

Peter's Sword and the Christian Mission • A Teaching about Jesus and Including others at the Table

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MAIN VERSES

[Exodus 3:14](#) • [John 1](#) • [Hebrews 3](#) • [John 6:20](#) • [John 4:26](#) • [John 8:24](#) • [John 13:19](#) • [John 18:1](#) • [John 18:10](#) •
[Matthew 26](#) • [Matthew 9:35](#) • [Matthew 8](#) • [Matthew 10](#) • [Acts 5](#) • [Acts 9](#) • [Proverbs 12:18](#)

Welcome to Founder of the Truth Fellowship. If it's your first time here visiting or watching online, welcome. I'll tell you what—does anyone ever look at themselves or, as people in general, and chuckle? Not in a mocking way, but just at humanity in general—we're so primitive in some of the things that we do or think or behave. We love the idea that God sees other people the way that we want God to see other people. And then we're surprised when we have that jolt of, "Oh wait, I'm trying to make God in my image when I'm supposed to be conformed to his and view people through his eyes and how Yeshua taught us to view people."

For example, if I were to ask, "How do you think God views Donald Trump, former President Donald Trump?" You'd have a variety, a big spectrum of opinions. On one end, you'd probably have someone say, "He's evil, disgusting, hellbound, whatever." And all the way on the other end, you'd have someone say, "That's the anointed prophet of God, sent down to rescue us." It's amazing because we're always convinced: this is how God sees them. Ask the same question about President Putin. Ask the same question about anyone. And we're pretty convinced that this is how God views people when we have an opinion about them.

God's Perspective Versus Ours

It's always humbling when I ask myself, "Well, how does God view me?" Because that starts to cause static in the lenses I'm looking through toward other people. Suddenly I have the realization that God does not see people the way I see people, and therefore I want to be justified in how I see people by making him see people that way. God sees former President Donald Trump wherever he is on that spectrum. Putin—pick a person. He sees them through a

lens of mercy and love and grace and blessing. At least, that's what I read when I read about the person that God is like, which is Yeshua. Yahweh is a Yeshua-looking God.

When we see Yeshua, I am jolted back from the fruit that I'm gnawing on every single day. I'm jolted back, and I realize that I'm trying to control God in the way that I view others. If you don't walk away with anything else today, please walk away with that. Everything else is probably me just nerding out on the amazing Word of God. But that's what today's message is about—that and Peter's sword. We'll talk about that in a minute.

The Gospel of John

In the Gospel of John, I have fallen in love with the Gospel account according to John. He's my favorite director of the four Gospel directors, and how he directs the film of his account of Yeshua's ministry, life, death, and resurrection. It's so beautiful because John puts a ton of energy into not simply giving the account but injecting themes and theological portrayals and patterns throughout his entire portrayal of Yeshua and his ministry.

The "I am" statements are one of the many things unique to John in how he exalts Yeshua and makes a huge theological statement without coming out and just saying it. When John was directing this movie, this depiction, this story, he wanted to make sure the audience understood this was the one that carried the divine name of God upon them. Not only that, but when you see this person, you are seeing God himself.

When you see this construction worker from Nazareth who had no reputation, no inherited honor, not successful in any ounce of the worldly definition or standard, powerless and at the bottom of the hierarchy of the tower that we as humans have built—when you see this character come onto the scene, John wants to make sure that you see the God that freed the Israelites. That's his intention. When you see this character named Yeshua, Jesus, John wants you to see Yahweh.

The Divine Name Made Clear

John's entire point is to show you the mercy and the character and the clearest picture of who Yahweh is. According to John chapter 1 and Hebrews chapter 3, no one has ever seen the clearest, clearest, most accurate portrayal of God until Yeshua came on the earth. That's a bold statement.

One way he does this is through a subtle Greek phrase: *ego eimi, ego eimi*. David Wilber is probably laughing at me right now—he's a Greek expert. "I am." It's a phrase that directly ties us back to Exodus, to the account when God is speaking to Moses in Exodus chapter 3, verse 14. You know the story. God said to Moses, "I am that I am. And he said, thus you shall say to the children of Israel, I am hath sent me unto you." John uses this phrase many times for the same theological point throughout his account. It's two different sections. Sometimes they have the predicate nominative, if you will. When he's pointing—when he's saying something about himself—trying to say, "I am the bread of life. I am the way. I am the door. I am the good shepherd." And then there are other times when he just makes the statement: "I am."

