

20260125 EVELEIGH CHURCH TOMMY PENDERGEST PESSIMIST OR REALIST I AM STILL NOT ENOUGH FINAL

(0:00 - 0:47)

We are in Luke chapter 8, Luke chapter 8, verse 40. It's okay to be loud. That's better.

And Jesus returned, I'm sorry, and as Jesus returned the multitude welcomed him. For they had all been waiting for him and behold there came a man named Jairus. Jairus, I don't know how you pronounce.

(0:48 - 2:14)

He was an official of the synagogue and he fell at Jesus' feet and began to entreat him to come to his house for he had an only daughter, about 12 years old, and she was dying. But as he went the multitudes were pressing against him and a woman who had a hemorrhage for 12 years and could not be healed by anyone came up behind him and touched the fringe of his cloak and immediately her hemorrhage stopped. And Jesus said, who is the one who touched me? And while they were all denying it, Peter said, Master, the multitudes are crowding and pressing upon you.

But Jesus said, someone did touch me for I was aware that power had gone out of me. And when the woman saw that she had not escaped notice, she came trembling and fell down before him and declared in the presence of all the people the reason why she had touched him and how she had immediately been healed. And he said to her, daughter, your faith has made you well, go in peace.

Lord, I'm going to need your help with this today. This gets me a little tore up, so I'm going to need you in Jesus' name. Amen.

(2:16 - 2:27)

So sometimes I really struggle to just walk by faith, okay? I'm just going to be honest with you. I really struggle to just walk by faith sometimes. I'm not a pessimist.

(2:28 - 2:43)

Some of you probably think when you see the expression on my face all the time that I'm a pessimist. I'm not. I'm not an optimist.

I don't look at things and I don't see the best in everything. I just don't. I'm what you call a realist.

(2:44 - 2:52)

You show me a truth and I'll recognize the truth and I'll acknowledge it's true. That's, it's real. The

situation is what it is.

(2:52 - 3:03)

The mess is what it is. The life is what it is. It's just what it is.

It's real. It's true. And that's it.

And that's how my mind sees it. That's how my mind works in it. And that's how my mind lives with it.

(3:12 - 3:30)

Sometimes when I pray, God just says no. And I'm okay with that most of the time. I just tell him.

Most of the time I'm okay with it when he says no. And I realize he's God and I'm not and whatever he says is better than my yes. His no is better than my yes.

(3:31 - 3:37)

And you may be thinking, well, how in the world can you see that? Well, he knows more than I know. He sees more than I see. He goes where I don't go.

(3:37 - 4:17)

His no is just better than my yes. But then I see somebody suffering great hardship and going through tribulation and through trials and I think all of this could have been avoided. And then again, maybe not.

I don't know. I try to remind my simple mind that I'm just, I'm not there. I try to stop searching for the cause or the solution and start looking for God's purpose in whatever mess it is.

(4:18 - 4:38)

And there's a purpose in God's no. So over the years, I've learned my job is just to ask. That's it.

I just ask. That's it. Because if God is waiting on my faith or waiting on my obedience to move, I don't want to hold up what's going on.

(4:39 - 4:47)

I don't want to be the reason that something doesn't happen. I don't want to be the reason that someone's not healed. I don't want to be the reason that someone's not set free in Christ.

(4:47 - 4:52)

I don't want to be the reason that someone doesn't get saved. I don't want to be the reason. So I'm going to pray.

(4:54 - 5:07)

And you guys have heard this from me before and I'll probably speak this till I fall over. God operates on if then statements. That was one of the first things that I learned in seminary from a very, very intelligent, well-educated man.

(5:07 - 5:21)

He said, listen, God operates in if then statements. If my people who are called by my name humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven. I will forgive their sin and I will heal their land.

(5:22 - 5:33)

Second Chronicles 7, 14. It is a promise that if you will just pray and be obedient, God will heal. So I pray.

(5:35 - 5:52)

And whether the answer is yes or the answer is no or the answer is wait, I do not know. But I pray. And as a church, we are continually facing one obstacle after another.

(5:53 - 6:20)

We just are. But because of those obstacles, we are growing as a church and we are growing stronger and closer because of the obstacles. You don't grow up on the mountain.

You grow in the valley. Our women's ministries have exploded here. Yet we've still got some ladies that are struggling within those ministries.

(6:20 - 6:34)

And I know who you are. And I know you're struggling. And I'm going to listen.

