

Isaac Bennett
The Gospel and Mother's Day
May 5th, 2019

Well, Good Morning and Happy Mothers' Day. So glad that you joined us this morning and we get to be here all together. I've invited up two of my favorite mothers in the world, my wife and this is my mom, Dee.

And I just asked them to pray over us this morning and release the heart of the Lord over us. For many, Mothers' Day is a day of great celebration and joy as we gather around mothers and celebrate them in their beauty and worth and value. And it's very painful for many as well. I believe I want to acknowledge that, that there are many that are longing to be mothers or longing to be married or have challenges and pain from growing up with their mothers and things like that. And so we want to take a minute just to be sensitive to that and I asked Morgan my mom to pray over us. These are two prayer warriors. I often find them both praying just throughout my life at different times.

Anyways, share whatever is on your heart and let's pray.

Morgan: I was love for all the moms to stand, all the women in the room to stand. We would just like to pray a blessing over the women this morning. And I, just during worship the Word came forth just about the rain outside and how the Lord is releasing His promises and so I pray whatever season you're in this would be a season of desire fulfilled. That it would be a season of promises answered.

So, God of comfort, we ask that You would come in our midst and that You would bless our women. That You have blessed these women today that You are the nurturer, You are the One that nurtures our hearts and You cause things to come forth and You call things forth that were not as though they were. And Lord we ask that You release Your promises, the prayers and the desires in the hearts of these women that they would see them come to pass in the name of Jesus.

Dee: Father, we are women of the kingdom, we pray, we contend. God I ask that You would remember mothers who have pain in their hearts today for maybe broken promises. Lord, they have not seen their children come to You or they are in prison or they are sick and in need of a miracle of healing. We ask You for those miracles today. We ask You for the prodigals today. We ask You to move that mountain that keeps them from the kingdom of God. We are women of the kingdom and we will contend for the promises that You have for our children. For You love them more than we do. Isaiah 54:13 "Our children will be taught by the Lord and great will be their peace." And that is the promise that we pray over this house and over this community. We just thank You for loving us. We thank You for being with us. We thank You for being with us even in those dark nights of the soul and the seasons that we do not understand. You are always with us. We thank You for that. And we look forwards to the day of Your returning when all things will be made right. In the name of Jesus.

Amen, thanks mom, Morgan.

Turn to 1st Peter, chapter 1. Never underestimate the power of a praying woman and a praying mother. I, like I mentioned, I often found my mom praying growing up as a kid going back into her room and she would be reading the word and prayer, crying out, sometimes with tears. My wife is the same, gets up early because the kids get up, prays the word, reads the word and I am so honored to be among a community of women and mothers that value the place of prayer and the word of God. My mom has spoken so many times into my life and heard from the Lord and actually in even knowing that I was supposed to marry Morgan. That was years ago, this is probably 2004. I'm in the coffee shop and my mom is there and she's just kind of talking to me like, "Hey, what do you think about Morgan? Are you thinking like she might be the one?" We had only been dating at that point for just a couple of months. And so I'm thinking, "I hope so. I don't really know. How can I know? I'm super poor and broke so how can I possibly marry someone beautiful." And so she goes, "Well, let's just pray. Let's just pray right now." So she grabs my hand right there in the coffee shop, there were people walking around and she is like, "Lord, we just ask that You would confirm Isaac is supposed to marry Morgan. Don't let him mess around and waist his time." Or her waist her time or whatever. And then she's like, "And just confirm to him that You're going to provide for them. That You are going to provide for their marriage."

That's a big thing especially when you are 19 and an internship leader. So she prays and the internship comes down here to the church building because we were supposed to help set up something and we were helping with some things for the conference coming up and out of the blue this gal comes up to me, she was an intern, she goes, "Hey, the Lord spoke to me." This is literally an hour later after we had prayed. "The Lord spoke to me." I said, "Really?" She said, "Yeah. I feel like I am supposed to give you a gift." And I was like, "Okay." And she goes, "Before the internship I was engaged but I broke off the engagement. I am supposed to give you my engagement ring for you and Morgan." And I am like, "Okay?" And she goes, "You're supposed to know two things, you're supposed to know that Morgan is the one for you and number two, that the Lord is going to provide for you."

