

HOW TO GET IT
Faith and Self Esteem
Part 2
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Tonight is the second in a series of messages on “Faith and Self Esteem.” We started by laying a background for this twin emphasis last Sunday. Because I’m a pastor and don’t pretend to be a psychologist I was somewhat loath to do another series on Self Esteem. I often feel very uncomfortable when I speak outside my area of calling. Therefore I didn’t really want to approach the subject of self-esteem from any books that I had read or what other ministers or psychologists were saying. I wanted to do something fresh for me. It dawned on me that there is a tremendous linkage between faith and self esteem.

If I would take the time to just do the skulduggery of a good word study on faith in the New Testament we would discover transferable concepts to relate to self-esteem. I must confess that so far I’ve gotten stuck in the gospels as I always do. If I didn’t have anything other than the first three gospels I could still die and go to heaven. I believe that all the scripture is inspired but I suppose what I would choose if I only had one place in the scripture where I could put myself down I would choose to put myself down in the first three gospels.

Looking carefully through the synoptic gospels – the three gospels that see Christ’s life together, same chronology and geographical frame – I was dealing with these words in the Greek in both the verb form and the noun form that deal with faith and came to a discovery that I hadn’t seen anywhere else. That is that these words for faith in the Greek text are used of only three people in all three of the gospels together. The individual gospels like Matthew might have more people and Mark might have more and Luke might have more. But the three gospels agree together that three people have faith. One of them is the incident of the paralytic who is born by four, carried by four people through a roof. It’s noted in all three gospels that these four friends had faith. Then there is Bartimaeus who we looked at last evening who is named in one of the gospels, referred to as a beggar in another gospel and he’s part of two beggars in a third gospel. But in each incident he is identified as a person of faith. We took Bartimaeus in reverse last Sunday evening and applied kind of a technique to him to say that there are certain dynamics had he been operating in that would have kept him from faith, or would keep us from self esteem. If he had gotten stuck in blame, in despair, in the put downs that people were putting on him, and if he had had blockage. That is when the moment came to get the cure if he had sat and not done anything then he would have never got the deliverance in his life that he needed. He is the second person – Bartimaeus.

The third person that I want to speak of is in our scripture this evening. For reference purposes to her, we do not have her name. A term that I have come to call her to identify her from all others is Hemorrhaging Woman. She has a condition of hemorrhage, which has been going on for a time of twelve years in her life.

Since all three gospel tell her story I locate my reading in the gospel of Mark which gives more details than do the other gospels.

I begin reading in Mark 5:21 “When Jesus had again crossed over by boat to the other side of the lake a large crowd gathered around him. While he was by the lake one of the synagogue rulers name Jairus came there. Seeing Jesus he fell at his feet and pleaded earnestly with him. ‘My

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little daughter is dying. Please come. Put your hands on her that she'll be healed and live.' So Jesus went with him. A large crowd followed and pressed round him. A woman was there who had been subject to bleeding for twelve years. She had suffered a great deal under the care of many doctors and had spent all she had. Yet instead of getting better she grew worse. When she heard about Jesus she came up behind him in the crowd and touched his cloak because she thought, 'If I just touch his clothes I will be healed.' Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. Once Jesus realized that power had gone out from him he turned around in the crowd and asked, 'Who touched my clothes?' 'You see the people crowding against you,' his disciples answered and yet you ask who touched me?' But Jesus kept looking around to see who had done it. Then the woman knowing what had happened to her came and fell at his feet and trembling with fear told him the whole truth. He said to her, 'Daughter, your faith has healed you. Go in peace and be freed from your suffering.' While Jesus was still speaking some men came from the house of Jairus the synagogue ruler. 'Your daughter is dead,' they said. 'Why bother the teacher any more?' Ignoring what they said Jesus told the synagogue ruler, 'Don't be afraid. Just believe.'"

Father anoint this message to our heart this evening. Let it be real in our lives through Christ. Amen.

Four lessons on faith and four lessons on self-esteem that are in this story of the woman with the bleeding condition. I want to first of all draw your attention to point number one.

The mentality of faith. Or the mentality of self-esteem.