I'm going to be honest. And I know that church is no place for honesty. But I'm going to be honest with you, ladies.

(6:34 - 6:51)

If you're struggling, why are you still trying to do this by yourself? Why are you still trying to fight alone? And I hear things like, well, I'm ashamed of my situation or I'm ashamed of my past or I'm ashamed of my emotions. I'm ashamed of my hurt. There's nothing to be ashamed of.

(6:53 - 7:11)

Do you want to be free? I mean, do you really want to be free? The world tells us, listen, the world tells us to fit in. The world tells us to live like everybody else and be like everybody else. The Word of God tells us to be a peculiar people.

(7:12 - 7:17)

We are supposed to be different. We're supposed to stick out. We're supposed to be a sore thumb.

(7:17 - 7:27)

I'm good at it. But God calls us to be a sore thumb. He calls us to not be like everybody else.

(7:30 - 7:49)

Why are you still trying to fit in? God says to step out on faith and reach for me. This event today that we read in the Word is so powerful. And it gets me very emotionally tore up.

(7:49 - 7:56)

And I'm just going to tell you that ahead of time. Before the end of this, I'm going to get all messed up. There's subheadings.

(7:56 - 8:04)

Those subheadings in your Bible were not inspired. They put those in to help you find what you're looking for. And there's different subheadings that you'll see here.

(8:04 - 8:17)

Sometimes it says the woman with the issue of blood or sometimes miracles of healing or the woman with the hemorrhage. There's a lot of different things here. I think one translation I looked at said the miracle on the way to a miracle.

(8:18 - 8:49)

I love that one. If someone was to stick a subheading on your life today, right now, what would the subheading say? What would the subheading say about your life right now? Because this event right here is about Christ's power to cleanse us. It's about His power to cleanse us from all unrighteousness and make us whole.

(8:50 - 8:57)

And we have this terrible problem as Christian people. We keep walking around incomplete. We

keep walking around not whole.

(8:58 - 9:11)

We keep walking around without the fullness of God dwelling inside of us because I think we're scared of it, number one. And number two, I think we just don't know how to ask for it. We walk around just almost where we need to be.

(9:14 - 9:29)

And the problem is everybody here needs to be made clean. And I'm not sure where you're at today, but we're going to go through this. And in your thoughts, keep me in your prayers today because this is going to be a little difficult.

(9:32 - 9:44)

So here we go. If you're taking notes, write down, we all need to be cleansed of defilement. We all need to be cleansed of defilement.

(9:46 - 9:58)

This woman had suffered for 12 years. And this is most likely a uterine hemorrhage. It left her physically weak and uncomfortable.

(10:00 - 10:14)

She bled all the time. But the physical ailment was minor. The physical ailment was minor compared to the religious, social, and emotional pain that she had to endure.

(10:16 - 10:33)

You see, according to the law of Moses in Leviticus chapter 15, she was perpetually unclean. Whoever touched her became unclean. Whoever she touched became unclean.

(10:35 - 10:51)

Even her own family had to keep their distance from her because if they touched her or got too close, they would become unclean. Wherever she would lie down at night became unclean. Wherever she would sit became unclean.

(10:53 - 11:06)

Any object she touched, anything she did, it became unclean. And for a woman in the first century, relationships were so important. With family and friends and everything else, it made life worth living.

(11:06 - 11:13)

And she was unclean, perpetually unclean. She had no relationships, no family, no life. She had nothing at all.

(11:14 - 11:36)

Except the misery of separation. All of life revolved around those various religious feasts and celebrations and time at the temple and weekly synagogue meetings, and she could go to absolutely none of it. She was alienated, ostracized.

(11:37 - 11:57)

She was left out alone, and no one cared. To make it worse, in Mark 5.26, as Mark tells this story, she had drained all of her finances. She had endured much at the hands of the physicians that she had gone to.

(11:57 - 12:14)

She had spent all that she had and was not helped at all. Mark says, but rather had grown worse. Now this ceremonial defilement that we see in this woman, it's symbolic of our sin defilement that we have.

(12:15 - 12:33)

We know from Isaiah 59.2 that our iniquity separates us from God. Our sin creates a separation between us and God, and it creates the same kind of separation between us and the people around us. Sin separates us from our family.

(12:33 - 12:49)

It separates us from our friends. In our culture today, the culture that we live in, sin's okay. That's the culture we live in.