The very things my mom had prayed an hour before, and I am like shocked. Now you know, we are not supposed to pray specific, mates, dates or babies, in the prophetic ministry. You're not supposed to prophesy that stuff. So prophecy teams go get this girl and put her on a prophecy team please where ever that goes. I mean this girl read my mail and I attribute it to the power of a praying mother, power to pray in promises and provision and a destiny over our kids and over those around us and over those we carry a burden for. Many times my mom would be praying for us, crying out for us. You know?

One of the children in our family, who will remain anonymous, my mom would get down underneath the bed and cry out for her because of the calling and destiny on her life and just different challenges that she was facing at that time. And man, the fact that we are in a praying community, the fact that we have women and mothers that value prayer, that are contending for promises, that pray in promises. I am just so honored and privileged to be a part of a company of people like this. My goodness.

So, let's look at this verse and the Lord touched my heart with this verse this week in the prayer room in regard to Mothers' Day, a verse for Mothers' Day and He assured me that it was. So, if anything goes wrong, talk to Him.

Okay, verse 18, 1st Peter 1:18, "Know that you were not redeemed with corruptible things, like gold and silver, from your aimless conduct received by tradition from your fathers, but you were redeemed with the precious blood of Christ." What Peter is talking about here is, he's talking about the value that God has for us, His children and specifically for women and for mothers. He says, "I did not redeem you with things that were corruptible." There is nothing really that can measure your worth in this life. There is no money, resource, platform, fame, there is nothing to adequately convey the heart of Christ towards women and towards mothers. And he goes, "The only thing that adequately conveys it is this: The precious blood of my son. I can think of no higher more valuable thing than the blood of My own Son that I poured out that Christ willingly and freely poured out for humanity to redeem, not just men, but men and women, in the family of God, that He would do that for us. That, the statement of the cross, is a loud statement of the way that God feels about women and about mothers. It is his extreme delight and joy and treasure to serve and fully love and redeem women and mothers from the power of the curse.

Now, on Mothers' Day, I don't know who invented Mothers' Day. I mean I know the guy that made it a national holiday; but we set it up in just the strangest way. Like, "Okay, we're going to give you a ton of arts and crafts on this day, Moms. Here's a hand drawn moon. Thanks for giving birth to me." You know.

We're going to have it on Sunday where you're going to have to get the ready to leave the house to go celebrate you so by the time that you get there, you're like stressed out. Like, what is going on. All this and then we are going to stick you in line at Ponderosa Steak House for six hours and you're going to wait there for a subpar meal. The whole Mothers' Day motif in our culture is shockingly interesting. You know, we're trying. And moms, we're trying. The dads, you know, in our culture, we're really trying and we really emphasize, you know, on Mothers' Day, one of the things we emphasize how challenging it is to be a mom and to be a woman in our society, in our day. The amount of work, the amount of labor that you do, you know the long, short nights (technically they are short nights) and you know, many moms that are staying home, that are preparing meals and it's single moms that are providing for their whole families and then mom's that are supplementing income. And, you know, the primary bread winner in the whole house. And just all those types of things, we celebrate those things. And we're really trying to bestow honor and dignity and encouragement to moms and to women in our society but the problem is this: we fall incredibly short. We really do.

We fall massively short because when we talk about the value of our moms and mothers that brought us into being, when we talk about that we highlight the works that our moms do for us. It's not bad to do that. You know, to be grateful for the meals and the care and the band-aids and the crying and the da da da da, all those things. It's not bad to do that. But what we accidentally do is, we can begin to connect together a woman's value with her work, what she actually does, and what she is actually able to produce. And again, it gets chalked up, especially in our culture to: "I'm thankful for all the things that mom does for me." Right. And that's not

bad, that's not a negative but what it does is it actually misses one of the most powerful and foundational messages of the gospel. And the message of the gospel and the message of the cross isn't that we are valued by God for what we do, but we're valued by God for who we are and that is a very different message. And here is why it matters to us. It matters because a lot of moms are not the virtuous, put to together, hair done well, Pinterest living room and birthday parties for the kids. You know there is only one woman that woke up in this nation looked and it looked like Joanna Gains. And it was Joanna Gains.

