

7/22/15
Week 30 WFL
Wednesdays in the Word
Beth Moore: Jesus and the Man with Demons, part 6

Betty: Welcome to *LIFE Today*. It is *Wednesdays in the Word* and we have Beth Moore. You're going to be blessed! I'm Betty and this is James.

James: And she is talking about Jesus and the man with demons. I asked her, were you talking about me?

Years ago I began to talk about how Christians, believers are tormented by satanic agents which Jesus called demons. I talked about the torment that the enemy inflicts primarily on the church because the fierceness of the focus of Satan is on the church, on the believers, and we need to understand this. And we need the divine power of the deliverer in order to overcome. Beth is going to close this session with some very powerful points and I think you really do appreciate her.

Let me just mention something that I want you to take very seriously. I want to encourage you, of course, get in the word every day, that's why we have *Wednesdays in the Word*, that's why we emphasize that but I also want you to go to the stream -- stream.org every day. You're going to find some of the most spirit-filled, anointed, brilliant young people and people of all walks of life who love God, who have a proper Christian biblical worldview who are just going to pour wisdom and understanding all over you. I marvel all day, it is updated throughout the day with news that matters to people who care. And it's really a vehicle to carry us into the battle to win with understanding of the times so we will not perish for lack of the knowledge of the truth. So go there -- stream.org. I think you're going to be blessed.

Welcome Beth Moore. Here she is. Here's Beth.

Begin video clip

Beth: First Peter 4:8 says that love covers a multitude of sins. It tells us, by Peter himself, his pen through the inspiration of the Holy Spirit. He says, "Love fervently because love covers a multitude of sins." If you want to know how to be able to stand your people more, ask God to

give you more of a fervent love for them. Because why? Because somehow it's just a little bit blinding; isn't it? Just a little bit blinding. Love covers -- love covers.

Here's what I want to throw out at you because this is what I start thinking of. I went with my staff to lunch yesterday and I threw this topic out to them. I said, "Talk to me, girls." We were at a long table in a restaurant. I said, "I have a question for the table." And they don't find that very unusual, because I'm usually preparing something of a message and so I love to have just a little bit of a small group with them and see what they think. I said, "Talk with me here because what covering does not mean is covering up," because let's all admit that that is sick. That's sick! What we're not talking about is covering up someone. We're talking about covering someone.

And what would be the difference between the two? To cover biblically, remember we're talking about a theology of nakedness and a theology of coverage. And in the theology of being covered it is not about covering up. It is not about deception. It is not about secrecy. You know what it is about? It is about modesty -- modesty. That after what we've been through, that we can be robed again with modesty and have dignity before people.

We just kept talking and kept talking it through. What would be the difference because none of us want to get the message across today that what you're supposed to do is keep letting that person treat you the way that he does or the way that she does, that you're just going to keep covering them up. Or you're going to keep covering up some kind of wrongdoing at work because that's the right thing. That's not anything of the theology of being covered by the cross of Christ and the blood of Christ. Nothing of it!

Helping -- hiding them, when we cover up, hiding helps people stay in their bondage. Covering helps people come out. It gives people dignity where they are and it helps them to walk out. Anybody getting that picture with me? Hiding, all we do -- listen. When we're covering up, we're just helping them stay. Anybody that you're covering up, you are helping them stay right there in their bondage. There is a very common word that we have for it in our terminology and that is co-dependency. Co-dependency says: I will cover it up. That's not what we're talking about here. We're talking about cloaking someone who has exposed their folly and helping them walk out with dignity in Christ. Hiding helps people stay in; covering helps people come out. I was naked and you clothed me.

Some of us don't ever want to show our faces in certain places again; whether it is work or church or some kind of social environment. I want to ask you something today; have you let Jesus tend to you? Have you let him tend to you? Because if you have, whom he restores he robes. And let me tell you something, you've got to know that you got the robe on whether anybody else seems to acknowledge it at first. Somebody hear what I'm saying? You got to

know that you are robed. Even if somebody else acts like you are still shamed and exposed. You've got to hold your head up in that environment where you have embarrassed yourself knowing that you are robed in the righteousness of Christ by his grace. And listen. You don't walk in that shame, you get your chin up because God is faithful and full of grace and mercy; whom he restores he robes.