I Am Throughout John's Gospel

In [John 6](#), the disciples are on a boat in the Sea of Galilee, and the wind blows, and the waves are crashing, and darkness covers. They look up and see Jesus walking on the water. They are terrified. What is this thing walking toward us while this storm is going on? Yeshua says in [John 6](#), verse 20: "I am. Do not be afraid. I am."

In [John 4](#), Yeshua is having a scandalous interaction with a Samaritan woman. She says, "I know that the Messiah is coming. When he comes, he's going to work all this out. All this theological junk that we have weaponized toward each other—he's going to work it out and fix all these things." Yeshua responds in verse 26: "I am the one speaking to you." Now, we have this word here, "he," and it's in italics because it's added in. It's not there in the original text. The translators—thank you, translators—are trying to make it read well, if you will, make sense. "I am he. The one you're speaking of."

In John chapter 8, after he stops the religious from using the weak as their own cannon fodder in the name of righteousness—the woman caught in adultery—he's having an engagement with them. He says this in John chapter 8, verse 24: "I am. Jesus therefore said to them." And they picked up stones to throw at him. Why did they pick up stones? Because it was blasphemy. They saw what he was doing. They picked up on it. And John here is leaving the reader in this place of, "Wait a second—is he saying that? 'I am.' Why did he say that? Why not something else?" "I am. I am."

The Pinnacle Moment

In [John 13](#), eating at the Last Supper, verse 19: "From this time I tell you, before it's coming to pass, that when it may come to pass, you may believe that... I am." Yeshua is presenting himself

in a subtle way to say that the good shepherd that Ezekiel spoke about—that said it was Yahweh himself—is going to come one day and gather his flock. "I am."

The last time we see this phrase, at least in this tense, used is in John chapter 18. It's the arrest of Yeshua. We're going to read the Word of God. Is that okay? Can we read a little bit more than just a verse? Awesome. If you join me: John chapter 18. This is kind of where we're camping out.

John chapter 18, verse 1: "Jesus assembled there with his disciples many times. And Yeshua says to them, 'I am.' And Judas, who delivered him up, was standing with them." And this power—oh, they're messing with something they don't even know. "Again, therefore he questioned them. And Jesus answered, 'If then you seek me, permit these to go away.'"

So we have this pinnacle moment. Yeshua is going to declare once and for all, "I am the one who carries the divine name. When you see me, you are seeing the perfect representation of the Father incarnate. He's here. He's right here in me, through me, I am." It's this last testimony, this building moment of his entire ministry, coming to its pinnacle. And they fall backwards because of the power of his words.

Peter's Sword

Now look what happens next in verse 10. In John's account, unlike the Synoptic Gospels, we have this scene set up differently. The Synoptics show Yeshua in the garden: "Take this cup from me. I don't really, really want to do this. It's going to taste bad. It's not going to be good if there's any way—but your will be done." John likes to portray that entire scene a little bit differently. Yeshua's going to drink the cup, and he's proud to drink the cup. He's committed to drinking the cup. He's not going to let anything distract him from drinking the cup. There is no agony in the garden scene with John. And I love that. I love that portrayal.

He says, "Not even you, Peter. Once again, trying to distract me. Not even you and your sword. Can I proceed now with your childish antics? Can I proceed with drinking the cup?" And I just think that's absolutely beautiful. Beautiful.

But Peter draws his sword. The high priest's servant gets deformed.

With a condition like that, at least according to the Torah, he wouldn't be able to serve in the temple complex anymore. Any type of formal intimacy in worship that he had ever felt going to the temple, or even the reverence and honor of serving the high priest, no matter how corrupt,

is stripped from him in this moment. That's what the Torah says. You're deformed, you got something off your nose, your ear, whatever, other parts, you cannot go before the Lord.

Peter has taken something from this young boy, this priest, something from him that is worse than death. You can never formally have this experience with God the way you've been taught, and it's the only thing you know.

I'm Going to Defend You

He swings a sword. But I mean, he's going to defend the Lord and Savior, right? It's justified. Of course he's going to pull a sword out. They're fixing to take Yeshua away.

Yeshua keeps speaking about all these cryptic things that are going to happen. He's going to die and stuff. No, no. Back in Matthew, he told You, Lord, may it not be so. And You said, get behind me, Satan. But here I'm showing You it's not going to be so. I'm not going to let it happen. I'm going to defend You because I have the zeal in me to always defend You against these sinners, these evildoers.