Like when mom's all across America, when they look in the mirror, they are longing to live up to a certain standard. There's cultural pressure. There's pressure within the church. There's pressure within the workplace. There's pressure within society to live and act and do certain things and everything has to be right and everything has to be pretty and everything has to be orderly and the house has to be put together and da da da. The kids have to be well dressed and all that stuff. And then there is reality. And there is reality and our kids come out looking, you know, they're trying to get to church on Sunday morning for Mothers' Day and they come out looking like a clown. Like, "Where did you get these clothes? Who's are these?" You know and the reality begins to set in that life is not perfect, the we are not perfect, that moms and women, they're not perfect. And so if their value is only communicated because of what they do well, what about the moms that are dysfunctional? What about the moms that don't have it put together. What about the moms that are in pain? What about the women that are in pain because they are longing to be moms? You know, do we only celebrate people, women and mothers for what they or can we get a vision in Christ through the cross for who they are? Do they have an intrinsic value that isn't connected to what they do seven days a week, working, laboring, serving, crying, laughing, singing, can we see them men and other women, can we relate to women and moms in a way that transcends their works, their output, their physical beauty, their sense of functionality, the orderliness of their home. You know, all of those things. Because those things are powerful cultural message and many moms and many women live under the power of that and they feel shame, they feel condemned. And they feel like they have to hide who they are because if they show it it's a sign of weakness. If they show it, who knows what other people might think? Who knows what how they might judge me or be critical of me and whisper to other people and all those different things? We live in this powerful culture and that's why I think the way that we truly celebrate Mothers' Day has to be through the lens of the gospel, Jesus Christ.

Because, through the lens of the gospel we can celebrate anyone simply for who they are. It's not about their works. It's not about how much they pray and how much they know the Bible. You know within the church culture and how well the kids are behaved and are you a good parent or are you a bad parent. Are you one of those spanking parents? Are you one like sit down time out parents? And all these different areas of tension and conflict within our heart that we feel and Jesus goes, "I see women differently. I value them differently than you do." Not just men but men and women. He goes, "I see them differently." He goes, "When I look down from heaven, I don't redeem them in accordance with corruptible things. I value them and the way that I bestow honor and dignity upon them isn't by social norms. It's not by cultural standards. It's not by what You think or what he thinks or what she thinks. It's not by any of that." He goes, "I am God." He goes, "I see them differently and value and treasure them and I'm willing (This is the Father) I'm willing to spill our divine blood, the very core of our life, I

am willing to spill it all to have women with me and beauty and glory and in authority forever and ever and ever. And so, earth, you're just going to have to deal with it. You're just going to have to get on board with it and my heart this morning is that we would look at some of the ways that God sees. And that we, as the people of God both men and women again, because it is important that we both do it, that we get a high vision for the way that God values and esteems and treasures women.

There are three things that I believe the Lord highlights in scripture. Number one is Christ's image. Number two is Christ's interaction. And number three is Christ's redemption.

The image, the interaction, and the redemption.

Number one, Christ's image, when God formed man and women back in the Garden of Eden, Genesis chapter 1, verse 27 it says that God created man, meaning mankind, in His own image. And in the image of God He created them male and female, He created them. Women are created in the image of God Himself. And when we talk about women, when we think about women, when our society interacts with women or when a person stands up and gives a sermon, Mothers' Day about women and their dignity their beauty, we tread upon holy ground. It is holy and it is sacred because it is not just another creature in the pantheon of the created order. But it is someone that is made in the very image of God. God has put His image upon them. And when God created men and women in His image it's not just because of their biological gender the way that he set it up, he goes, "These creatures are distinct from everything else that I have created from all the numerous animals and mammals and fish and birds and the created order, they are so distinct they bear my mark and when the rest of creation sees her, the woman, when he or she, the behold the woman, they are beholding the image of Me. I've placed My imprint upon them. And I have created them to reflect unique characteristics and personality and emotions that are only found in Me."

