are the doors, even though they're blocked. This is the place people would have come to be with God. But you know you don't need a temple anymore to be with God. The temple was a beautiful thing and a place in Jerusalem that people would go to, but Christ has made the way in our lives that Peter tells us we have become living stones. That the Holy Spirit dwells in you and me. You think all the time about how amazing it would have been to go into the holy of holies, and to go into that place, but you're a holy of holies now. The Holy Spirit dwells within you. The power to heal, the power to forgive, and to speak God's word, and to do great things for God. Its inside of you. And so often we have religious experts who say oh no, God can't use you. Or we have religious frauds like these people who take money or harm you. No, God can't you use. I just want to tell you, God just wants to be with you directly. He just wants to spend time with you. He wants to be with you now. So make Christ king. In that same way, that sometimes like Adonijah tried to take the throne, maybe other things have tried to take the throne in your life. Make Jesus the throne in your life. You'll never regret it.

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And then also remember that sometimes when we invite Jesus into our life as a king, there may be some things in our heart that He has to set right. I imagine that cleansing the temple as He did, probably looked, in a way, a little bit violent. It probably was a mess. Things were spilling everywhere. Probably money was lost, and property was broken. I think this is sort of what happens in life, sometimes, when we go through a transformation. Sometimes, maybe you've recently come to faith, or you can sense that God is doing something great in your life, sometimes when that happens, things get messier before they get cleaner. You start digging up old memories, old sins, mistakes that you made, you start to feel a lot of shame. Maybe you're experiencing a lot of stress as you're going through transformation, but I want you to just trust those things to the Lord and believe that sometimes things get messier in God's kingdom before they get cleaner. The way that God fixes the house isn't always decent and in order, as we like to say. Sometimes its bit of a mess. More than anything, the temple is a symbol that God loves you. That God wants to be with you. That He wants to spend time with you, and that somehow people just.. I don't know why; people sometimes just want to get in the way of that. Or people want to capitalize on that. Don't let that happen. And don't worry about it. Just go to God directly and if He does some things in your life and maybe speaks to your heart about some things that'll be hard to deal with, just trust Him with it, and watch how that often will precede healing. All of us need healing in some way. A lot of us have been broken and wounded. A lot of us need physical healing. And so often the Bible, there are words about forgiveness and restoration that have to happen before the healing. Sometimes we forgive others or receive forgiveness from God, but that happens before we receive healing from God. I wanted to invite Hannah, actually, to close out this sermon and to pray for you. I could pray for you as well, but we do ministry together and Hannah has, I think, just a real anointing for prayer. So I want to invite Hannah to come and pray with me as we finish this message and pray that God would help you and bring healing to your life. Hannah, would you come?

HS: Thank you, Bobby. The Bible says that God is the same yesterday, today and forever, and I am a living testimony that God still does miracles today like He did in the Bible times. I had 14 years of stomach issues and autoimmune things that the Lord completely healed me of. We've had people we've prayed for, we had cancer shrink, that didn't need chemo anymore, people that we've prayed for who joy returned to their life who were originally on different types of anti-depressants. As I pray for you right now, I want you to release your faith, and listen to the words that I'm praying. These are for you. God wants to heal you actually in this moment right now. Would you join me in prayer. Jesus, you are the same yesterday, today and forever. So healing is part of your ministry today just as it was when you healed those in this temple. Thank you, Lord, you promise us healing; you went to the whipping post for our healing. We know you came to give us life, and life to the full. Only Satan wants us sick and tormented. You use the word "sozo" for salvation, which means full physical, mental and spiritual healing. So our physical and mental healing are part of our salvation. So we take you at your word right now. In the name of Jesus Christ, heal the one listening right now. Thank you that because you have just heard us, we now have what we have asked. Thank you that the one who has heard this prayer is now healed. I ask the healed one would act their faith after this prayer and do what they could not do before in the name of Jesus Christ. Thank you. Thank you, Lord for your healing salvation. Hallelujah. Thank you, Lord in the name of Jesus we pray, amen.

BS: Amen.

HS: And watcher, would you act your faith right now, if you need healing, do what you could not do before. We thank you that the Lord is truly a miracle worker today, so thank you for joining us.