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Week 13 Mission: Rescue Life

Beth Moore: Delivered from the Tomb

Wednesday in the Word: Volume 3, session 4

James: Hey, thank you! You make us feel welcome and we welcome you to *LIFE Today*. I'm James Robison; my wife Betty and I are thrilled to present Beth Moore; and she is teaching "Delivered from the Tomb."

But, Betty, she is actually talking not only about resurrection power she is talking about the delivering power of God. That people are assaulted and trampled and defeated and how you can overcome. You're going to really be blessed by her.

I do want to point you to something that I think is really, really important. I want you to listen up. I've just told the audience here, can you remember this? Or just get something to write it down, just lower case letters, no capitals: stream.org. Like a river, like a stream. I want you to go there. I want you to go there in prayer. But I want you to go there every day. You're going to get inspiration but you're also going to get enlightenment and you're going to get, I believe the knowledge and understanding of the times so that we not perish for the lack of the knowledge of the truth that transforms. Go STREAM.org. Make it a part of your daily prayer time. You're going to get the inspiration that's going to bless you but you're going to get a whole lot of education you might say about what's actually going on and why certain things are far more important than most people have been led to believe.

Here is Beth Moore. Would you please welcome our wonderful friend, Beth Moore?
Here she is.

Begin video clip

Beth: So we're in the gospel of Luke, chapter seven, verses 11-13 to begin with: Soon afterward he -- this is Jesus -- went to a town called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. When the Lord saw her, he had compassion on her and said to her, "Do not weep."

Now I want you to only go that far for now and let's see if we can find ourselves in this scene; as much as this scene may hurt, let's go here to see if we can get some ministry of Jesus into our hearts. Let's set the stage for what has happened here. Jesus is with a crowd of his own. They are coming into what is a very small town and as they come into the small town coming out of the gate is a funeral procession.

Now in those days, the person that is grieving would be esteemed or those grieving the most would be esteemed in such a way to be toward the front of the caravan of people closest to the body, of course. I want you to get the picture because these two crowds are going to converge around this one scene. Now we don't know why Jesus is coming into Nain with his disciples, probably to get something to eat. They've been traveling, they've been walking, get some water, get something to eat, looking for the local answer to Chick-fil-A, whatever it might be in the city gate, and they come to this mourning, this scene of grief coming out of the city. They would have been going out of the city gates because, of course, that's where the dead would have been buried, not within the city but outside the city gates.

So here is this woman and she is grief-stricken. Before we ever get to the loss of her son, let's make sure we understand that she is a widow.

So I want you to imagine she has gone through this loss and now she has her only son who many, many commentators will say would have been her only means of livelihood and I get that entirely because certainly it would have been. This would have cut her off from provision. It would have placed her into a kind of poverty we can't even wrap our minds around in our present culture. All of that is true.

But I want to say to you, I'm not sure that was what was on her day that particular day. That would have come. That was on other minds, what will she ever do? Maybe she thought that. But I'm going to say see, in those days they were buried almost immediately because of the heat. So this didn't go on with all this manner of embalming for very long. It was a very quick process. So before this woman could even get her mind around what had happened she was in a funeral procession for her son. I think right then she could not even get past the fact that she was trying to put one foot in front of other.

I wonder if somebody is going through a season right now where you can barely put one foot in front of the other -- surreal situation. The woman must have been thinking, this cannot be -- this cannot be. And they are carrying him on a stretcher. One reason why we know they were not people of means is because the word that is being used there, it is going to be called a bier, a B-I-E-R. And as you see it in the scriptures, understand with me that is not a Budweiser.

[Laughter]

Somebody? No! That is going to be a stretcher of sorts. So there's no casket, there is no top on it. His body is just laid out on this piece of wood or on this piece of canvas being carried by these who would have been his pallbearers. Don't you know that she was thinking, get me one too. Anybody ever thought that? You might as well roll me up another casket.

I'll never forget, I say this, if you can grin with me, back and forth just a little bit in a lesson about excessive sorrow, I'll never forget when my mother was being buried, the day that we had her funeral and we had gotten to the funeral home a little bit early; of course, we were the family. And my father, they were in their mid 70s, my father took me back because he wanted me to see what matching casket he had also chosen. Anybody understand that with me? Because why? Because he was already thinking, listen, if she is gone, where's mine? Where's mine? Because it is hard to imagine we're going to go on living after this has happened and this loss has come. All of these things

had to be going through the mind of this one woman who had lost her husband and now her only son.