Look at one another and say, "Wear your robe!" [Audience repeats] Listen. We're going out without our robe! We've got to know we're wearing it no matter who acts like we're not. Listen. Anybody remember way back when we began this series in Luke chapter eight? One of our early points was this. That when Satan has his way, people have no voice. I want you to watch what happens back in our narrative.

Turn to Luke chapter eight and I want you to see the portion that is in verse 39. I'll back up at verse 38. Remember that the people just like begged Jesus to leave. He gets back on the boat and he goes.

And it says in verse 38: The man from whom the demons had gone begged that he might be with him but Jesus sent him away saying, in verse 39, "Return to your home and declare how much God has done for you." And he went away proclaiming throughout the whole city how much Jesus had done for him.

Would you just look at all the contrast that has taken place here? He had many demons, the narrative begins by saying. Then all the demons had gone out in verse 35. He had worn no clothes in verse 27. He was clothed in verse 35. He had lived among the tombs in 27. In 39 he was returning to his home. Just look at what happened when he encountered one savior.

Here is the interesting part of it. Jesus left him there. Why? Because he had been told to go back where he came from. And knowing the hearts of people, he thought, I will still leave you with a witness. I will send the one who I have restored and robed right back into that city and he will bring you the message of freedom in Christ. And he proclaimed the message of Jesus all over that region.

What if he had been too ashamed to go back? What would have happened? Do you know how many of us have been robed by Christ and then still decided to stay out among the tombs? What if you believed him and got the thing on and walked with confidence back into the very environments in which you have been shamed? Not as one who is proud, but as one who is forgiven. Does anybody get that with me? As one who is forgiven! -- As one who has been restored. Do you know you have the right to do that? You get to go back no matter how anybody looks at you. When you look in the mirror do you see that you are clothed with the righteousness of God? Then girlfriend, let me tell you, guy friend, let me tell you, sooner or

later other people are going to figure it out. They are! They are!

It's a very, very interesting wording here because it says: "Declare how much God has done for you," in verse 39. "Return to your home," Jesus says, "and declare."

That word *declare* is a verb that is in the present tense, keep on declaring, and according to one commentary, I think I find this in two commentaries, that means to narrate -- to narrate; to narrate and describe in due order. What it means, to declare what God has done for you, narrate your own story. I've referred a number of times to the narrative in Luke chapter eight -- to the story. I ask you today a very important question. Do you know how to tell your own story? Because I want you to give it some thought. Amen! Amen!

Have you had an opportunity... I want to encourage you, write it down if you don't know. If you thought, if I was face to face with somebody, I don't know if I could get it in order. You know what? Write it down. Find a way. You may say, "I'm not a writer." It doesn't matter. It doesn't matter. Give it some form, give it some order; that's what the word means to narrate, to give it in due order -- give it some orderliness. Think through it. What is your story with Jesus? Because you need to be telling it. Your story has power in it because it has Jesus in it. You narrate your own story. You can't narrate somebody else's; you can in the scriptures but you can't give it -- you can't personally own it when it is just somebody you know. But you can tell your own -- you can tell your own story. The man gets his voice and he declares all over the region how much Jesus had done for him.

I told you that I looked up every occasion in the entire scriptures when the word *robe* or *robes* or *robed* comes up and it was fascinating to me. I'm not done with it. It was so big to me and so wide open that I intend to go back to it. But I want you to hear one of them that I found very fascinating.

Zechariah 8:23. It's talking about a prophetic time to come. This is what the Lord almighty says: "In those days ten people from all languages and nations will take firm hold of one Jew by the hem of his robe and say, 'Let us go with you because we have heard that God is with you.'"

Oh, this is good! They'll take hold of the hem of their robe and they'll say, "Take us with you because we have heard that God is with you." Let me tell you what happens. When you begin to walk as one who is robed in Christ, who has been clothed after all you've been through, after all the foolishness we've exposed ourselves to, it can take place in all sorts of ways. It could be that you somehow feel a financial... the shame of a bankruptcy on you, and you feel like that's the thing where you feel exposed in front of people, where people judge you. Maybe you lost a

house to a bad financial decision. It could be a place in all sorts of realms of life and it can also be in a place of sexual sin. Whatever it may be, where you feel like you've been out there and exposed.