Look at Mark 5:28. "Because she sought..." Before anything had happened to her, before there had been any change at all in her condition but she sought. I've taken some liberties with the text because the English text has it the way I want it. The Greek text has it another way. In this case I'm glad for the English text. The Greek text say "But she was saying..." the other gospels say that but I like "Because she thought..." for if she was saying it she surely had to be thinking it first. The precondition for developing self-esteem as well as for developing faith is getting a hold of the mentality, which brings about a proper self-esteem.

Glenn Herst, an Assemblies of God pastor in Florida, came to the college for spiritual emphasis week. One of his messages dealt with this. He said, "There are people who think you are what you because of what you eat. There are other people who define what you are by what you read. If you don't read anything you're probably just going through life watching soap operas and not doing much. On the other hand what kind of books you read if you read is going to determine what's going on in your thought life, what's challenging your mind, this incredible mechanism God's made us, this instrument that he fine tuned in our beings. There's truth to You Are What You Read.

Others, especially the dress for success people, have said you are what you wear. A lot of times how we feel about ourselves is reflected in our dress. I think there's definitely a connection between dress and how we feel about ourselves. But there is greater level of truth in the phrase You are what you think.

Proverbs 23:7 says, "For as he thinketh in his heart so is he." What you think about yourself in regard to self-esteem is going to be the key of your becoming unstuck.

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I'm sure that this woman with a bleeding condition had a lot of obstacles to overcome in her thought life in order for her to ultimately come to the place of deliverance.

She could have been focusing that day on the longevity of her condition. Saying, I've been this way for twelve years. I guess I'll always be this way. If we arrive at a definition that we are where we are frozen in time and space and there is no possibility of development and we will always not like ourselves, we'll always lack confidence, we can settle for that and we'll become what we think. She could have not only reflected this attitude that this has been with me for a long time and there doesn't appear to be any hope for change, but she could have accepted the opinion that others had of her. She had been to the experts in the field, the doctors. What suggests to me that this woman was serious about getting a change in her life was that she had been to more than one doctor. In fact Mark tells us that she had been to doctors and had spent all she had. Which meant she was so serious about wanting a change that she had gotten a second opinion and a third opinion and a fourth opinion. She had even probably went to some quacks along the way. They all kept telling her, there's no hope for you.

Is there any one in your life that has sort of played that as a broken record for you? "You'll always be the same. I know you. You'll never change." I like what Dr. Luke does. Luke is very aware of Mark's statement that she had gone to many physicians and she had spent all she had so Luke doesn't even mention that. Since he's a doctor you know what Luke says. "But no one could heal her." He rises to the defense of the medical trade and said, It's hopeless. Even the best couldn't have done anything.

She could have thought about all the people that were pressing through and a good inferiority complex would have said, "They'll get there first. What's the use of doing anything? There's so many people. It's just difficult these days. I know other people are being affected but that's not me. I'm too far down for anybody to care about me." She even had a binding religious tradition that defined for her that she should think sick. She according to her religious tradition – Leviticus spells this out – was in a condition of ritual impurity. That meant that she could not go out in public. If she came into contact with any one or anything it ceremonially defiled it. If you ceremonially defile something then whoever touches that something is defiled and cannot go to the temple that day. And if she touched a person directly he may not get to go to the temple for several days.

Her religious tradition said stay home and stay sick.

Yet there is a mentality about her that presses through the crowd. I think this is one of the delightful humorous scenes in the gospel. All these self righteous Pharisees are just so sure that they're in a condition of ritual purity before God and here's this little lady, left and right, shoving people aside, defiling them all the way through the crowd.

There are some people that need to escape their binding legalistic tradition which has fed them so many negatives that they have difficulty believing that God would ever believe in us.

Then there is the fact that the chances that her ever getting to Jesus are so remote that she could have thrown up her hands and never started out. But she had a mentality of faith. "Because she thought."

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In athletics that's the key to any successful performance. It's the key to any successful team. If you are going to win you've got to believe that you can win. Somewhere there must come a thought of faith. The damage to our self-esteem comes when the important people in our life communicate to us a devaluation of our worth. If enough people make us feel no good we may come to believe that we're no good. If we hear too often, You'll never amount to anything, that can become a doctrine in our life. If we buy into that kind of mentality we never get our self-esteem going.

On the other hand sometimes we're pushed to achieve beyond our ability. We're told often by a parent or a parent figure when we've done our best, "You can do better." Then when we find out we actually can't do better we begin to say, Why try? I can't do it. And we begin performing lower than our performance level because we have been so pushed beyond our ability to achieve.

