

33-Adv-1976_ Wholeness-Gifts-of-Healing-&-Jehovah

Give me the manifestation of the Word of Knowledge.

{The manifestation of Word of Knowledge is your operation of the God-given ability whereby you may receive from God, by His revealing it to you, certain truths or facts concerning any situation about which it is humanly impossible for you by your five senses to know anything. Word of Knowledge.}

Word of Wisdom.

{The manifestation of Word of Wisdom is your operation of the God-given ability whereby you may receive from God, by His revealing it to you, what to do about a given situation once you have ascertained the truths or facts concerning the situation. Word of Wisdom.}

[Dr. Wierwille chuckles] Discerning of Spirits.

{The manifestation of Discerning of Spirits is your operation of the God-given ability whereby you may receive from God, by His revealing it to you, the necessary information concerning the presence or non-presence of spirits and the identity of spirits present. And if evil, whether you may cast them out. Discerning of Spirits}

The manifestation of Believing.

{The manifestation of Believing is your operation of the God-given ability whereby you may believe to bring to pass the impossible at your command according to what God has revealed to you by Word of Knowledge, Word of Wisdom and Discerning of Spirits. It also inspires believing in others.}

[Dr. Wierwille chuckles] Okay. The manifestation of miracles.

{The manifestation of Working of Miracles is your operation of the God-given ability whereby you may in the name of Jesus Christ by the manifestation of Believing bring to pass miracles according to what God has revealed to you by Word of Knowledge, Word of Wisdom and Discerning of Spirits.}

I think we better memorize that a little better, huh? How about the manifestation of Healing?

{The manifestation of Gifts of Healings is your operation of the God-given ability whereby you may in the name of Jesus Christ by the manifestation of Believing bring to pass healing according to what God has revealed to you by Word of Knowledge, Word of Wisdom and Discerning of Spirits.}

Wonderful.

In 1 Peter chapter 2, is a verse of scripture that really settled some things in my heart many years ago. I too had the same opportunity as anyone of my age and background would had...would have had, or did have, because I was believing and thought that God could save anybody but it wasn't His will necessarily to heal everybody. Sometimes God would heal, but not very much. That was always relegated to the doctors or other associated fields.

And then I read in 1 Peter chapter 2, verse 24.

1 Peter 2:24:

Who [in] his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

And as I continued working the Word, I discovered that in the Passover there were two basic elements there. Then I saw it in the Communion, or what is called the Lord's Supper – saw it there. Saw it in other places of the Word. And I finally, as I worked the Word, was able to see that if God does save, if He's able to save to the uttermost, then He is able to heal to the uttermost. For you have both the covering for sin and the results of sin in verse 24 of Peter... 1 Peter 2:24.

1 Peter 2:24:

... bare our sins in his own body on the tree... whose stripes ye were [what?] healed

So you have both of those basic elements in the atonement or the redemption. The word 'salvation' basically means wholeness. W-H-O-L-E-N-E-S-S. And I believe that in the early church, in the early church... Now I'm thinking, ah...oh, 70, 80, 90 AD – maybe a little later, I doubt it's beyond 150 AD – that when people would be born again, time and time again they would be physically delivered as well.

The reason I believe that is because I know that when they were born again they did immediately speak in tongues. And knowing that the word 'salvation' means wholeness, why should people not be healed physically if they're healed spiritually when they're born again? I believe the reason we're not seeing physical healing when they're born again is because it's not taught. And you cannot go beyond what? You're taught.

And therefore, you go to any type of meeting where salvation is advocated, they'll teach those scriptures that in their mind and opinion deal with salvation, you know, getting saved, but they do not teach that it will heal also. And therefore when people do get born again, they get Christ in them the hope of glory, but they still have the same physical problems. I believe if the Word of God is taught more fully, like I believe it was in the 1st century, then when the people were born again they got physically healed, mentally, spiritually, and they were just made whole.

Why not? If God can heal you tonight when you're a Christian, then He could have healed you when you became one, if you had that need at that time.

So this whole field of healing, as I told you in a previous session, just needs a lot of honest, open research in it. And not to be too dogmatic about it. And by dogmatic I mean, you know, you point your finger and say, "Look, what are you sick for? If you're a Christian, why don't you get healed?" You know, "Nothing the matter with me. How come you're sick?" Ha-ha.