He's going to rise up. He's going to take up arms. And it's funny because Peter is carrying this sword around even when he goes to pray with Jesus. Has Peter been fantasizing about this moment for a long time? Has he? The opportunity one day where he'll get to use his sword. That's why he carries a sword. Even to go pray with Yeshua. He's probably put a lot of work into his sword—tactical grip, Magpul sheath, and an EOTech hollow hilt. And this was his "don't tread on me" moment that he's been waiting for. This is it.

Two Different Scenarios

Now, there are two different scenarios that could have possibly happened here involving the appendage that is now no longer part of Malchus, the ear. Either Malchus' wound sealed perfectly because Peter, the trained surgeon, removed the ear. Or Peter wasn't aiming for his ear. Peter was trying to take his head off and Malchus ducked. And the blade grazed the side of Malchus' cheek and removed the ear.

I don't think Malchus stood there and let Peter do this. I'm making the assertion that Peter tried to kill him, wanted to kill him, and felt justified to decapitate the servant boy because they were trying to take Jesus away.

This Is How the World Teaches Us to Win

Because that is what the world teaches us to do, right? We protect those we love through violence. That's what we do. This is how the world teaches us to respond to threats. Violence. That is how the world teaches us and encourages us to win. It's been like that from the very beginning. This is how you win. Cain over Abel. This is how you get what you want. Lamech did it to anybody that crossed him, and he's the winner. Samson did it over and over and over again. In a drunken state, he probably doesn't remember all the people he's taken out and conquered. David did it to Uriah. This is how I win.

And here Peter wants to take his rank among these names. Except it seems despite his zeal, he didn't know how to use a sword. He didn't know how to put the crosshairs on someone. All this zeal. He doesn't know how to use it, and he's being evaded by a mere servant boy. Quite an embarrassing moment.

Put Your Sword Down

And what does Yeshua say to that person? That person who claims to follow Yeshua, who claims they will never deny him, who claims to know Yeshua? Yeshua says, put your sword down. Why are you keeping me from drinking the cup that my Father has given to me? Why are you preventing me from doing my mission to the world? Put your sword down.

Yeshua has already shown he has power and authority. He's already flexed—just a few verses earlier, "I am," and everybody fell over. Everybody fell over. Peter missed it. Peter missed who and what Yeshua was and what was happening because he was so focused on being like the world, idolizing his own manifestation of false power.

Yeshua's Way

And the scene's incredible. Yeshua is showing how he's going to defeat death, sin, and defeat the empire this world has created itself to be. And Peter is not satisfied with that. So he flings his little piece of metal at the servant boy.

In Matthew's account, [Matthew 26](#), he tells Peter, if he lives by the sword, then you will die by the sword. That will be your legacy. That will be your legacy. Oh, Peter—yeah, he walked in the water for a second or two, right? Yeah, no, he died by the sword. Yeah, he was murdered one day in a fight, and he lost his head. That will be his legacy. That will be your legacy, Peter. All of your life will be summed up in you flinging metal around and losing.

And he says, In [Matthew 26](#), do you not think I can call down 12 legions of angels to take care of this little posse with torches? Do you think I will have them shoot lasers out of all of their eyes? Right? Ezekiel's vision. But how is Scripture supposed to be fulfilled if it happens that way? If it happens your way, Peter? It won't.

He Was Supposed to Be a Healer

Peter didn't understand yet that he was supposed to be a healer, not a crusader. Not a crusader. He was supposed to see human beings that were broken, not enemies. He was supposed to see human beings that were sick and in need of a physician, like he was and still is.

But Peter didn't get that. He did not understand that he was supposed to see people and situations and evaluate them not by the standards of the world, not by what our favorite news outlets tell us, not through the lens of even our own convictions curated by the society around us. Not by what our culture says is evil and is good or right or wrong. And the culture I'm talking about does not just include the one you're against.

No, Peter did not understand that he was supposed to be evaluating and responding to every situation like Yeshua would. See people like Yeshua would. Respond like Yeshua would. Man, we don't like that. We don't like that. Because that challenges how we really want to feel about people.

What Was He Known For?

What was Yeshua known for? What was his rise to fame? And I know, besides dying and resurrecting and defeating sin and death permanently and ushering in new creation and this reality that we can now enter into with him—apart from that, during his ministry, what was his fame in ministry? I'll give you a hint. It was not theology. Theology is important, but it's useless without application. If you know theology and you're acting like a Peter, you're useless.

[Matthew 9](#), verse 35. Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news—of going to heaven when you die or going to hell—that the kingdom of heaven has drawn near. And all you have to do is reach out, repent, and see the reality of God's presence here. The good news of the kingdom and healing every disease and sickness. Yeshua was healing people of every disease and every sickness. That's what drew people to him.