I thought for so many years of my life until just a couple years ago when I ran across Psalm 131 that the only way I could ever satisfy God was to push to the max. I thought I had the same capability as anyone else. Therefore if I weren't Billy Graham or somebody like that I'd somehow failed God and let him down. Psalm 131, a psalm of David says so beautifully, David's come to that place in his life where he's at rest with who he is. He says, "I do not concern myself with great matters or things too wonderful for me. I have stilled and quieted my soul like a weaned child with its mother, like a weaned child is my soul within me." What David is saying at this moment in life and I would suspect he's gone through his mid life crisis. He's come to the point where he says, I know who I am and I can accept who I am and I'm no longer striving to be anything that God has not called me to be. I am at rest with that. I am so at rest that I can be pictured as a serene child. There is nothing more petulant or disturbing or annoying than an unweaned child. But the weaned child is at rest. David says that of himself.

The mentality of faith seeks wholeness, wellness. The mentality of self-esteem seeks that as well. As much as we may be offended by who uses these phrases, I think that there is tremendous validity to this. The saying, "I am somebody!" Psalm 8 tells me that even in my fallen condition, unredeemed and fallen condition, God has still made me a little less than himself but more than the angels. And I'm *somebody* to be more than Gabriel and Michael! John 3:16 forever measures my worth, not a measure of worth did I give to myself but a measure of worth God gives to me that he send his son to die for me. And I don't believe that God's Son dies for worthlessness. He dies for that which is valuable to him. As we would ourselves.

The mentality of self-esteem is beginning to believe that we in God's sight count, that God cares for us, that God loves us, that our life can unfold in beauty before God.

The second dimension to the development of faith and self-esteem is to move past the mentality of faith to the language of faith.

Here's where Matthew comes into focus. In the English translation of this particular unit of thought in the gospel, in Matthew 8:28 the English has the Greek translated rightly. "Because she was saying..."

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What was she saying? “If I just touch his clothes I’ll be healed.” She’s pressing through the crowd mumbling to herself as she goes, “If I can get there I’ll be healed. If I can just get to him I’ll be healed...”

Notice that the text does not say, “But she said...” The Greek language makes a clear distinction between what’s called the aorist tense and the imperfect tense. The aorist tense is past tense, that is stopped time. It doesn’t have a parallel in the English. We don’t have a tense quite like it. But it means something that happened and its over. It happened once and the action is completed. If the text had said, “But she said...” then it would mean that she said it one time.

But the text uses the imperfect tense, which means she was progressively saying this. She was saying, “If I touch... if I touch... if I touch...” As she was saying that faith was rising up within her heart.

Positive confession? We know that every heresy springs out of valid doctrinal truth. For a heresy to be heresy and to touch God’s people it must have a ring of authenticity to it or everybody will immediately smell it like a dead fish and run away from it. What heresy is it takes legitimate truth and stretches it all out of shape like stretching taffy. But there is legitimacy in saying that what we say is often what we get.

I think the good thing the positive confession movement has done is they’ve pulled the rug out of psychosomatic Pentecostals. I grew up in small Pentecostal church where testimonies were a regular part of the worship service. I can’t tell you how many times as a kid and a teenager I have heard people say, “Pray for me. My back is hurting again... Pray for me that I’ll hold out till the end...” like any moment they were going to let go.

Psychosomatic Pentecostal people were always having some ache or groan. It was like who can keep up with who in having the most groans in that testimony service. So positive confession people in ministering to traditional Pentecostal types did a wonderful thing. They ripped the rug out from under them so they couldn’t make a negative confession any more. I think it’s marvelous. People were delivered by the thousands that way. The only problem with positive confession people was that they then went on to injure the really sick person who was not responsible for their condition.

Jesus recognizes the power of speech. Mark 11:12. “If anyone goes on saying to this mountain [the English text says, If you say to this mountain. But the verb tense is if you go on saying to this mountain] be thou removed. And do not go on doubting in your heart....” Progressive idea all the way around. I sometimes call this the 51% faith verse. Faith is a matter of faith overcoming doubt. Very few people have perfect faith. What the Lord is calling us to if you do not doubt more than 49% of the time it will be done. Faith has got to overpower doubt. Jesus says “Say to this mountain.”