(12:49 - 13:03)

Sin's just okay. Well, that's all right. You know, we look at sin and we're like, well, it's okay.

Try to do better. Well, number one, you can't do better. That's your first problem is you can't do better.

(13:04 - 13:20)

So we just, listen, we just might coddle. That's what we do. We might coddle sin, and we just kind of turn sin to this, well, just accept it.

It's okay. We try to disguise our sin with this statement, well, God loves you. God loves you.

(13:22 - 13:35)

Well, church, I want you to understand this morning. God does love you, but He hates your sin, and the two are not compatible. It creates a serious problem.

(13:37 - 14:05)

You see, not only is God loved, but God is just, and in His justice, He cannot allow sin to go unpunished. To allow it to go unpunished, He wouldn't be a just judge. Sin's an embarrassing sort of thing, isn't it? I mean, honestly, we'd rather not discuss sin.

(14:08 - 14:17)

Nobody wants to confront sin. Nobody wants to sit anybody down and tell them about it. It tickles me because we talk about mat carriers around here, and it's all good until you've got to be one.

(14:18 - 14:34)

I mean, it just is, right? Being a mat carrier is all good until you've got to be one. When you've got to actually be a mat carrier and you've actually got to grab somebody and sit them down and say, listen, what you're doing is wrong. Now, all of a sudden, that mat carrier responsibility, well, that's my mat carrier.

(14:34 - 14:40)

He's my good friend. Boy, he's there for me. And then, all of a sudden, he sits you down and says, listen, stupid.

(14:42 - 15:05)

And now, all of a sudden, my feelings are hurt, but I'm in the right spot because I've got the right friend. We don't want to tell anybody about it. When it comes up, we want to change the subject, or we want to just divert the subject to something else.

(15:05 - 15:13)

We don't want to be called out. We don't want anybody to do that. Sin's costly.

(15:14 - 15:24)

Like this woman's problem, it's costly. She spent everything she had. She spent it all, and she still had sin.

(15:25 - 15:47)

She still had a problem. I think of my sins of my past, and I think of sins like drunkenness and drug abuse and gambling, and it can reduce a family to poverty. These same sins can cost people their employment, their health.

(15:48 - 16:08)

They can cost them everything. Emergency rooms are filled with victims of sin. Emergency rooms are filled with people that have been beaten, people that have been abused, raped, stabbed, shot, all because of anger and greed and disregard for human life.

(16:13 - 16:19)

Sin is degenerative. Just like this woman's disease, it strips you of everything. It drains you.

(16:20 - 16:35)

It pulls at your very life, and it just beats you up. Sin is a hopeless problem, apart from the Lord. You see, apart from Jesus, you can't climb out of your sin.

(16:36 - 16:44)

You can't just do better and fix it. You're not good enough. That's one of the most powerful statements that I've ever heard.

(16:44 - 16:51)

You are not good enough. Chris Hallett made that statement a couple weekends ago. He said, you're not good enough.

(16:52 - 17:12)

You will never be good enough. And that is a powerful, powerful statement, because we think so much that if we do all the right things, say the right things, go to the right church services, attend the right things every week, and do all the stuff, all the things, that we'll be good enough that we will be acceptable before Him. But we are not acceptable apart from the blood of Christ.

(17:14 - 17:26)

You cannot be and will not be good enough on your own. Church, we're defiled. And we need to be cleansed.

(17:28 - 17:52)

Now, there is good news, because there is one way to be cleansed, and Jesus is the only way. He's the only way that you can truly be cleansed. We don't even know, I love this, because we

don't even know how much this woman knows about Jesus, right? All she knows is there's some guy that's got this miraculous healing power.

(17:53 - 18:21)

Some guy has this power, and if I can get close to this guy, if I could just touch him, that's what she's thinking in her mind, if I could just touch him, if I could just get close enough to him, I would be healed too. We know that she sought him to be healed. She determined that she would go and try to touch him in hopes that it would work for her.

(18:22 - 19:20)

Mark 5, 28 records her thoughts, if I just touch his garments, I shall be made well. Didn't even have to touch him, just his garments. And Jesus was teaching by the sea, and Jairus comes and desperately begs Jesus to come and heal his daughter, who's at the point of death, and Jesus starts off to go and do this miraculous thing that he's going to do, and the crowds are pressing against him, and everybody's crowding in, and it's getting thicker and thicker and difficult and everything else, and they can't really get to where they're at, and the woman pushes her way through the crowd, defiling everybody on the way, and reaches out and desperately grabs at him, and she gets the tassel, the very edge of his robe, and instantly she feels the healing power of Christ pulse through her.