Well, you just act like that. I'll sit around watch you. Sooner or later, the old bug's going to get you too, maybe. And when the old adversary hits you, then you'll wish you hadn't been so adamant with people. That's like, you know, you can be so right about everything all the time until you find out later on that you weren't quite so right and some of the rest of the people had a little bit of right too. And then you feel badly that you were so adamant about it. Why not just love people to begin with?

That's why I never dog people when they're sick. I never say to people, "Now look, you ought to have more faith," because I know that they got the faith of Jesus Christ so they couldn't get that. I don't tell them, "Now, have more believing." Or, "If your believing is up you'd get delivered." I don't do that unless they really bug me and say, "Well look, I believe God, I do everything, but

I still got it.” And I say wait a minute baby, that can’t be right because the Word said as we believe we what? {Receive}

You see, that I have to stop with. But we don’t point our fingers at people when they are ill or when they get hurt over something. We just love our people. Because it doesn’t help me a bit to tell you to have believing. You know it? Most likely make you feel worse. That’s right. Because many times I’ve seen in the past when people have a sickness or something, that’s no time to tell them to believe. That’s the time to tell them how much you love them and how much you pray for them. If you’re going to teach them to believe, teach that, do them when they’re healthy. [chuckles]

That’s like when people are dead; you never talk about death, you talk about life. I’ve never done a memorial service for anybody that I haven’t talked about life. I don’t talk about death, because the time of death is... You don’t want to talk about death, you want to talk about life. The time when people are sick you don’t want to dog them and say, “Now look, get your believing up. Get your believing up.” No. What you do is you want to tenderly love them with the love of Christ in your heart. And you just join with them in prayer and believing and ministering, whatever you can do the best to help people. [chuckles]

This really gets sort of neat. The Word says that which is born of the flesh is what? {Flesh.} And that old flesh has the whole programmed by the adversary to have the possibility of getting sick. He’s got it programmed. Another thing, the Word says the flesh is what? Weak. That’s right. If our flesh is weak and we’re weak in the flesh, why should I want to jump on people? Because I’m flesh too. If I jump on you, then you should have a right to jump on me because I’m flesh too. See? We don’t want to do that.

And that’s basically what I’ve seen so many times from people who do believe in healing. They get so adamant – and especially young people because they think they feel so good they’re never going to have an ache or pain. And lo and behold, ten years later you see them sick in the hospital then they change their tune. You can be tender with God’s people from the very day you’re born again if you really want to be. Renew your mind. Has nothing to do with age, has everything to do with putting on the mind of Christ.

And if there’s any time you want to be tender with anybody is when they are hurt, when they are sick, when there is a death in the family or something. You know. I’ve never been in favor of preaching a salvation sermon when you’ve got people in a memorial service. That’s no time. What do you want to scare them into heaven for because somebody’s died? My Bible says the love of God and the time...

You see, all that stuff has just made Christianity the laughing stock of the world, because it’s the wrong usage of the Word. Nothing wrong with the Word, but they’re just not... It’s not the best. Not the wrong usage necessarily of the Word, but it’s not the best – and we ought to be doing our best for all of people.

[chuckles] You know, sometimes people take the Power For Abundant Living class and they’re hotter than a firecracker for three months, and then they cool off. The reason for that is the flesh is weak. And their old buddies come back to them or something else happens. Uh... And it’s really... it’s really just a knowledge of God’s Word and applying it. And I just don’t like criticism, because who should be in the authority to criticize? Nobody. The Word of God says, Paul said he got to the renewed place, he didn’t even judge himself. I do that sometimes weeks on end, but I can’t say that I do it years upon end. I’m going to get to the place I don’t even judge

myself. Paul said that's what he got to. Same God he's got, my God. Same Christ. Well, if you don't even judge yourself then certainly you don't sit in a position to criticize or judge anyone else.

And that's why this healing ministry is so alive to me. If we would take our healing ministry and do nothing publicly, Sunday after Sunday, but teach on healing and then minister afterwards, we would have thousands and thousands of people come for the healing campaign. But that is not the ministry whereunto I've been called. My ministry is an unfoldment, as many of you know, of the Word, searching the Word, questing it. And it ties the whole thing together, not just healing.