People Are Broken

You're talking about a time where medical care was primitive. They had kind of socialized medicine for soldiers only. That's what they had for hospitals. Hospitals were available for soldiers only because that's how you keep an empire secure, right? But do the people know? People know. And so imagine someone that can heal. He's healing. People flock to him. Even the Gentiles are trying to find him because of this.

The centurion came to him asking him to heal his servant. Luke says that this Roman centurion loved Judea and even sponsored a synagogue for them. But he didn't come to learn theology from Jesus. He did not travel all the way there to have a Bible study with Yeshua. No, he went because he wanted healing for his servant. I need healing. I need something real. I need something that will actually make a difference in my life and in the life of my servant that I love.

This is how Yeshua began his ministry. The crowds came for the healing, maybe stayed for the sermon after. I mean, the gospel was heard. It's great news, but people are broken.

We Can't Deny His Power

And this was also an issue for his opponent. Their disagreements with him were theological, but they couldn't dismiss him because of these dang healings. They can't dismiss the miracles that are going on. They couldn't deny that.

Now, some of them tried the old move. We can't deny his power, but we can deny where it comes from. So obviously he's doing all these miracles from the devil. That's such a weak move. And then, of course, he says, well, you're kind of insulting the Holy Spirit there. Be careful. Man, that's a sermon idea. Insulting the Holy Spirit in the name of trying to win an argument. We'll staple that. Yeah, that's coming soon after I get over the sheer conviction of it.

Healing, Mercy

The healings were a confirmation that Yeshua was sent by God, and they were a sign of what the kingdom of God looks like. But when Yeshua brought healing to people, they saw him as a savior. And this is how Yeshua set the example for his disciples to follow. Healing, mercy. This is how Yeshua approaches this whole thing of what his mission is.

He didn't approach sin as a theological legal issue like we do. No, he saw sin as a therapeutic issue. Pharisees saw people in their sinful ways and they were bad people because of it. They were evildoers. They deserve the wrath of God defined by our own imagination. But they were bad people because of it. No, these people don't need a lawyer. These people need a healer. And

Yeshua saw people trapped in sin as sick and needing healing. They are sick and they need to be in the care of a physician.

Yeshua, the Doctor of Mercy

And Yeshua is that doctor that treats sinners with the medicine of mercy. Yeshua heals a leper in Matthew chapter 8. He doesn't have skin disease anymore. Must be a relief, itching and whatever. Of course. But not just that. According to the Bible itself, lepers can't be in the community. They have to be forced out for the protection of everybody. This was a leper that could not be around anyone in close contact, could not be in the city, definitely couldn't be at the temple to formally approach God in his house. No, that was stripped from him as well. Exiled.

And Yeshua says, I don't want you to just be healed. I want you to come sit at the table. I want to remove everything that excludes you from the table. And this is a thing that is keeping you from sitting at that table. So this is a thing that has to go. Welcome back to the community. It must have been really hard for you having to bear this for so long. Now go to the temple and give your offering to God. Can you imagine? Not only that, there's a knock at a door. I'm stretching a bit here. And his wife walks to the door and opens it, right? That's the kind of impact that we're talking about here with the healing of a leper. Healing of all things. This is what the kingdom of God looks like according to the king himself.

What the Kingdom Looks Like

That's what it looks like. It looks like the lame being able to walk and dance. It looks like the blind opening their eyes and seeing. It looks like the deaf hearing. That's what the kingdom of God looks like. It looks like the demonized being set free and being restored to their right mind. It looks like that woman that had all those doctors that could not help her, standing up after touching a few pieces of string with a look of shock on her face that is slowly turning into a joyful smile. A little girl who was dead sitting up, being embraced by her parents. That's the great hope. This is what the kingdom of God looks like.

Go Out and Heal

Yeshua had 12 disciples. In [Matthew 10](#), they are told to go out and proclaim the kingdom of heaven that has drawn near and then to heal the sick and raise the dead. As you go, proclaim the message, the kingdom of heaven has come near. Verse 8, heal the sick, raise the dead,

cleanse those who have leprosy, drive out demons freely you have received, free you to give. So we have 12 disciples which are representing a new type of constituted Israel. This new humanity is being birthed. Israel had 12 tribes, right? So Yeshua forms this reconstituted kingdom that orbits around him. And he sends them out on a mission. The kingdom is here. Reach out. It's right here. Repent. Change your perspective. Enter this new reality. And then they healed the sick and demonstrated what that looks like.