(19:21 - 19:38)

She knew that she was healed. Church, she had what she came for. She was ready to retreat, she didn't want to bother anybody, she was just going to slip back through the crowd and go away.

(19:39 - 19:52)

But Jesus stops her. He asks a question that seemed absurd to everyone in the crowd except for her. He said, who is the one who touched me? He knew that power had gone out from him.

(19:52 - 20:04)

He knew that power had left him. He knew something had happened. Who touched me? I'm going to tell you something.

(20:04 - 20:10)

He wasn't unaware of who it was. He knew her, knew it was her. He knew exactly what had happened.

(20:11 - 20:17)

He wasn't unaware. He didn't ask to gain information. He wasn't dumbfounded.

(20:17 - 20:21)

Oh, wait a minute. Somebody must have touched me. He knew power went out.

(20:21 - 20:33)

He knew somebody touched him, and he knew who touched him. He asked so he could elicit a confession from her. He wanted her to confess that she had done it, that she had touched him, that her faith had brought her to that moment.

(20:34 - 20:51)

He wanted that confession because he wanted to clarify to her what had just taken place. You see, it was not her touch, but her faith in Jesus that made her well. It was God's power in Christ that made her well.

(20:52 - 21:12)

Jesus was her only hope, and likewise, he is our only hope. Jesus alone can cleanse us from the defilement of sin. 2 Corinthians 5:21 says that God made him who knew no sin to be sin on our behalf, that we might become the righteousness of God in him.

(21:13 - 21:50)

You see, Jesus died on the cross to bring those who believe, those who have faith, those who have surrendered this cleansing of all unrighteousness. Now, this morning you may be wondering, how do I lay hold of this? How do I reach this point? How do I get to the point that I can have this healing? How am I to be made well? How does it become real for me? Well, I'm glad you asked. You've got to lay hold of Jesus by faith.

(21:54 - 22:11)

There's five things about faith that I want to tell you this morning, and I've been trying to get to this point, so bear with me as we get into this. Number one, faith is active, it's not passive. Okay? You can't sit there like a knot on a log and expect God to move in your life.

(22:12 - 22:17)

You just can't. I'm sorry. For 12 years, this woman sought a cure.

(22:17 - 22:32)

For 12 years, she went everywhere to everyone, to anything, to anybody she could find. She

went and she tried every possible thing that you could find to try, everything that you could look for. She tried it all, and nothing worked.

(22:35 - 23:00)

And when she realized where her healing was to be found, nothing stopped her from getting to Him. It amazes me the stuff that stops us from getting to where we're going, the stuff that stops us from getting to Christ, all these little things in our mind, all these little things in our heart. Well, I can't do this, or I can't do that, or if I shout, I love this one, if I shout, somebody might look at me.

(23:00 - 23:09)

My God, I shout all the time. The presence of God, listen, the presence of God comes over you and you want to shout, shout. If you want to dance, dance.

(23:09 - 23:24)

If you want to sing, sing. If you want to run laps, run laps. But don't sit back and say, well, what if somebody sees me? Because when you really want it, it won't matter to you anymore who's looking at you.

(23:26 - 23:40)

All that will matter is that you get to Him. Faith is active, it is not passive. Second thing this morning, faith works best when human solutions fail.

(23:44 - 23:48)

I love you all. I need you all to know that as your pastor. I need you to know I love you.

(23:48 - 24:00)

I'm also praying that God puts you in a valley, so you can take it for what it's worth. I love you, but I'm praying that God puts you in a valley, because if you're in a valley, you're going to search for Him. If you're on top of a mountain, you'll never find Him.

(24:01 - 24:06)

You never will. I'm sorry you're not going to. Oh, Brother Tommy, if I'm on the mountain, no, you won't.

(24:06 - 24:34)

Don't lie to me, you're in church. If you are in a valley, and you are in the middle of a mess, and you're in the middle of a heartache, and there's no solution, there's no fixing it, and there's no find your way out, you are going to go, and you are going to look, and you are going to search, and

you are going to seek, until you find the answer that will take you out of that valley. And the only answer is Christ, and Christ alone.

That's it. And you will go after it. When you get to the midst and the depths of the darkest spot in your life, you will go after what will pull you out of that darkness.