I'm in favor of physical healing because God is and His Word is. But I am in favor of all healing, wholeness. The salvation. Mental, physical, spiritual. And that will be basically most of your ministries too. Some of you may have real long suits in ministering healing. I'm not saying you won't have, I don't know. But I want to tell you that, for the most part, I know the reason you're in the Corps, is that – and in the advanced class too but I'm thinking especially Corps because that is where it finally wraps up in – that you are the ones that are going to have to hold forth the totality of the Word.

You see, I came out of a background in this field where finally salvation is the most important. This is what I was taught; to get a person saved so he doesn't go to hell, or something. And I believed that. That's what I was taught, and therefore I thought that salvation was the most important, until I began to read God's Word and study it. It's God's total Word that's the most important, not just one segment of it.

If you're not born again tonight, then the most important thing for you tonight would be to get born again. But, there are a thousand other things in life. And therefore if it's not salvation you need tonight but you need something else, then for you that's the most important at that time. The whole Word of God is important. And in this ministry of healing, it's just fantastic.

One of the things, you know... The thing you stay at day after day and week after week is what you do the best. Like, for instance, if we had... if our ministry really was week after week we're going to teach healing, the positive side and show this stuff and then minister to our people, we would become very adept, very sharp. It's just the way things work. The more you use the revelation manifestation in specific instances, the more sharp you become in it. Because you renew your mind, and you put on the mind of Christ and you develop yourself.

But, basically, our ministry is to cover the great outreach of God's Word all the way from Genesis to Revelation, and that people get not sidetracked on healing or on speaking in tongues or on receiving word of knowledge, but that all of it is put together so they have a complete spiritual package to walk with.

Basically, I think the Christian church teaches that God gave us doctors. And they quote that Luke was a physician. I recognize that, but I happen to know what the physicians did in Luke's day. How would you like to try a hospital tonight on Luke's ground? [chuckles] No, doctor didn't give us doc... I mean, God didn't give us doctors. Uh... God blesses doctors the same as He blesses a carpenter, or anyone else that's a believer. Understand that. So, we do not go to the doctor first, we go to God first. God always comes first in our life. No matter where we are, what we do, what has to come up, we always go to God first. If I broke my arm, I'd go to God first. But if that thing didn't heal real quickly you know who I'd go to? The best arm setter nearest.

But now I want to show you something else – and I see this coming up in our ministry. People thank God for saving them in the automobile accident and all that, that they didn't die. When our believing gets to where it's supposed to be, why have the automobile accident to begin with? If God can save you by having one inside of it, could He not have saved you before you had one? It'd been cheaper all the way round. Same way with breaking my arm.

What I have to try to do is walk and believe that I don't want to break it. That's right. But if I do, I'll always go to God first. And if that doesn't, by my believing and the rest of the Word, get the desired results I'll do the next best thing I know how, and that is find me a doctor who can set that arm.

Now, that is the position we hold in the ministry. And I think it not only agrees with the Word, unless you want to throw the whole Word out and say, "Look, believe or die." It's okay with me. You do it. Because I've just lived too long to know that nobody ever believes that big. Because I think Paul believed. Don't you? {Yes} How about Peter? How about Moses – a man who talked face to face with God? Did they believe? {Yes} Did Moses die? {audience chuckles} I think that answers the question, doesn't it?

You know, in Matthew, chapter 8... The reason I teach you so well in the advanced class along this line is because we have had, and still perhaps do in the ministries, people after the advanced classes or other times too who in their hearts feel condemned if they ever take an aspirin, or if they have to go to a doctor to get something. I never teach that. I don't know why the adversary lays that on people. He seems to. Never taught that, never will teach it. As far as I know right now, I don't see anything in the Word why I should.

No condemnation to them that are in Christ Jesus. Why should I then be condemned? See, I wouldn't be. But the only thing that could be condemned would be my ego trip. That would be the condemnation; that I want to make such a good show in front of everybody, I just don't want to get sick, idea. Get it? And therefore, I don't want them to say, well, he had to go to the hospital, or she had to go to the hospital because if they believed they wouldn't go into the hospital. See? Ahhh... I tell them, go climb up a tree. [chuckles]

I said Matthew, didn't I? 8:16.