And in the gospel accounts, we are told they did it. We're told they did it. We're not told of any real accounts of it happening that I'm aware of. Because the gospel accounts were focused on who? Yeshua. Yeshua. So there's no real big accounts that are emphasizing who or what the disciples healed, but we know they did it. We know they did it.

Mimicking Every Step

And then we turn to Acts, the book of Acts. And now Luke is showing us what it looks like when the apostles fill the vacuum left by Yeshua. And they are mimicking every step of the way of his ministry. Peter and John heal the crippled man at the temple gate in [Acts 5](#). My favorite, [Acts 9](#), Peter's shadow is healing people. That's some impressive stuff. Can you imagine walking through the corridor and we've got to go out in the sun, scooch back so I can get the shadow. You never thought about that, did you? Yeah, it only worked outdoors. Acts chapter 9. It's incredible that people lined up and he would walk as if just a shadow. What power. What power. Man, this is starting to feel like Eden. Right? Right?

Acts chapter 9, Peter raises Tabitha from the dead.

Why Not All Miracles?

And sometimes we feel a little pressure to hear like the apostles did, don't we? If you grew up in a charismatic tradition like I did, yes. A little bit of pressure there. We believe it happened. I do. And I still believe in miracles today. Right here, a couple weeks ago, Mr. Ed Brooks had a stroke. Cried out to God in the name of Yeshua with Evelyn. Next morning, he goes home. What? Praise God. I had faith, but it's still pretty neat to see. But sometimes we feel a bit inadequate that we're not raising the dead all the time, right?

And I don't have answers to why we see miracles happen sometimes and not others. Sometimes we like to ignore it when that happens, right? I don't have an answer for that. And I get agitated, and I struggle with that.

Heal Broken Lives

But maybe—maybe instead of just focusing on trying to raise people from the dead, maybe at least we can start by seeing people as Yeshua did. Maybe physical healing is not the most important type of healing that Yeshua calls his followers to partake in. What if we're called to heal broken lives?

If he was the healer, then what if we're called to be healers too, in whatever capacity that would present itself to us? What if we're called to give medicine to people who are trapped in hell now. People who are rejected. People who are marginalized. People who are excluded from the table. People who never got an invitation to come in and sit down to begin with. The type of people that Yeshua sought. The same type of leprosy that we see in the Bible may not be around really anymore, but we still practice as if it is, right?

Instead of skin issues, we label people as social lepers, depending on what faux social group we have aligned ourselves with. Don't touch them. Don't let them around us. They're bad. They're unclean. They are ex-wazi. What if we had a tremendous power and authority at our fingertips given to us by the Holy Spirit to say, no, you are no longer a leper. I will touch you. I will hug you. You are welcome. I do not reject you because I see you through the eyes of my master. I follow the master king of mercy, and I see how he sees you because I know how he saw me.

The Tongue Brings Healing

Oh, but that's not as spectacular as healing someone's blindness. I think there are some of you in here that know that's a lie because we all live in this world, and we've all gone through these experiences that life has for all of us in one way or another. And so we have to be careful. We have to be careful about kidding ourselves and thinking that we're fighting for Jesus if we're not healers, if we do not give the medicine of mercy.

If we think following Yeshua is about being good at stabbing people, what type of doctor are you? What type of healer are you? What medicine are you giving? [Proverbs 12](#) verse 18 is a good one. And it says that, "There is one who speaks rashly like a piercing sword, "but the tongue of the wise brings healing."

There are those whose words are like sword thrusts through someone's flesh. They do damage. They maim. They dismember. They try to kill. Peter words. But the words of the wise bring healing. If our words are used to cut people to pieces, even cleverly, you're not wise. You're a

brute and you're mean. You are a destroyer. I got to go delete that comment I posted last week on someone's post. Because it was not something that would bring healing.

If we're supposed to be the receptacles of healing, then that starts with the words that we speak towards each other and about others. We are never meant to be sent out by Yeshua to attack people. He did not send his disciples out to maim people, to cause harm to people. He sends us out to bring mercy, love, and healing to anyone that he loves.

Who Does Yeshua Love?

And so the question you should be asking when you look out in the world is who does Yeshua love? I felt two eye rolls in here and you can get over it because that's the fact of the matter. That's it. Peter went from being a person that was rash, from a person who would see a servant boy and rationalize decapitating him as a way to show his zeal and love for Jesus. He went from that to healing people. That's amazing.