You see if we only have men, we would only know half of what God is like because He placed imprint upon women. He formed them in His image as the nurturer as the caregiver and all of these attributes that were in the heart of God that He longed that we would know and celebrate and delight in as we know Him and as we grow in relationship with one another, He goes, "You only know half the story if it's only men." So, He goes, "I want to show you a whole vast array of My heart. I am going to put my image upon woman that she would be a bearer of My image."

Now this gives me the fear of the Lord. It gives me the fear of the Lord because in the way that we relate to one another we stand before God the judge of heaven and earth and all of creation we stand before Him and we give an account for how we related to those image bearers. How have you related to those that have borne the image of God? Do you relate to them in the way that Christ relates to them? Or do you relate to them out of our own brokenness and deficiencies. And the answer is of course that. We mostly relate to one another and to women and mothers out of the brokenness and the deficiencies of our heart, but the Lord wants to help us. He wants to restore within the church within the body of Christ, He wants to restore the dignity and the beauty and the honor of women as image bearers of the living God. He loves them. Women, He loves you. He wants you. He's formed you. You are fearfully and wonderfully made before God. And my hope is that we, as a spiritual body, would come around God's intent for women

and His intent for mothers and that we would be able to celebrate it, not just because of the superficial "Hey, thanks for cleaning up my spaghetti" but we would celebrate it through the eyes of heaven, the Creator, when He looks down and He bestows honor and worth and dignity.

History's low view and sinful treatment of women is directly connected to their low view of God, absolutely. A low view of God and a low view of the judgment seat and a misunderstanding of Christ and His heart for women always leads to sinful treatment of women throughout all of history. And that is why God wants to not just change our view of women, kind of topic by topic by topic, we kind of go through all the things that we need to be better at. And we need to be better and grow as a culture as a society, we need to understand He wants us to get a high vision of who He is. Because if we begin to get a high vision of God and begin to realize women bear the image of God it will have an immediate impact on the way we relate to women.

As a matter of fact, this week, thinking about this in preparation of this week and this sermon my heart has already come into conviction on so many different areas, just to be real with you and I have spent much of my time this week repenting, repenting for the way that I've led my wife not well and the way that I have related to other women in sinful ways. It's wrong. And I had to come under the conviction of the Holy Spirit through His word and go, "They were made in the image of God." They bear His image. They bear His mark and I have to give an account as a husband, a father and a man, I have to give an account at the judgment seat and so do you, both men and women. You will give an account at the judgment seat for the way in which you relate to these image bearers.

Even though society has largely abandoned God and therefore abandoned the way that he relates with dignity and honor towards women, God has not forgotten the story of women throughout history. He knows their pain. Isaiah 53 tells us that Christ, the Lord, bore our griefs. He bore the griefs of women and mothers. He carried sorrows even though we esteemed Him as stricken. So the pain and the suffering and the mistreatment that women have endured throughout all of history, they are not without a sympathetic High Priest. He knows their pain. He is very connected to it. He doesn't disconnect Himself and remain aloof.

But He, as the apostle tells us, to dwell with the wife with understanding, when Paul exhorts us to do that, Christ comes in and He dwells with women and mothers with understanding. He is always there. And He is ever present with us. And He is the great judge of all the earth.

The second point is: Christ's interaction. The first was that Christ made women in his image. The second is the way in which Christ interacted with women. Now all throughout the gospels the interactions of Christ (God in the flesh, let's not forget that, He wasn't just another man. This is Yahweh the Ancient of Days made flesh). We see the way in which He interacts with women all throughout His ministry. We see that He did not ignore them or put them on the sideline but that He put them right in the center of the story.

We're going to look at just a couple of these briefly. And He wants us to not relate to women and mothers through a cultural and society lens but through a gospel, cross centered, Jesus centric lens. That's the way in which we are to relate to women.