What we say and how we say it is so critical. We can say something and just mumble the words. Or we can say it and really begin to believe it. I was thinking of Acts 1:8 when the Lord gave the orders to the disciples to go evangelize the world. That’s a startling command. We know it today a kind of a memory verse and an outline of the book of Acts. But when it was given Acts hadn’t yet been written so it wasn’t the outline for Acts. There were 120 of them against 250 million people in the world. It was a horrendous task. If Jesus didn’t really mean what he said

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that day then he must have said it apologetically. That group didn't look like it could evangelize anything. But I believe when Jesus said it he said it with conviction. "You'll be my witnesses." He knew that his word in them would create it and bring it to pass. These guys had never stepped foot outside of Galilee and Jerusalem. The furthest into Gentile territory they'd ever gotten was Caesarea-Philippi and Jesus says all the way to the end of the world. His word created the dynamic possibility of their witness.

The language of faith does that kind of thing. David says, "By my God I leaped over a wall." I supposed he said it after he did it but I like to think he said it before he did it. The wall was there and he didn't know how he was going to get over it or through it but "By my God I leaped over it."

There is such a thing called self-talk. The things we say to ourselves. Do you talk to yourself? I talk to myself all day long. This woman in the gospel story is talking to herself. There's nobody out there particularly that's listening. They were all trying to get to Jesus. Nobody had time to say, "Lady, what are you talking about?" She was just muttering as she was going: "If I get there and touch the hem of his garment I'll be well!" she was saying.

In preparing this message I've realized that most of my self-talk is put-downs. "I'm so tired! I'm exhausted! If I can just get through this day..." That's defeating. If we say it long enough we'll believe it.

I say to myself when I do something wrong, There I go again! Why not when I do something right, There I go again. But it's just when I do something wrong.

The scriptures do give us a frame of speech to have. Paul says to us in Philippians 4:8 "Whatever is true, whatever is noble, whatever is right [there are a lot of things true about me but they are not noble! There are a lot of things that are right but they're not lovely.] Whatever is noble, pure, right, lovely, admirable, excellent, praiseworthy, think about such things." That doesn't just apply to abstract things and what movies you watch and what books you read. That applies to self-talk as well. And attitudes toward others.

The ridiculousness of Saint Paul sitting in a prison cell saying, "I can do all things through Christ who strengthens me." He could do next to nothing. He was located in a prison cell. Probably the hardest thing he ever had to do was to sit there in that prison cell so he said if this is the hardest thing I ever have to do, then Christ I can do it. I can do all things through Christ who strengthens me. Rather than letting his language say, the room is cold. It is dripping wet in here. This is no place to put a man. Why did God do this to me? He is saying instead the language of faith "I can do all things through Christ who strengthens me."

That's such a powerful and freeing thing. Some of you are facing situations that are like a prison cell. You don't know when you're ever going to get out of this situation. It seems interminable. You're going to cave in with language which says I'm defeated and there's nothing I can do. Jesus tells us "Greater is He that is in you than he that is in the world."

The language of faith believes about others and believes about ourselves "She was saying..."

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This thing that goes with how to get self-esteem that this woman did, she not only had the mentality of faith and the language of faith but she had the action of faith.

She did something. She just didn't think it. She just didn't say it. She got up, got dressed, got out and got through. What you think is what you say is what you do and what you do becomes what you say is what you think is what you do is what you say... this whole principle of self-fulfilling prophecy. The cycle works negatively or positively. If we think we will always be inferior, always be worthless, always be nothing, always be embarrassed, always be the runt, always be the ugly duck that thinking produces the saying, "I'm just that way," which produces that activity, which sets ourselves up for failure. After all you couldn't expect me to succeed because I'm such a failure. How many times does this work in our life!

The mentality of faith produces the action of faith. Dr. Cho of Korea gives an illustration of this concept, which he calls the fourth dimension. He tells the story of the mother who came to him and said, "Pastor pray for my evil daughter." He said, "Why do you call your daughter evil?" She said, "Because my 18 year old daughter has rebelled against me and against father and against church and is now a prostitute. She is my evil daughter." Cho told her "Don't call you daughter evil any more. You start calling her your beautiful daughter. When you begin praying you ask the Lord to save your beautiful daughter because the Lord is interested in that beautiful daughter." She went away and began to change her language. Her language was causing her to expect nothing but evil from the girl. When she saw her daughter, she said, "Oh, my beautiful daughter..." the first time in a long time the girl hadn't been put down by her mother. It was only a matter of months the mother came to Dr. Cho and said, "I want you to meet my beautiful daughter. She now is a Christian." And Dr. Cho said she was a beautiful young woman. The woman had changed her language and therefore had changed her actions toward her daughter. This woman pressed through. She took the action of faith.