Matthew 8:16, 17:

When the even was come, they brought unto him many that were [what?] possessed with devils:[Possessed. See the accuracy of the word again?] and he [Jesus] cast out the [devils] with *his* word, and healed all [without any distinction] that were [what?] sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities [and our infirmities are our shortcomings, our sins, our trespasses], and bare *our* [what?] sicknesses.

Two things again in that verse, right? The covering for sin and the consequences of sin. Showed you in a previous session that all sickness is basically due to what? Sin. There it is again like it was in 1 Peter 2:24.

In Matthew chapter 10, verse 1.

Matthew 10:1:

And when he [Jesus] had called unto *him* his twelve disciples, [Who are also apostles.

You know, every apostle is a disciple, but not every disciple is a what? {Apostle} Right.] he gave them [he gave to them] power...

He gave to them power. When you were born again, he gave to you power of attorney. Remember? He gave power to you when you were born again. To these apostles...

Matthew 10:1:

... he gave ...power *against* unclean spirits, to cast them out, and to heal all manner [all manner, all types and kinds] of sickness and... [diseases].

I do not believe biblically there is any doubt about the will of God or the desire of God as far as salvation is concerned. That it's wholeness; mental, physical, spiritual, every which way. And it's all in what God wrought in Christ Jesus.

And I told you previously also that the basic nature of the human body is to heal itself. Nobody has ever done any appreciable amount of experimentation that I know of, real scientific stuff, on what happens to someone when they're born again – the reaction of that Christ in them on their physical body.

I perhaps have as fine a knowledge of this field as any man living, only because I've had the joy of doing the research and watching what happens to people after they're born again in their physical bodies. How their eyes will change if they have some difficulty. How that will...how other things will improve. How people who previously, you know, had looked sort of emaciated, sick, they take on a wholesomeness. I really don't know what happens on the inside.

I know that when they speak in tongues for the first time, something tremendous happens to them. Uh...usually, if you feel their hands or touch their heads or something, they're just like they're cold. But there happens to be a little law in life when your physically...when your body... When your physical body on the outside feels cold, you're usually nice and warm inside. Do you ever notice that? When you run, swim, exercise? I guess, or maybe I got a freaky body. I don't know. {audience laughter}

But I have just worked with people all these years and observed and watched – analytically but not in the sense of being critical – and watched what would happen to people. And they begin to take on something of the beauty of the Christ in them. And things begin to heal in them. Things begin to mend. They feel better in almost every category of life. Well, why not? He's a complete savior.

So, I just get real blessed in the advanced class when I have the privilege of teaching on the manifestation of healing. Because there is so much more involved in this whole manifestation and the whole field of healing than any of us have ever taken the time really to work out.

I think I told you that sickness is death in part or in what? Whole. Didn't I ask you to memorize it? Well, do. I'll ask you on the next exam. [Dr. Wierwille chuckles] Healing is life. Healing is life in part or in whole, as the need requires. That's what it's all about.

Now, in Genesis chapter 22. Would be a nice piece of work sometime in research to give this to someone in their last year of the Corps, or a couple of them, to work in this particular field and check it all the way through the Bible. I've done it and so forth, but never written any of it. It's just tremendous what you can learn regarding the redemptive names of God in the Bible.

And God does not change. Malachi 3:6 says,

Malachi 3:6:

... I *am* the LORD, I change [what? {not}] not;...

Now, I learned a great deal on healing from the seven usages of God in the Bible. And there are only seven, and all seven of these are redemptive. And it always presents God, the true God, in His redemptive relationship to man. And, as I've said, I've checked these all the way through the Bible a number of times in years past and it's remarkable what you can learn about healing. Because healing is a lot more than just getting rid of a headache. Healing is to be totally whole.

In Genesis chapter 22, in verse 13 it says,

Genesis 22:13-14:

And Abraham lifted up his eyes, and looked, and behold behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place Jehovahjireh [jireh—Jehovahjireh, jireh]: as it is said *to* this day, In the mount of the LORD it shall be seen.