The first person in the scriptures who recognized the incarnation of God, which is God becoming flesh, was Mary. The angel, Gabriel, was sent to Mary. He wasn't sent to her soon to be husband, Joseph. Not at first. First, he comes straight to the woman and he tells her the glad tidings. He said, "You're going to have a son and he is going to be the Son of the Most High. He's going to fill you with the Holy Spirit, overshadow you and He will give the fruit of your womb the throne of David and He will reign forever and ever and the first person that was willing to bear the stigma of that call (because it was radically challenging, it was radically against the culture of the day to be unmarried to have a child, to be a mother uncertain about your future and all that) and Mary's response in Luke 1, verse 38 she says, "Behold the maidservant of the Lord, let it be to me according to Your word." She was willing to bear the stigma. She was willing to engage with courage in the plans of God as His purposes manifest in their generation and she was at the very center of the story. And God is not afraid to put women and mothers at the very center of His redemptive plans and purposes. He is not afraid at all. And if you were to fabricate the entirety of the gospel it would be entirely rewritten. If you were to be in that cultural context of that day and the value of women, the way that day valued women, you would not have put women repeatedly at the center of the story.

That's how we know, that one of the reasons that I know that the scripture is breathed of God and we see the heart of God towards women and towards mothers is that He puts them at the center of the story. The first evangelist during the ministry of Jesus was a woman in John chapter 4. It was the Samaritan woman, who we know had not just had five husbands but was living immorally with another man at that time and not only that, she was a Samaritan and Jews had no dealings with Samaritans. Further, she was a woman and it would have been not okay for a male Rabi to engage one on one with this Samaritan woman at the well. But what do we see? We see that Jesus does not bow to cultural society pressure. And He is not afraid of the stigma and the criticism that comes when he shows the heart of God towards women but He blazes ahead straight through them. He doesn't care at all. He engages her in conversation. He offers her the gift of God, eternal life, eternal water. He tells her, "I that speaks to you, I am the Messiah." He reveals Himself as Messiah to this woman and then in John chapter 4, verse 28 to 30, she leaves, she goes and becomes an evangelist. And it says with here, "She went her way into the city. And then she goes, and she finds men. What a bold statement right here of this women, this Samaritan woman. She goes, she finds the men, which would have been culturally a faux as to do that.

And then she says, in verse 29, "Come and see the man who told me all things I ever did. Could this be the Christ?" And even more shockingly in verse 30, it says that they went out of the city, they actually respond to her. She is so convinced, she's so filled with faith and boldness in that moment that the men say, "Even though this does not make sense culturally, (they are not really saying this but) even though this doesn't make sense, you are so convincing I got to go see who this Man is."

The first miracle that Christ performed in His public ministry was at the behest of a woman in John chapter 2, the wedding in Canaan. You've heard the story many times, they are out of wine. And who is it, whose intercession is it, that actually brings about Christ, the Lord's first earthly public miracle. It was His mother, Mary and right at the center of the story, again we see Mary

coming to Him and saying, "They're out of wine." And Jesus moves through her intercession and turns the water into wine.

Two of the resurrections that are mentioned in the gospels are also at the behest of women. We know the story of the woman, the widow from Naim, and also Mary of Bethany when her brother Lazarus dies. These women, they are right at the center of God's redemptive purposes. They are not on the side. And the way that He orchestrates the story throughout history, He establishes those that bear His image, that bear His value, that bear His word, these women that rise up and they partner in the purposes of God. It's glorious.

This is one of my favorites ones in Mark 14, the only act in the scripture or in the gospels that Jesus says is beautiful is the act of a woman when she, Mary of Bethany in Mark 14, verse 6, she comes and breaks her alabaster flask over Him, anointing Him for His burial, He says, "What she has done is beautiful to me." He didn't say that of any other act. He didn't say that of any other work, not even of His disciples, not even Peter, James and John, but this woman, He goes, "She has so moved My heart that what she has done is beautiful to me." And again, you see women right at the center of God's redemptive story line.

Lastly, and then I will invite Amber and Morgan to come up here. Christ's redemption. Christ's redemption. The ultimate statement of the value that God has for mothers and women in the cross, He redeemed them with His own blood.