A very, very dear friend of mine, one of my very best friends recently got a knock at the front door, she and her husband went to the front door to see two policeman who asked if they could come in; and came in and told them that their son had committed suicide -- their firstborn son, young adult son with a debilitating mental illness.

I want you to know that when I got to that house that evening, I got to that one just as fast as I could and sat down with her. We stared at each other. She had not even gotten yet where she could wrap her mind around it enough to be in sobs, she was in a state of total shock. And we just sat there right next to each other, big long couch and we were on four inches of it because we were right next to one another, squeezed together, holding hands, just looking at one another going, what on the ever-loving earth? Now needless to say, when those tears sprung they strung like a fountain, but it was more than she could even wrap her thoughts around -- the devastation of a sudden loss.

I want you to see what happens here. It says in verse 12, as he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow and a considerable crowd from the town was with her.

Verse 13: And when the Lord saw her he had compassion on her.

That word *compassion* for us looks like it would just go in any category, a broad sweeping category of what it looks like to enter into with somebody and be kind to them in their time of need. But in the Greek language this is a word that means to feel something in the inmost part of your core, all the way down into your vital organs; to have something so grip you that you almost cannot keep from responding to it.

Have you ever had something so overwhelm you with compassion that you literally had to go up and somehow touch or reach out to that person? That's what happens here. Christ is so overwhelmed. No one invites him over. I want you to see his compassion here because he is about to do something that no one has invited him into.

No one has said, "Jesus, come here and minister to this woman." He sees her, he is so moved that his outsides follow his insides; anybody getting that with me? And he moves over toward her and he says to her -- this is a really important part -- do not weep -- do not weep!

Let me tell you something. When I went over to my friend's house that had lost her husband, the last thing on earth I was going to be able to say to her was, "Don't cry. Just don't cry. Do anything but cry but don't cry." Because normally when we tell someone that is really upset not to cry, what we mean is I cannot bear the fact that you're crying. Anybody? I'm not saying that's a normal thing, that's a natural thing, but when we tell somebody to stop it is because we need them to stop, not because they need to stop. Maybe what they need to do is bawl their eyes out. But for us, it is so painful for us, what can we say but we're just, "Please stop! You're breaking my heart. You're going to make me cry." That's what we mean.

But when Jesus says, "Do not weep," he is about to do something about it. Amen? See, I don't have the power. When I say "stop crying" I can't fix it. When Jesus said, "Do not weep," that meant he was about to do something that was going to stop the reason for that weeping that was going to minister down into that need. I want you to watch what he does.

In verse 14: Then he came up and he touched the bier, and the bearers stood still.

Well, I guess they did because this is a Hebrew man, this is a Jew, and he is touching something a dead body is on which would have rendered him under the law, under their legal code, it would have rendered him unclean. Now one of the most magnificent things you'll ever learn about Christ is he is so clean that nothing unclean can damage him. You cannot be unclean enough for him to touch you and you make him unclean. He is so clean that when he touches something it is made clean. I don't care how unclean it is, I don't care what kind of body he had laying before him, the moment he touched it he made everything clean.

So he touches it, they stand perfectly still and look what happens. It says that Jesus said, "Young man, I say to you arise." I mean that means get up. Get up!

Verse 15: And the dead man sat up and began to speak, and Jesus gave him to his mother. Fear seized them all, and they glorified God saying, "A great prophet has arisen among us and God has visited his people." And this report about him spread through the whole of Judea and all the surrounding country.

Would you just play this scene with me one more time? Here's the crowd coming outside the town. They are coming with a stretcher, with a young man's body on it. The mother is there completely beside herself. We know that how? We know that she's not just standing there tearless in that moment because Jesus is so moved by what he sees over this woman that he is going straight to her. Nobody has asked him for this miracle. He brings -- he subjects the miracle over the crowd himself, runs up to it, touches it, and he speaks to that dead body and he says, "Young man, arise." And that young man sits straight up and he starts talking.

Wouldn't you give anything to know what on earth he said?

[Laughter]

Because can you imagine that you're going to suddenly awaken and you are on a stretcher and you are being carried to a grave? What in the world would you say? Talk about honestly saying, "What up?"

[Laughter]

If you have ever got a "what up" moment this is it. Like you're being carried up here, and it's like, "What in the world?"