Jehovahjireh means, the Lord sees, or the Lord provides. Somebody sings that song, "His eye is on the sparrow." The Lord sees. Not even a hair can fall from your head, the Lord sees. He sees the...the, S-E-E-S, to the extent that he provides. Understand? And the word is Jehovahjireh. Jireh, I guess, jireh. Jireh [pronounces differently] is how I pronounce it. You know, if you say Boston or Boston [pronounces differently] doesn't make any difference {audience chuckles}. Same little old suburb on the East Coast. {audience chuckles}

So, you see, whenever the word of God uses the word Jehovah – and, you know, in the old Hebrew they...the vowels are not there. They pro...they never pronounce the word...uh...the vowels or any—They just would put a blank. They...It's too ...too spiritual a word for them or something. Uh...But the word Jehovah, the name for God as Jehovah, like the name for the adversary, the devil, Satan, Bel. Remember that?

Now the true God, His name as Jehovah always means His dealing with man on an horizontal level. Whenever God deals with you and with me on this level, it's always Jehovah. Jehovah is God in relationship to that which He has formed, made and created. In relationship to it.

You know, in Genesis 1, the first verse,

Genesis 1:1:

In the beginning God...

That's not Jehovah because He has nothing to relate to. Therefore, by sheer logic, that word could not be Jehovah or your Bible would fall to pieces. And it isn't. It's Elohim. Elohim. And it's in the plural form. And of course that's where the theologians get the trinity. But God ought to know. "In the beginning God..." He's the one who said there's only one God – He ought to know.

Elohim is only used for the greatness of the creation of God, of all of God's creation. And whenever the word Elohim as God is used, it means God the creator. God is our creator spiritually, but he is our Jehovah in our walk. These redemptive names of God, like Jehovah jireh; the Lord will provide.

The Lord sees your every need. He is more anxious to answer our prayer than we are to receive it. All of those things. Many more come to my mind. The Lord sees. Okay. If He does, is He

interested in His progeny? Am I interested in my people? Certainly God's interested in His people. And if I have the ability and you have a need, and you are part of me I'm part of you, would I not do my best to meet your need? Surely God does that for us, His people.

That's why the first thing that appears in the Word of God is to Abraham, and that relationship is one where he tells him: I am the Lord. I provide. I see your problem. I see where you are. I provide.

He still does. These have never changed. He is still the same Jehovah to His people today as He has been throughout all history and all time. And these seven, in all their perfection, make up a great body of healing.

In Exodus...Exodus chapter 15, verse 26.

Exodus 15:26:

... If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will [not] put none [any] of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

Boy, that's fantastic. He said, if you'll diligently hearken to the commandments and you don't bust them, you'll never need it. It's what it says. But if you break the commandments here, He said, then you're going to get the diseases. Then He ends up by saying, "I'm the Lord that healeth thee." I call that a pretty good Lord. See?

First He tells them if they keep all the commandments, they're never going to get sick. Then He says, I'll heal you. Knowing all the time that man's flesh was weak, and he would flip it, flip out on it, and He would still be the healer. Isn't that beautiful?

"I am the Lord." And the word Lord here is Jehovah. I am Jehovah who healeth thee. Who healeth thee.

Better explain something to you. A lot of you know it, but none of you ever know it too well. None of us do. And that is statements like this one here; I'll bring so-and-so on you if you do so-and-so. The reason for that is very simple if you want to understand it. If you want to blame the true God, then nobody can help you. Because when you blame the true God, you contradict a lot of other scriptures. So the simplest thing I know that explains this is an illustration and then people can make up their own mind.

God sets a law. After all, He's the creator, He ought to have a right to make that decision. He sets the law. And let's say this is the law that he set for Egypt: Let my children go. If you don't, you're going to have frogs for breakfast {audience laughter}. Then you're going to have grasshoppers for dinner. Finally, you're going to have first born dead. It was not the will of God for Egypt to have frogs, to have the waters turn to blood, or the grasshoppers eat up the place, or the first born to die. But God had set the law.

Now, all the Egyptians needed to do was be obedient to what? {God} God. That's right. But they weren't. And so here's those immutable laws of God. Boom. They hit themselves up.