I will go back to this verse in 1st Peter it says, "Knowing that you were not redeemed (and that word redeemed literally means liberated)". He says, "You were not liberated with corruptible things." And the corruptible things are the godless and worldly things. They are the godless and worldly standard. He goes, "Your value and your worth, women, is not connected to a godless and worldly value system." He says, "But rather, I've shown, I've stated my value over you. I've stated the worth that you have in My heart." And He goes, "I will spare no expense. What is the most precious commodity in all of existence? The most precious commodity is the very blood of My son. And I will spend, I will lavish, I will pour out every drop of the blood of My Son to purchase your soul and have you with Me in eternity forever. He goes, "I will not relent on this. I will not diminish it. I will not shrink back. And when the enemy comes and accuses women and says, "You're worthless and you have no value and you have no this and you're not that and all that." The blood of Christ shouts from eternity that they are worth it. I want them. I've purchased them." And there is no way to fully measure the value of the blood of Christ accepts to say, "It's a whole lot."

And so, when we relate to women and to mothers, we are relating to those that Christ has said, "These are My treasure. These are the ones that I redeemed. These are the ones that I want." The full declaration of God over women of their worth is found in the redemptive work of the cross. In the cross there is nothing more that can be added to increase our understanding of the value of women.

Let me say that again, when we look at the cross, when we behold the demonstrative love of God, our Savior broken, bleeding for the sake of love, there is nothing more that we can add to that in order to rightly esteem and value God's worth and enjoyment of women and mothers.

Secondly to that, is that in the cross, there should be nothing that should be taken away or diminished or subtracted in our thinking. In other words, if we don't have a right view of the cross and the sacrifice of God's redemptive work, we will not have a right view of women and mothers.

I want you to peer into the mystery, you want to see the way that I feel that God feels about women, He goes, "You need to peer into the cross where nothing that is corruptible could redeem these souls. No thing that is corruptible could redeem these lives. No worldly definition or pressure or value system could redeem them and purchase them in the way that I want to." He goes, "Only my blood. Only the precious blood of My Son could fully convey the way that I feel about them."

Well, I know that in the end, 1st John 3, I think it's verse 2 tells us, that we do not yet know what we shall be. But there is a day coming where we will see God and we will be made like Him. There is a day coming, in the resurrection, and I believe even sooner the Lord would give us revelation to understand it, but there is a day coming where the veil will be torn back from the Father and He will show all of history how He truly feels about and esteems and values women. He goes, "I'm going to pull back the veil. I'm gonna bring to shame oppression. I'm going to bring to shame accusation. I'm going to bring to shame those that have troubled women, that have persecuted them, tread upon them, abused them, maligned them, used them, sold them." He goes, "I'm going to pull back the veil." And oh in that day, you better be on the side of the Bridegroom. In that day you better be on the side of the judge because He is going to show the whole world and all of history how He feels about His precious women and mothers. Hallelujah. Help us Lord. Okay.

This is my wife, Morgan and Amber and Amber is a mom in our midst and just share a little bit about your story and this is so moving this morning. I loved that you are here.

Amber: Thank you. I've been at IHOP since 2007. I went through intro and then joined full time staff in 2011. And my journey into motherhood was very not culturally normal. It was unexpected and unplanned. But in 2015 I was sitting in the back of the prayer room and I got an emergency phone call that left me running to the scene of a crime. And I had known this family the previous three years during their time in and out of foster care. And so I pulled up to the crime scene, there's the yellow tape and there is a big drug bust and this little girl was going to have to go back into the system so her birth mom called me. So I went into the trailer and I was looking at this little girl and I was like, "Hey, you're going to come with me today." And she just looked back at me like, "Who do you think you are?" And I was like, "I have no idea how I got here."

And so as we are standing there I packed up her few belongings and we got in the car and we were driving away and she was sobbing, her mom was sobbing, I was so confused about what was going on and where I was even going to take this little girl. I was living with a family at the time and I had no means to become a mom. And so, I began to pray, and they asked me, "Will you keep her?" The foster family that originally fostered her from this community had moved to

California so I was asked, "Would you keep her?" And I was like, "What, where is coming from?"