Then I want to look at the fourth thing in the concept of faith and self esteem. Not only is there the mentality of faith, the language of faith and the action of faith but there is the object of faith.

This woman wanted to get to Jesus. It appears initially by reading the gospel text that her faith had a deficient object. That is she was saying to herself, "If I can but touch the hem of his garment." Her faith was in a point of contact at that moment. Her faith does not appear to be so much in Jesus as she could do something other people had been doing. That's how other people had received their healing.

That's why, I think, Jesus stopped her in the crowd and made her identify herself and told her "Thy faith has made thee whole." He wanted her to realize it wasn't some sort of magical thing but it was the reality and vitality of her faith that had brought the cure. It wasn't just the magical thing of touching the hem of his robe. It was her faith in him. But her object of faith started out being deficient but the Lord corrected that. Jesus helped her to see that it was her faith, which appropriated his power and not the point of contact.

I think when we talk about the object of faith we come the Holy Spirit dimension of self esteem that perhaps strictly in a psychological sense we would never reach. The real object of faith is not ourselves but someone greater than us – God. And we do not place our faith in faith. You can no more have faith in faith than you can be in love with love.

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Love requires an object. A young person goes around smiling and singing. You say, What's going on?" *I'm in love.* Who are you in love with? *Nobody in particular. I'm in love with love.* You're crazy. You don't fall in love with love. You fall in love with a real person. You don't have faith in faith. Faith like love requires an object. It requires a person.

So this woman comes to Jesus. Her trust is not in her faith. Her trust is in him. Jesus says it's your faith that got you here. Your faith has made you well. But never underrate the power of Jesus to have made her well.

Jesus does a remarkable thing with this lady. I'd never known this or seen it anywhere. This is the only woman that Jesus ever calls "daughter". Nobody else. The word "daughter" is found in all three of the synoptic gospels – Matthew, Mark, Luke. That suggests to me that the woman may have been younger than Jesus for him to use that term rather than "mother." Maybe the problem in her life began when she was a teenager. Now as a young woman in her early to mid twenties, Jesus looks at her and says to her, Daughter.

The word "daughter" is appropriate there because Jairus, the synagogue ruler has a little twelve-year-old daughter who has just come into sleep or dead and he's been brought the word "Your daughter is dead." But ignoring what they were saying about the dead daughter, Jesus is telling this daughter of Israel, "You're my daughter." Perhaps he's also referring to as a daughter in Israel because her uncleanness had isolated her from the religious community. Jesus by calling her this term in the context of Jairus' call is reflecting on the fact that as Jairus loves his daughter so Jesus loves this daughter who has come to him.

What he's really reaching out to say to this outcast is you're family. You're special to me. You're *daughter*.

That phrase daughter so intrigued me I began to wonder who Jesus might have called "son." To my astonishment that there is only one person in all the gospels that he ever called "son." And that is by the reference "son of Abraham." It's to this crooked tax collector named Zacchaeus who is the chief tax collector, which means he's in charge of all the other chiefs and gets a rake off of everybody else's rake off. When Zacchaeus comes in contact with Jesus and climbs down from the sycamore tree and goes and follows Jesus and says "I give half my goods to the poor. Everybody I've cheated I return four fold." Jesus says to him, "Truly I say to you salvation has come to this house because this man too is a son of Abraham."

What's important about that is that the woman with the bleeding condition probably was not thinking of herself as a daughter of God. The religious tradition had been saying too much. They're isolating her from the community. They're saying, You've got a problem, you're unclean. Jesus says, "Daughter." And Zacchaeus all this time is thinking of himself as an unregenerate Jew and just like the heathen along with the tax collectors and the Romans and Jesus comes across him and says, "Son of Abraham."

Then there's another person in the Bible where the Greek word is used that means "child." There's only one person that is used. That is the paralytic who came down through the roof. Jesus calls him "Child, thy sins be forgiven." Here's another guy who was not thinking of himself at all as belonging to the family of God because his sins had excluded him.