If you claim to be a follower of this king of heaven, where are you? Where are you? Because sometimes we get trapped in this game of society where we have to be somewhere on this spectrum. And you can be as far over here or you can be as far over here as you want, but you've got to be somewhere.

Another Kingdom Entirely

And I truly believe Yeshua is saying, flip the chessboard over and stand back. Don't play that game. It's a trap. It's a trap because the things that the world wants to make black and white are not the things that God wants you to operate in. People are not black and white. Every situation is not black and white. How you approach every person is not black and white.

The world wants you to put on a jersey of one team or the other so that it can control you. That's what Paul says to pray against. And I think Yeshua says, step out of the game because you're part of another kingdom now completely. New creation has come through Christ. A new reality is here and it causes friction against the grain of old creation, aka the world, according to Paul.

But new creation is a place of intimacy with God, a closeness with Yeshua, a closeness with the life-giving Ruach. It is not a place for flags or swords, whether that's a sword you aim at someone physically or the ones that do more damage, the swords that pierce and maim from your mouth.

How are we doing as ministers of healing in a world that needs it most? When we look at people, every person—no matter who you are, no matter who they are, no matter what they've done, no matter what they're doing—do we see a person that Yeshua sees? Are we speaking to or about them in a way that Yeshua would? Are we engaging with them in the way that Yeshua would? That's a humbling thought because we're creatures of habit and these are not habits that we've learned. But those are the lenses that we're told to put over our eyes.

And sometimes it's us that need healing, right? Sometimes we're so focused on everyone else that we forget that we need healing. We need to reevaluate where we're at, what we need, what we need the great physician to do for us, whether that's physical healing or whether that's heart healing. And we need to reevaluate constantly how we're doing in our job of representing that divine healing that we've given the power to put out, to give.

And I would invite you today during praise and worship, we have a prayer team up here. If you need prayer for healing in your life, come up, we'll pray for you. We will do as the Bible says. We will proclaim the power of the Holy Spirit. But it starts with that first step. It starts with going to the doctor's office. It starts with opening the door. And so, worship team, you guys can come up.

Learning from St. Francis

I'd like to conclude with a prayer from St. Francis of Assisi. He was an Italian friar. This guy was wild, man. But he was an Italian friar that established the Franciscan order in the church. When we were touring Italy, we learned a lot about the Franciscans, more than I realized. These guys were crazy, radical. They understood what it meant to implement the kingdom of God on earth and what that looked like. And so they went to the poor. They hung out with the poor. They had no possessions, like the whole thing. So focused, and that's why this one, St. Francis, he left such an impact.

Wear Your Healing Lenses

And the prayer goes like this. It says, Guys, we all need healing. Everybody does. And I would encourage you from this day forward, wear those glasses when you look at the world. Don't fall for tricks when people say things about other people. Focus on what Yeshua taught you to do. Focus on what Yeshua taught you to be. Focus on what Yeshua told you the mission was and how to operate in it. And that looks like him.

And so please stand as we conclude worship. We have a prayer team today. If you need healing of any kind, we will boldly cry out in the name of Yeshua. And we will pray for healing because we believe that's what the Bible says we have the power to do. And whatever that healing looks like, we will pray it up because we all need healing because we're all called to be healers.

The Closing Prayer

We thank you, Father, for this Sabbath, this day of rest. We're reminded that you are our ultimate rest. Your word says that you have given to us the spirit of life, the same spirit in Yeshua, the Ruach HaKadosh, the Holy Spirit that has power and authority. It is the spirit that brought forth creation. It is the spirit that facilitates new creation. And it is the spirit that brings healing.

And I ask in the name of Yeshua today that if there is anything that we need to be healed of today, whether physical ailments, of those watching online or here today, that there would be a restoration of healing, that there would be a making of wholeness, that we would know and be reminded once and for all the power that resides in you. But if there is healing of the heart that needs to take place within ourselves, Father, I ask that you do what you do through that Holy Spirit and remind us of that and show us the reality of where we need to be and where we're called to be, that we would also have the boldness to give that to others as well. In the name of Yeshua, our mighty king, the ultimate physician, the great healer, we pray. Amen.

May the God of patience and encouragement grant you to be like-minded with one another in the manner of Messiah, so that together with one voice, you may glorify the God and Father of our Lord Yeshua the Messiah. And may the Lord bless you and keep you. May the Lord make his face to shine upon you and be gracious to you. May the Lord lift up his countenance towards you and give you peace. Amen, amen. Shabbat shalom.

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