Well, you've got to picture with me what this woman would have been going through. Imagine her watching this scene trying to see if her heart can believe what her eyes are looking at when her son, whom she knew was dead -- was sitting up alive and talking. And Jesus, so of course, is having to speak to the ones that are holding the stretcher. They have to let him down. He gets the young man up and he presents the young man back to his mother.

Now picture this because they're outside the city gates; so what you have here is that you have this whole crowd now, two crowds have converged over this one burial scene. Now this whole crowd is going back into the city. The city, this small town, all these town people have seen this processional going out of town. Now they watch them come back in. The stretcher is bare but instead of that body being buried, there he is alive and well. Listen. In a small town, a small town knows who has died.

[Laughter]

And there he was alive. Can you imagine the jaws dropping? Was he just sick? No, no! No, no! He was dead. He was dead.

After whatever kind of celebration there must have been imagine what went on in that city. At some point or another, that mother and that son would have gone back to their home. Imagine! Please go there with me, what it was like for the two of them to sit and stare at one another.

[Laughter]

Like, "Did you see that one?" "No, I didn't see it but you saw it. Tell me what was going on all around." I'd be like, "What happened to me?" I mean, can you even imagine?

Don't you know that when he closed his eyes that night, I'm just speaking as a mother of young adults, if it had been me, when my child closed his eyes that night, I would have just sat there and stared at him.

[Laughter]

I would have taken his pulse all night long. I would have felt of his hand all night long. I might have awoken him and gone, "No, no! Don't you dare shut those eyes! Don't you dare shut those eyes!"

Can you imagine what this would have been like for them to live through? That young man, our understanding of what would have been the normative experience because Jesus had raised him from the dead, it could be our assumption that probably he lived to bury his own mother. Don't you know that when he did, when that processional went out, and it was reversed and the way we would want it to be, in the natural realm of things to us, it should be that the young bury the old, not the old bury the young. And in that normative situation, don't you know as they were walking out in that processional to bury his own elderly mother what he must have thought about; that one, that Jesus who came up and touched that stretcher. What in the world do you do with that?

I'm going to tell you something today. You may say, "Beth, he's not very likely going to raise the dead in my life." You know what? I see that. I see that but he can raise up what is dead in you. That I promise you! That I promise you! Jesus has come to touch that stretcher that you're on. Oh, yes he has.

End of clip

In the studio

James: God bless you, Beth. I thank the Lord for the gift. I really pray that wherever we find freedom, there will be the desire to take that freedom, that life and that love to reach beyond any boundary or barrier.

One of the greatest barriers, sadly is a tribalism or sectarianism among Christians where we cut ourselves, we think, maybe just off from those people who don't have it altogether but in many instances, we're cutting ourselves off from the Lord Jesus himself because of the way we mistreat or we treat one another.

Father, I pray that you will send us out to the other side. I pray Lord, that we will be delivered from everything that hinders the beautiful fruit of your spirit in our lives. And for everyone right now who needs a special touch help them to reach up and touch you, in Jesus' name.

Do you see the telephone number there on the screen? It's always there as a prayer line for you. If God has touched your heart, you say, I need someone to agree with me and pray with me in a particular area, don't hesitate to call. I want you to look in on something right now.

Betty, I'm convinced because it is our viewers who show us, I think really, many times the heart of God to want to do something to really change things. This sexual trafficking, you are very uncomfortable talking about these things and these are hard times for you. But I believe that our viewers want to rescue precious children and ladies and girls that have been trapped.

I think what you'll see right now is going to cause you to say, "If I can help one person there, be totally set free, delivered, I mean really delivered from bondage, the tomb, or death, the grave, whatever holds them -- I want to do it." Watch closely.

Begin video clip

>> This just shouldn't be happening. It just really shouldn't be happening! I think it's really, really hard for the women to think that they have any hope when they're in there. I think they just... I think they've been sold in there and there is no way out. They survive on a day-to-day but they don't have hope beyond anything else.

Open captions:

>> I was frightened the first time I realized I was sold. I was locked up and they made me do things I did not want to do.

>> Those women in there that are trapped, they are really just like dead. When you look at them, there is no light in their eyes; they're just existing. It's just so sad because of what's been done to them. Everything was taken from them. Everything was robbed from them and so many of them were sold into the brothels when they were so little. So many of them say that they cry and cry at night, but nobody hears them.

If you can just get to them and love them and help them and share with them about Jesus that healing can begin, that restoration can begin. Without that there is nothing in there other than complete darkness. I wish it could just all end. Couldn't we just get them all out and have this be done?