(24:36 - 24:45)

That's what you've got to have. You've got to be in a spot where everything else has failed. She tried everything, and nothing worked.

(24:46 - 25:03)

She ran out of money. She ran out of places to go. She ran out of hope.

She ran out of everything. And then she heard about this guy named Jesus. And she said, if I could just touch the hem of his garment.

(25:08 - 25:17)

Number three, faith accepts the simplicity of the gospel. She had tried everything. When you get a chance, you should research all the remedies of the time.

(25:19 - 25:45)

Bitter, expensive remedies, and nothing worked. But Christ is so easy and so free. There was no medicine.

There was no magic potion. Listen, nothing. There's no fee.

There's no charge. You just come. And by faith, she was instantly healed.

(25:46 - 25:56)

The gospel is that simple. We complicate it with such religious action and religious effort. The gospel is that simple.

You just turn your life over to Him. You just trust Him. You just surrender.

(25:59 - 26:09)

We want some great difficulty. We want salvation to be some great difficulty that we have to go through some great thing to be saved. That we've got to get it all right and get it all figured out.

(26:09 - 26:27)

And once we go through all of that great thing, then we'll be saved. We've accomplished something. We want that so that at the end of the day we can look back and say, I did it! I did it! I've arrived! Church, I have not arrived! Fortunately, He came and got me and drug me along.

(26:33 - 26:41)

What power there is. Our pride wants to announce, I met Jesus halfway. This kills me.

(26:42 - 27:11)

I met Jesus halfway. So, if He was on the cross for three hours, were you on for an hour and a half? That's meeting Him halfway. How much time did you spend on the cross before you came to Jesus? I mean, let's get truthful.

Let's get real. Faith is an affront to your pride. That's what it is.

(27:12 - 27:19)

It's an affront to your pride. Well, Tommy, I just can't surrender. Okay, well, it's because you've got pride in your life.

(27:22 - 27:28)

That's the problem. Well, I just don't have enough faith. That's because you've got too much pride.

(27:31 - 27:42)

I just can't figure it out. That's great! Because you're in the right place. You see, faith doesn't need to be perfect to be effective.

(27:42 - 28:03)

You know, funny thing is, her faith was probably bolstered by some kind of superstition. She said, if I can just touch His garment. Like there's power in someone's clothes, right? She didn't want to get to Jesus, she just wanted to touch the healer's garment.

(28:03 - 28:12)

Because from that garment came power. Her faith was self-centered. I love that one, right? Her faith was self-centered.

(28:12 - 28:26)

Have you ever prayed for something you wanted? Yeah! I do all the time! My faith is self-centered. I pray for the stuff I want. Her faith was self-centered.

(28:26 - 28:39)

She wanted to be healed. Who doesn't? Listen, if you're dealing with it, living with it, and you don't want to get rid of it, something's wrong with you. You know, her faith was ignorant.

(28:42 - 28:52)

So that means there's hope for me. She just ignorantly said, if I can just get to Him, He'll heal me. I keep saying, if I'll just ask Him.

(28:52 - 29:07)

If I just ask Him, I don't know what He's going to do until I ask Him. Just ask Him! So God takes her weak, misguided faith and He heals her on that basis. On a weak, misguided faith.

(29:07 - 29:18)

She didn't even know why she needed to get to Him. She just wanted to be healed. How much faith does it take? Not much.

(29:19 - 29:35)

John Henry, how much time do we have? Church, the power is in the presence of the Savior. The power is in the presence of the Savior. I don't, Brother Tommy, I don't have much faith.

(29:36 - 29:46)

He says, a mustard seed, it's that big. Just step out and watch Him work. Just ask Him.

(29:53 - 30:02)

Faith's only the channel. Faith doesn't heal you, Jesus heals you. It's the object of your faith is where the power is.

(30:04 - 30:13)

It's not our faith in itself, it's not my faith, it's the object of my faith. I don't put my faith in me. I don't put my faith in my ability to pray.

(30:13 - 30:21)

I don't put my faith in my ability to say the right words. I don't put my faith in my ability to have the right heart. I don't put my faith in my ability to pray at the right time of day.

(30:22 - 30:29)

I put my faith in His ability. I put my faith in Christ. I put my faith in what He does in my life and how He does it.

(30:29 - 30:47)

It has nothing to do with me, it has to do with Him. The fifth thing this morning, faith must be confessed. It's a confession of faith.