Now, suppose that wouldn't give at all? You know, if I was up high enough we'd do it on the ceiling because that wouldn't give. If I was down there, I'd do it on that platform. You got a camera where it can get that low? No. You guys. Well, I think you understand it.

Suppose this didn't give at all and I hit it with my unbelief. I bumped my head up against it like a wall, a ceiling or something. Then if that represented God, then you could say, well, God brought it on me. That's how the old English usage, Biblical usage. That's all. God did it. Sure, God did it. Because He told you to keep your nose clean and then you bucked up against God. That's why the Word says God brought it on people. Understand? He really didn't. He set the law. They brought it on themselves by disobeying His commandments. We do the same thing today.

God is a God of goodness and, boy, if you understand that, and if you understand a little about foreknowledge of God, then you can understand predestination and all those other things that come up in the Word. For whom He foreknew He predestinated.

In His foreknowledge...in His foreknowledge, God knew Egypt would not let the people go. But because He is a God of love and a God of care and could not possess the Egyptians and make them let God's children go – He could not possess them – He gave them the privilege of making up their mind. But in His foreknowledge, He already knew they'd buck up against it.

Boy, that's predestination. Because of His foreknowledge, He knew you'd be in this class. He knew you were going to be born again. Before the foundations of the world He knew it. Yet He never possesses you. He gives you the freedom. It's His foreknowledge that makes God so fantastic. It'd make me fantastic if I had more of it {audience laughter}. See? Wouldn't it you? Man, if I just knew everything coming up all along wouldn't it be great? No. I'm not God, He is. But that's the explanation for – I will put none of these diseases upon thee – in verse 26. And that's the explanation for all of them everywhere for men and women who really want to know. And for those who don't want to know, you can't do a lousy thing about it.

But you've got to understand freedom of will, and that the true God does not possess. The adversary does.

Well, that's the Lord who healeth.

In Exodus chapter 17,...Exodus 17, seventeen, verse 8. "Then came..." I hope that's right. Yep. [Chuckles]

Exodus 17:8-14:

Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the [staff] of God in mine hand.

So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur [that's not Ben {audience chuckles}] went up to the top of the hill.

And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses' hands [got tired of being up] *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [took each one of his arms and] stayed up his hands, [they held them up for him] the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited [chuckles – he sure did] Amalek and his people with the edge of the sword.

And the LORD said unto Moses, [verse 14] Write this *for* a memorial in a book, and rehearse *it* in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

And we have had a lot of histories that have been found in archaeological work. They have never found anything on Amalek to this day. And I just make you a little bet {audience chuckles}.

Exodus 17:15:

And Moses built an altar, and called the name of it Jehovahnissi:

Jehovah nissi. The Lord our banner, is the center reference, right? Yeah. That's the way it's translated in other translations too, but that's not really it. Not...doesn't communicate, it's it, but it doesn't communicate to our mind in our culture, I'm sure. Because when you think of a banner you think of a what? State trip on a little stick and you know, you go parading around, here's my banner, I want to strike, see. I want to march on Washington {audience chuckles}. That's my banner, see. Little thing – triangular type of thing. The banner.

No. This banner is canopy. The Lord is our canopy. Our covering over the top. He is our roof [chuckles]. Canopy is the word that's really used. And that is sort of wonderful because in the marriage ceremony, when he leads his bride to the wedding party where they have cake and ice cream, when he leads her there are men who hold over the top of them a beautiful woven cloth. And he and she walk under that cloth.

And, you know, they don't walk like us poor Americans where you've got to drag the woman along so she's always hanging on to you {audience laughter}. Isn't that why you hang on? The Oriental culture is the woman always follows behind the man. He is her lord and she doesn't have to hang on. He's supposed to ward off all the lions and wolves and everybody else ahead. So the man takes the lead and the little woman comes right behind him {audience chuckles}. That's right. At least she doesn't hang on and you have to drag her along {audience laughter}. Seems like those women are capable of walking on their own steam.

And over the top, over the top is a big canopy carried by men that have it on a stick, you know, like this. They hold that canopy and man up here, over there, back there and the couple underneath. And they walk like this from the wedding place to the banquet hall. That is the covering. That's the canopy. And that is the Oriental biblical culture of gods covering over that particular husband and wife.