Listen. Once we are covered in the robe of Christ, we begin to walk differently. And over time, people will begin to treat us differently. But you have to keep your head up. You have to know you got that robe on whether anybody else acts like you've got it on or not. But let me tell you something, sooner or later people start noticing. People know somebody wearing a robe. Listen! That becomes obvious after a while. And somebody is going to grab a hold of the hem of your robe -- trust the scriptures on this -- and say, "Take me with you because I have heard that God is with you. Nobody could come out of that, hold their head up like you do, have the kind of joy that you do, have the kind of restoration that you do." Somebody has seen you literally out of your ever loving mind. Can we own that? For them to say... here you are in your right mind full of joy -- full of impact -- full of purpose, grab you by the hem of your robe and say, "Take me with you because it is obvious to me that God is with you." Praise you Lord! Praise you Lord!

I'm going to say something right as we close. In Mark's story of the exact same scene in Mark chapter five, verses 19 and 20, out of the N.I.V. it says this: When Jesus had been asked by the man to go with him he said, "No. Go home to your own people and tell them how much the Lord has done for you and how he has had mercy on you. Go home to your own people."

Oh, I really want to speak something and I want to pray it as I do that even in this season of time in somebody's life that God is going to restore you to your people. I pray it with all my heart. As I was preparing this part of the message I paused right here and I said, "God, let it be done! Let it be done." Let there be somebody that's just been totally out of her mind, somebody totally out of his mind, exposed to all sorts of folly, embarrassed themselves in all sorts of ways but that God in his goodness and in his mercy restores you back to your people. I am asking him for some fathers that have been long since separated from their children and somehow they've been shamed in front of their children, that they will be restored, that children will be restored to their parents, young adults that have gone away from home and feel like they've somehow shamed and embarrassed themselves. That people will be restored to their people.

I want all sorts of new relationships in my life. I do. I do! But you know what I think some people need? Is the healing of some old broken relationships; people that are still living and breathing, not among the tombs, people that are still living and breathing that still could have a place in their hearts for some restoration and forgiveness. I just want to pray some belief back on somebody. That doesn't mean it is over. God has not finished with this situation yet. His robe fills the temple. There is enough to cover the whole family.

End of clip

In the studio

James: Oh, boy! Dear God please -- please fulfill exactly what Beth was talking about where we will see fathers restored, children to their fathers, families restored, marriages restored. God churches awaken, people awakened that we might walk in fullness and freedom as a family lifting one another up, not trampling on each other, exposing the enemy and seeing people become overcomers, all of us; in Jesus' name.

I know you've been blessed by what Beth shares. Tell your friends if they didn't happen to see, tell them about *Wednesdays in the Word* but also, *LIFE Today* every day but you can encourage someone let's just say you heard something today that you know would mean something to someone else, well, tell them to go to *LIFE Today*. Go online and they can watch the program any time of the day.

I hope all of you realize that our primary focus, Betty, as a ministry is on the viewer. You know that we try to feed the hungry and we give water to the thirsty and rescue those that are trafficked and in bondage but that's the same thing that we're trying to do for you. We want to see people have the bread of life, the Word of God, the water of life, the truth, the liberating truth and we want people to be set free and to be blessed. That's why we're here. So we're primarily focused on you.

But as a part of the focus on you we ask you to focus on others and literally look through the eyes of Jesus and what you see respond according to the heart of God by extending loving, compassionate hands and we can do it together miraculously.

I want you to listen to God speak through a wonderful recording artist and communicator, Tammy -- Tammy Trent. Watch what she is talking about. Listen. And then just become the hands of Jesus. Watch!

On the mission field

Tammy: Cambodia -- it's rolling clouds give way to blue skies and green fields. But looks can be deceiving. While the tropical climate here may look like a paradise, one of life's basic needs is tainted by contaminants in the rivers and ponds these people use for drinking water. And too often this brings tragic consequences.

>> The doctors couldn't do anything for my baby. I took him home but he was too sick. He died that night. My baby needed water to drink. If I weren't poor, he would still be alive.

Tammy: I don't want you to feel hopeless. I don't want you to feel afraid. I don't want you to feel those things because I really believe that there are people that want to help her. I really believe that. And so I think this is our opportunity to help to do something for you and for so many other people.

End of clip

In the studio

James: In heaven, the Lord will wipe away our tears. I think that here he wipes away our tears the way Tammy was sharing that burden.

Do you realize that Tammy Trent had the most wonderful, handsome, all-American husband, a swimmer, and on one of their little vacations not long after they married he drowned? They didn't even find him for a long time. He just went for a short swim. They don't know all that happened.