And so, I set aside three days to pray. I said, "I'm not talking to anybody about this. I don't want anyone's opinion. I need to hear from the mouth of the Lord Himself to me if I am to make this choice."

So, I went through this process of laying down what I thought my future was going to look like. I broke up with every idea that I had built over the last 30 years. I thought I would be married first. I thought I would have more money first. Actually, I had just gotten my W-2 because it was in January and I was like, "Opps that was a joke." So, I thought I would have more money. I thought I would have a house. I thought I would have all these things. I thought I would know how to parent actually because I became a mom.

But at the end of the three days the Lord said, "I will never leave you or forsake you. You're her mother." And I was like, "Oh man." And He said, "I will cover you with My church."

So, I said 'yes' but I said, "I have three things that I need from you if we are going to do this together, I am alone, I am not married, I need three things. I need \$500 more a month. I need a house (and I knew which one I wanted) I said I want that house or something better and I want Calin because I know that she has already been through this cycle so many times." And while our first and primary goal is to restore the family, that is revival, but we have fought for that for four years and the child was suffering. And so this time I said, "If we are going to go for it, I don't want to stand in the line of that fire unless she will be delivered."

And so, sure enough, my finances doubled and somebody purchased my house for me within sixty days and then my last war was for Calin. And I had fought supper hard. I went to court 11 times for her, advocating, fighting, pouring out my resource, trying to find money. Like maybe I could pay them off. I don't know because I was frantic in my own strength. And then about six, seven months into it I had an encounter with the Lord, and I saw myself in the courtroom and I was tiny because this whole journey was totally out of fear. I was insecure and I didn't have enough of anything. And so I was tiny in this courtroom and in this encounter, this picture, I was standing before the judge and the whole room was mocking me and I was getting smaller and smaller and smaller and the judge pointed down at me, mocking me, and he said, "And what do you have to say?" And I looked back up and something rose up within me and I stood up and I said, "Some trust in horses and some in chariots, but I will trust in the name of Lord." And in that moment I saw in the encounter like a veil tear behind the judge and behind the judge was a stadium and it was filled with angels and a cloud of witnesses and they all stood up and they go, "YES" and I heard a voice of one of the angels and he goes, "It's the song of the overcomer." And from that time on the battle shifted out of my strength and into His. And over the next like six to eight months the entire case shifted and Calin was set in my family forever.

And so now you can see her, a lot of times she will come on Friday morning during the fatherless set and she'll get up on the mike and she is praying for the fatherless and kids in foster care because she does not identify with that anymore. She identifies as a child of God. And so, bless the Lord. This is my exhortation: That He does not build our families based on our strength. He

builds them, not by might or power, but by His Spirit and that is how He is building our households.

Isaac: Let's have the worship team. Brenton and the worship team if you would come up.

We are going to take a moment and pray in response to the Lord here in just a moment.

Morgan: I just feel that song of the overcomer. That we as women have this opportunity to enter into this song of the overcomers. And the Lord, one of the names of God is nurturer and I feel like the Lord is calling forth mothers in this time to arise and to begin to nurture and to grow and like Isaac said, "We cannot do that until we first encounter God as the one that nurtures our own souls." And He wants to fill us this morning and fill us with a new song, the song of overcoming. So if we want to just stand, we want to pray again over the women. If you would like to come forward and receive prayer we would like to pray for you. If you are hurting or if you are believing for a promise that is yet to be fulfilled or if you are asking the Lord for healing or anything that you would like prayer for we would like to invite the women forward.

Isaac: Also, both men and women, if you would like to come forward, we would like to pray with you and pray along side of you. There are some that are, you are experiencing pain in regards to your own mother and your own earthly mother or lack thereof. Some of it is men and the way we have related to women and the way that we have related to them, not in light of the judgment seat and not in light of the heart of Jesus towards them, but how we have used them. And maybe the Lord is convicting your heart right now. I hope that He would so that we could be clean before God and come before Him with the right spirit.

And then others of you are just battling all sorts of weariness and longing and want things to be different but I want breakthrough and the Lord wants to help. He wants to release the grace of the Lord.