End of clip

In the studio

James: Well, we're the answer. You didn't see that woman's face because she's -- we couldn't let you see who she is, it would have created even greater problems for her. Betty, these women have not chosen to get into this trade. They've been taken captive, many of them when they were small girls, and there they are. We can get them out if we'll do it together.

Betty: We can, James! As I watch them, my heart goes out to them. As a mother and a grandmother, I want to go put my arms around them. I want to wipe their tears. I want to put light back in their eyes again and God can do that. But through us -- we can be the tool that God uses to bring hope to them. I hope you will join with us and let's help these precious women and children that have been so used and abused.

James: Well, we have actually found areas where we can pretty well get an idea of what we might do if we have the support, and we've actually targeted areas where we can rescue 5,000. We've got a current budget of \$640,000 that's just going to kind of take a miracle outpouring right here in the next few days. The breakdown of that is that it is an average of \$128 to rescue them and to take care of them and restore them.

We have built centers for them; built the most spectacular center in the sex capitol of the world in Thailand. It is just a phenomenal place that you built -- love built! We are just completing a center in India, near Nepal where they go into that area and get impoverished children and take them captive, telling the parents that "We're going to get your child an education, get them a good job, they'll be able to send money back to the family and take care of you," but they never see them again and they end up there trapped.

We found the ways, first of all, to get the children that are being preyed upon, to be taken captive; we're able to get them separate and show them a way. Then we're also able to get some out and get the older ones out and begin to teach them a trade. But we have to do that by all of us cooperating together.

We're asking you, in this Operation Rescue, to literally reach out and touch someone with love: \$128 is what it takes. Could you help us rescue one? \$1280, I know there are people who can do that; would you? -- We can rescue ten. At whatever level you can participate, whether it is a lower level and you pray somebody else will join you, \$64, another joins you and we've got the \$128.

Father, I pray everyone watching would reach out in love right now and touch someone with your love by doing what they can; in Jesus' name.

You can go on LifeToday.org and you can make your gift right there. Take your bankcard, use it like a check or you can dial the number there on the screen and use that bankcard like it is a check, and make the best gift you can. If you do write a check, make it to *LIFE* but let us know what you're sending.

We have some gifts for you, the *Songs of Freedom* will bless you. The book that we have written to help us have understanding of the times, *Indivisible*, we will send you for any gift. And we have the beautiful Kinkade painting, the "Forest Chapel" if you're able to make a gift of \$1280 or more to help us rescue 10 or more, we want to send that just to say thank you.

And we do say from the bottom of our heart thank you for reaching out right now and making the gift God put on your heart. Please don't delay; just be moved by God's spirit to do what he wants.

Begin video clip

Announcer: Innocent children created to be happy, loved, and cared for are being abducted and sold at the hands of violent predators, their spirit and bodies broken under horrific emotional and physical abuse. Through *Mission: Rescue Life* you can reach out to save children vulnerable to sex traffickers. You can help rescue those already enslaved and you can restore their lives with hope for a future.

Your gift today of only \$128 will help rescue a child and change their destiny forever. With gifts of \$64 or \$32, we will combine your support with others to help rescue one more child from the shame and pain of sexual slavery.

With your gift of any amount we will send you the *Songs of Freedom* CD, a collection of ten uplifting worship songs that are sure to become a favorite for your quiet time, drive time, or personal worship.

In addition to the CD, you'll receive *Indivisible*, a powerful soul-stirring book by James Robison and Jay Richards.

Finally, please consider a gift of \$1280 to help rescue ten children and you may request this beautifully framed canvas print of the "Forest Chapel" by the Painter of Light™, Thomas Kinkade.

Please call, write, or make your gift online today.

End of clip

In the studio

James: We're going to be sending songs of freedom and joy, that's what we're offering to these precious captives, slaves, literally held in bondage but they can be set free and that's what we do with love. *Indivisible* -- Governor Huckabee says if you read this book and grasp the truths, it can no longer be said, "My people perish for lack of knowledge."

Please get understanding of the times. That's what we're trying to help you do with the stream -- STREAM.org. I hope you'll go there every day and I want to thank you for helping us rescue precious children and women from sexual trafficking and bondage. Thank you for that!

Thank all of you for being here. God bless you. Tell your friends to watch *LIFE Today* and share *LIFE Today*.

Announcer: Be sure to visit stream.org, a rich and lively source for breaking news, analysis, and entertainment! Stream.org