(30:49 - 31:01)

He singles her out. She wanted to just touch His garment, be healed, and slip away. And He calls her out right there in front of everybody.

(31:03 - 31:18)

And He makes her confess what happened. He wants her to realize that it's faith in Him. He wants to have a moment of personal communion with her.

(31:19 - 31:31)

And He wants the same thing with us. He wants everyone to know that He healed her. And He wants everyone to know that He healed us.

(31:35 - 31:51)

And He wants us to tell others because He wants to grow their faith so that they will come and ask too. The Greek word for healing is sozo, S-O-Z-O. You've probably heard me say it before.

(31:52 - 32:07)

It's a great word because it also means salvation. Because believe it or not, salvation is the ultimate healing. But that too requires confession.

(32:08 - 32:18)

And it will require repentance. You see, in Christ we become new. All the old is cleansed away.

(32:18 - 32:26)

I've been washed by the blood. It's a powerful concept, 2 Corinthians 5, 17. Therefore, if anyone is in Christ, he is a new creature.

(32:27 - 32:32)

Old things passed away, behold, new things have come. It's not a second chance. It's not a second chance because here's the deal.

(32:33 - 32:39)

As many chances as you want to give me, I'm going to mess them up. I'm just going to. I'm just going to.

(32:40 - 32:51)

I can't get it right. So God does not say, Tommy, here's a second chance for you to figure it out and get it right. God says, Tommy, here is a brand new life.

(32:52 - 32:59)

The old one is gone. It's new. Now walk in that newness.

(33:08 - 33:29)

Whatever or whoever she touched became unclean. But when she got a hold of Jesus, when she touched him, he didn't become unclean. She became clean.

(33:33 - 33:42)

And that's the difference. He didn't call her sinner. He didn't call her unclean.

(33:42 - 33:51)

He didn't call her outcast. I love what he calls her in verse 48. He says, daughter.

(33:57 - 34:27)

And that's the same thing he says to you. He says, daughter, what are you waiting for? As Jenny comes this morning. We have a terrible tendency to listen to the lies of the devil.

(34:32 - 34:44)

We have a terrible tendency to listen to the devil tell us that you're not good enough for Christ to love you. You're not good enough for Christ to use you. You're not good enough to do this.

(34:45 - 34:52)

You're not good enough to do that. You're not capable. You're not what God's looking for.

(34:53 - 35:05)

Satan will tell you any lie he can to keep you in your seat. God will tell you, you belong to him. God will tell you that you are his daughter.

(35:06 - 35:13)

That you are his child. That you are his son. God will tell you that you are worthy to be called.

(35:13 - 35:26)

That you are worthy to be his child. He will tell you, listen, I loved you enough, I came and got you. That song that, really honestly, I want you to think about this for a minute.

(35:26 - 35:37)

That song, he left the 99 to come and rescue me. I want you to know the truth of this. If a wolf comes and steals one of the sheep, the shepherd does not leave the 99.

(35:38 - 35:46)

That's a big fallacy. That's a big false thought right there. The shepherd doesn't leave the 99 unguarded to go rescue the one.

(35:46 - 36:04)

The shepherd will sacrifice the one for the 99. But the king of kings says that he leaves the 99 to go and rescue me. He leaves the 99 to come and get you.

(36:07 - 36:18)

He left the 99. The whole crowd pressed around him. He left the 99 for the one daughter that needed to know that he loved her.

(36:21 - 36:42)

Stand with me this morning. Father God, I don't know how many years we've been away. I don't know, Lord, how long we have been searching and looking and trying to find you.

(36:42 - 36:50)

I don't know, Lord, how long we've been suffering. I don't know how long, Lord, we have felt inadequate. I don't know how long we've been broken.

(36:50 - 36:57)

I don't know how long, Lord, it's been since we shouted. I don't know how long it's been, Lord, that we've walked in this fear. I don't know how long it's been, Lord, that we've dealt with this.

(36:57 - 37:06)

I don't know. But here's what I do know. In the name of Jesus, I ask today, Lord, that you would set us free.

(37:07 - 37:18)

That you would not allow Satan to bind our mind and bind our heart and tell us, Lord, that we're not good enough for you. That you would stop Satan in his tracks, Lord. That you would shut him up and sit him down.

(37:21 - 37:44)

And that you would let your daughters know that in you they are free and they are home. I pray today, Lord, that you would speak and that we would hear. And that today, Lord, we would be set free in you.

(37:47 - 37:48)

In Jesus' name.