He is our canopy, our banner. He is the one who covers for us. It isn't bad to have someone cover for you occasionally, is it? Hahaha! Isn't that beautiful? God our covering. Hey, God's only begotten son, Jesus Christ. And when he died for our sins, he covered for us.

Boy, someday people are going to see that greatness of some of this stuff, and the Word and how it all fits. Man, when Jesus Christ covered for us, that canopy is totally over that husband and wife. Totally over it. Completely over them.

And that day, when Moses and Hur and who else was it, Aaron, did that, God covered Israel. He covered Joshua while he was out there fighting. God covers us. That's Jehovah nissi; our canopy. Always covering for us.

The third one, I guess. Judges 6.

Jesus Christ always did the Father's will, right? Well, what was he doing here up on earth? Peeling potatoes? Hauling peanuts? Doing the Father's will. Look, these are still the same redemptive things of God that you see in Jesus Christ. They had no food. A few loaves and fishes now lots of food. The Lord will what? {provide} Provide, right.

He healed a whole multitude of sick. The Lord thou what? {Healeth}. They're on that little old boat in a storm. The Lord Jesus Christ did what for them? Covered them. Nothing could happen to them.

Boy, everything you can pattern back through this. I've never seen it done in any writing, any place, in any theological work. No place has anybody ever thought of really carrying these through, all the way through the Word, and seeing the things that are in the Word and relating them to this.

It all fits. Done it. Jesus Christ is a perfect savior, complete savior. And everything that God is in Christ Jesus, and he always did the will of the Father, he just carried out and just made live.

Here it was, Moses. Right? Yeah. Moses in this last one, wasn't it? See, previous it was Abraham. In Jesus Christ, they're all tied together. Complete savior.

Judges, I said. Good gravy, I don't see where these hours go to. We're almost one hour. Joshua, Judges. It's got to be in the Old Testament {audience chuckles}. Judges 6. Yeah, that's nice.

I'm in Joshua 6. That won't do it. [Chuckles] Verse 21.

Judges 6:21-24:

Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face.

And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die.

Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it *is* yet in Ophrah of the Abiezrites.[or something]

That's it. Here's Gideon having this experience. You know, to get this whole thing I got to read to you this. In verse 16,

Judges 6:16-19:

... the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set *it* before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid,...

Now you just don't make ready a kid in two seconds; they didn't have that type of microwave oven. Haha. That's right. And to do all of this takes time.

Judges 6:19-21:

... and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, [it's great] and presented *it*.

And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

Then the angel of the LORD put forth the end of the staff that *was* in his hand,...

That I read to you. That's what had happened.

Judges 6:24:

[And] Then Gideon built [this] an altar there unto the LORD, [the word Lord again is Jehovah] and called it Jehovahshalom:...

The Lord our peace. [Deep breath] The Lord our peace. See, Gideon was instructed to tear up the Midianites because they were just making a mess of things. They shouldn't have been doing it. So Gideon was a nice little believer and God said, we go work on 'em. But Gideon had an opportunity, like a lot of us do, just want to be sure that we're right, and be sure that we're not at loggerheads.

And so he said, Lord, if I've really found favor in your sight, you come on down, you talk with me a little, huh, and you show me a sign. You show me a sign.

But, he said, before you do that I want to bring you a present. So he goes in and he makes this kid, that's a goat, gets it all ready. That's about the best thing you can do with a goat, is fry him up {audience laughter}. See. And he took that goat and presented that, plus the soup that he had made, the broth.

Judges 6:21:

[And] Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes....

And I think that was a good sign to him that that's what he was going to do to those Midianite goats. Or...that's right. That he was going to just burn them up for him. And because of that, he built an altar there and he called it Jehovah shalom; the Lord our peace.

Sometimes when you have to fight with people and tell them to go to hell, sometimes when you have to tell them, go...[long pause]...yourself {audience laughter}, sometimes when you have to tell them go crawl up a tree and take a saw along and saw the limb off {audience laughter}, you don't feel too good about it. Because they're human beings, you're a human being and you don't want to fight. You don't want to tell anybody that.

Hey, how about this case? The Lord is our what? Peace. The Lord is our peace. Our peace. The Lord our peace. And that's what the word shalom means: peace.

The Lord is our peace even in those situations.