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Three people: one called daughter, one called son, and another called child – all of whom have a right to a self image that says “God could never look at me that way.” Jesus comes along and says to each of them in turn – daughter, son, child. He draws them to himself. By his language he is creating a new identity for them. And I believe for us as well.

What am I doing when I say “son” or “daughter” to one of my children? I’m saying, “You know who begot you – son, daughter. You know who wants you. You know who claims you. You know who cares for you. You know who believes in you. When Jesus comes alongside of us he says to us, “Wonderful son/daughter. You know don’t you who begot you to a living hope, to a new nature? You know don’t you who wants you, how many children are begotten but not wanted. Their image of father or mother becomes broken because while they are born they will never be loved.” Jesus says to us when he uses that term of us “I not only begot you but I want you, I claim you. I’ll own up: you’re my son/daughter. When you do something wrong it isn’t going to shame the family name. I’m not going to boot you out of the house. Son/daughter, I care for you. I believe in you.” At ever stage of our life – whether we’re a 3 or 4 year old or a 40 or an 80-year-old, we’re precious to him. He’s the ancient of days and we’re always young to him and we’re always his children.

Faith and self esteem – how to get it. Develop the mentality of faith, develop the language of faith, develop the action of faith and what you can’t do for yourself get to the object of faith – to Jesus. The one thing I’ve found about Jesus is that he always has a better perception of me than I have of myself. If I’ve begun to understand anything about faith and the gospels is he has more faith in me than I have in him. That’s something we often don’t see. When we talk about the attributes of God, we need to distinguish between the communicable and the non-communicable attributes. The non-commutable attributes are for example God’s eternity. We’re not eternal, we’re created. His immutability. He never changes, we change. Those are non commutable. But his communicable attributes are God is love, and we may be loving. God is holy and we may be holy. God is filled with faith and that’s a quality within God that’s transferable to us. I never find out who I truly am until I begin to really get a hold of who God says I am.

Simon Barjona of Capernaum never knew what was in him until Jesus one day got a hold of him and with those eyes fixed a lock on Simon’s eyes and said to him, “You are rock.” And Simon probably when Jesus first said just kind of brushed it aside. But the Lord meant it. The Lord is saying, You’ve got more potential in you than anybody has ever seen and it’s sure more than you’ve ever seen, but I believe in you.

I believe that our self-image if broken and shattered that one of the quickest ways to fix it is to get to Jesus and find out what he thinks of us. When we are through listening to what he says to us we could rise up and be whole.

Our Father, we thank you for the faith that our savior, your Son has in us. We pray to take this moment and visualize Jesus appearing to each one of us. Lord, I go back easily in my mind’s eye and see myself as a gangly child feeling like I was an ugly person. But now because you’ve been at work in my life I can see that all along you were there, laying your call upon my life. Putting your arm around me and saying, You can be. I will call you. I will give you my word, you’ll be my servant, son. What is true for me is true for every one of us. In the language and vision of prayer we could regress back to those moments in life where we felt most awkward, most hurt, most struggling, most unwanted. If we would but

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take a moment to realize you've been there with us and you're the reason we're here tonight. You're drawing us out. You want us right where we are tonight. No longer a little child. You want to put your arm around us again and say to us, I believe in you. I called you. I called you saint and that you are. I called you holy and that you are. I called you daughter/son. I've called you and I love you. Lord, it's that tremendous lock on us your faith honing in and fixing on us that gives us the power to change. We take what faith that's in us to you and we press through with the attitude of faith and the language of faith and the action of faith to you. We say the parts of us that are yet incomplete, the parts that are still hurting and wanting acceptance, wanting so badly to be normal, complete your work in us. Touch us deeply in our inner being so that we can rise up and know that we are unconditionally accepted. That we're loved to the very depth of our being. And that you're purifying us and calling us from the inside out. Lord, how beautiful it is to recognize that in following you, you have called us to walk in newness of life. Whatever charges the adversary has against us are dismissed. We have in you our advocate in the heavens who always pleads for us and believes in us. We pray that the gift you bring us can be a gift we accept for ourselves. And because we accept for ourselves it can be a gift we give to others. We ask in the name of Jesus. Amen.