So she has a broken heart, and yet she's sharing the broken heart of that precious woman, that precious mother who feels so poor. And you know what amazes me? There are many wealthy people. I wish people wouldn't think badly about everybody that's successful. Money is not the problem. Loving money or coveting money, that's the problem; money having you, that's the problem.

But you realize, Betty, that most of what comes in the wells, and we do have people, we have some people who will drill ten wells because they can and they want to. But most of people that help, they don't have a lot; the greatest support of ministries like ours comes from people of humble means but they have this heart. This is the way America ought to feel about all the challenges we face. We ought to all want to take a part and not say, "We'll get it from them. They've got too much." What kind of attitude is that?

See, what makes things work at *LIFE* is people want to share life out of whatever means they have. And so what I'm asking you to do is let's meet that need. Let's drill a well there. We've got 500 locations where the need is obvious, the challenge is undeniable. The missionaries are brokenhearted. They said, "We can do it." You've already, as viewers, paid for the drilling rigs. So now we have to send them in, have the diesel fuel, all of the pipe, everything it takes, keep the drill bits where they work, everything working and moving, and it averages \$4800. Some of

the wells are shallow, some of them are very deep but the average is \$4800. I don't know how long it will stay there; it's been there a while.

Could you drill a well? Could you give \$48 and know that basically you've given ten people water the rest of their life -- a gift that just keeps giving; \$144 gift 30 people; \$1200, pray three join you; \$2400 another joins you or \$4800 -- whatever you can do. Would you right now go to LifeToday.org and take your bankcard, make the greatest gift you can? Or would you call the number and take your bankcard, use it like a check? That's how you should always use that card, like a check!

If you write a check, make it to *LIFE* but call us and tell us you're putting it in the mail and then do it! Make the check to *LIFE*, that's what you're giving. We're giving them Water for Life and sharing the water of life because we have that life in us and it expresses itself in love. We have some gifts to send you. You'll see them in a moment. They are gifts to help you grow, to bless you as you bless others with a gift of love, a gift of Water for Life.

Thank you for going online. Please move to do it. Or go to the phone and make that gift. Please do it!

Begin video clip

Announcer: Every day millions of children are forced to make a dreadful choice: drink filthy, polluted water filled with deadly disease or die from thirst. No child should ever be faced with this decision.

The good news is there is a solution! *Mission Water for Life* is one of the most exciting and viable demonstrations of God's love in the world today. Suffering can end because clean water changes everything.

With your gift today we can establish and drill 500 water wells for remote villages in over 12 different nations. Your gift of \$24 will help provide clean water for 5 people. A gift of \$48 will help provide for 10 people; \$72 will impact 15 people. And \$144 will help provide fresh, clean, disease-free water for 30 people for a lifetime!

With your gift you'll receive the "Every Day a New Day" devotional broken out into the four seasons of the year. This daily devotional features scriptures, inspirational thoughts, a Bible reading plan, and a place for you to journal each day.

With your gift of \$100 or more, you may request “The Names of Jesus” pen set; one inscribed with the names of Jesus found in scripture and the other reflecting the gifts of the spirit.

Finally, please consider a gift of \$1200 to help provide water for 250 people or a gift of \$4800 to help sponsor a complete well.

And request this beautifully framed canvas print of “The Forest Chapel” by Thomas Kinkade.

Please call, write, or make your secure gift online today!

End of clip

In the studio

James: I think all of you know that I always challenge you to reach beyond what might seem the ordinary for the extraordinary, the beautiful picture, "The Forest Chapel" by Thomas Kinkade is hanging in the studio. It is also hanging in our bedroom right over my chest of drawers, it is beautiful. I look at it every night and every morning. We're asking you to make those wonderful gifts to help us share water and it will be a tremendous blessing for your home.

Every Day a New Day, seasonally, all the seasons of the year -- the devotional, thoughts and the opportunity to journal. The "Names of Jesus" pens, people have asked for them. We've given them away before and people have said, “We'd like to have more. They are a great witness, a great testimony.” So we gladly send them to you. Thank you so much.

Go every day stream.org and Facebook forward some of those things that you read. You say, oh, I want everyone I know to see that. Then tell them where you found it so we can pass it on. We can actually totally reeducate the thinking of the entire nation and touch the world. We have that opportunity. There is a river whose streams make glad the city of God. That is a river of truth flowing from hearts filled with love -- stream.org.

Thanks for being our guests here. Thanks for watching. Thanks for your help!