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Our Father - God as Father - Father's Day Sermon

Main Verses:

- [Psalm 10:1](#)
- [Psalm 18:30](#)
- [Psalm 68:1](#)
- [Psalm 68:5](#)
- [Psalm 68:6](#)
- [Psalm 68:10](#)
- [Deuteronomy 1:31](#)
- [Deuteronomy 8:5](#)
- [Isaiah 64:8](#)
- [Jeremiah 29:11](#)
- [2 Corinthians 1:3](#)
- [Romans 8:15](#)
- [2 Peter 3:9](#)

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Message Given: Jun 19th, 2021

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Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love. A place to worship the King of Kings, the Lord of Lords, and the Son of God. Welcome to Founded in Truth, where we're more than just a fellowship. We're a family. So welcome home. All right. Shabbat Shalom, everyone. All right. Is there a hot mic somewhere? There we go. All right. Guys, do you know why Jonah couldn't trust the ocean? My jokes have already made someone start crying. No, he knew there was something fishy about it. Where's the first tennis match mentioned in the Bible? First tennis match, Joseph served in Pharaoh's court. It's just bad. It's just bad. Gosh, you guys know who the greatest babysitter mentioned in the Bible is? That'd be David. He rocked Goliath to sleep. Why did Samson try to avoid arguing with Delilah? He just didn't want to split hairs. And

finally, because you've endured enough, what did Adam and Eve do after they were kicked out of the Garden of Eden? They raised Cain. Oh, felt like there was no other appropriate way to start today's message off being that tomorrow is his Father's Day with a whole bunch of dad jokes. So bad. So bad. So tomorrow is Father's Day, and Father's Day is a neat day. Like, it really is. In 1910, I believe it was Sonora Dodd Smart, she got this idea of promoting a day when fathers were honored after hearing a sermon that was preached honoring mothers for Mother's Day. And so, you know... She kind of pondered, how did a day central to moms become established without promoting fathers? And that's actually a great question, but it happens, I guess. So she went to her pastor of her church and she said, hey, wouldn't it be a great idea to have a father's celebration? Give some honor to them. Sure, the pastor said. What day did you have in mind? She pondered. She said, you know what? June 5th, because that's my dad's birthday. So he was a general in the Civil War. Unfortunately, the pastor did not have to prep a sermon. He didn't have time to prep that message. And so he offered to make it on the third Saturday in June. So, you know, that's how kind of that started. She took a break at promoting kind of getting this day started for a while while she was studying Chicago. But in the 1930s, she began putting energy back into it. This time, she decided to engage certain industries and trade groups to see that, you know, if they might benefit from being involved in this. So she went after companies and sent invitations to manufacturers, people who manufactured ties, tube socks, and tobacco pipes. They were invited to put energy into getting this day off the ground. Everything a man needs, right? Right? Right there. And that fueled what would become Father's Day in the U.S. I found that so neat, the history, because a lot of things happened between the 1920s and 30s. Like that's really when Christmas got its big poof and hoorah in the United States. Santa Claus was kind of invented with the red and the white for Coca-Cola. Just all the industries were fighting for the marketing sharehold. Thanksgiving kicked off the shopping season and so on and so forth. But yeah, I figured it'd be neat to talk about And a while back, we did a message called God as Mother. I think it was about three years ago. And it explored how the Bible, how the biblical authors use metaphors to depict God as a mother. brooding over her young, or the mama bear that tears apart anything that would mess with her cubs, or how about the mother eagle who keeps us in the shadow of her wings? And I thought that was just a neat, I love metaphors in the Bible. And this week, because of obvious reasons, I felt compelled to take a look at the metaphors that describe God as a father as well. So we have many fathers in here, and I'm a father. And I know everyone in here does themselves have a father, right? But I don't assume to know what that means to you. I truly don't. Some of you may think of father and you may have images of a strong, hardworking man whose hugs give you the greatest feeling of security and peace ever. Some of you may hear father and you may get images of emotional or physical or maybe even sexual abuse. Some of you may get images of someone encouraging you from the sidelines, throwing the ball with you in the backyard and teaching you how to start a campfire. Others may get images of emptiness when they think of dad, sadness even. Not understanding where dad is, perhaps. Maybe wondering if dad loves you. Not understanding why someone else's fathers are around them and you don't know where yours is. That's the reality. As a culture, we have very many different images and definitions and emotions that are attached to this phrase, father. And I would like to speak about the unmolested, unperturbed, whole definition of what a father is today. And so we're going to speak about God. We're going to speak about God. And my hope is that with this message, you will either have a sense of peace in who your God is and how this God connects and engages with you, or that a place in your heart may begin a healing process if you need it to.

When we look at the Father, when we look at God, we're introduced to what a father really is. How the love of a father really feels. And how the protective hug from a father will never let you be scared again when it's the father. See, I became a father with 23 hours notice. And many of you guys know the story, and I'll never stop telling it. We adopted our first son, Benjamin. And we were in the middle of Walmart, my wife and I, shopping for a Sukkot because we had to put on this grand Sukkot thing. The Sukkot in 2015 Sukkot. And we had only finished our fully green-lighted our application for adoption recently. 10 days earlier, it was almost Yom Kippur, 10 days ago. It's kind of neat. But we got a phone call, my wife did, and she started screaming. And I'm a guy. When guys go shopping, maybe it's not different than when ladies go shopping. In my marriage, it is, okay? So I'm beeline, and I'm like, we gotta get this stuff, we got camp gear, we gotta get the propane, everything. What are people gonna want? We gotta grope, whatever, duct tape. And she's screaming, I'm like, what is going on? And she says, we've been chosen. So my world went in slow-mo because here I am, you know, 20-something-year-old or 30-year-old, and my life has just changed. I've been alerted that your life will never be the same. It'll be great, though. Maybe. All of these things are rushing through my head at this point. And then my wife asks the follow-up question, when you told you've been chosen for adoption. She says, well, when is baby due? Because usually, you know, if you're chosen, you have nine months, eight months, six months, three months. You have a time. The response from the caseworker was, well, baby was born yesterday and you can pick him up tomorrow. My wife is now pouring out her happiness via water, tears all over the floor. I am still stuck at the first announcement. You're going to be a dad. I'm like, I got to process this first. We're going tomorrow. No, no. Yeah. So the very next day we went down to the hospital and we met Benjamin for the first time. And it was absolutely incredible. I remember the first few moments were kind of a blur when he was introduced to us and we got to kind of hold him for the first time. And you know the first thing that came out of my mouth when he was put before us, right? Very thoughtful, very emotional. Hey, buddy. Hey, buddy. I was so, I had no idea what I was supposed to do in this situation. God, he was beautiful. This was my son. And I had so many emotions, but what was I supposed to say? Buddy, buddy. A few hours later, we're loading this child into our little Honda SUV, the pilot in his car seat. And I'm standing there buckling his seatbelt, checking and buckling and checking and buckling and checking and buckling. And my only thought is, why is security letting us take this child out of the hospital? We didn't even show we passed some training. I mean, don't we need a certificate or something? They just let anybody take a baby home nowadays? Like, it was daunting to me. On that day, a piece of my heart started beating that I didn't even know existed. My world became his world. My blessings became his blessings. My stress became his stress. My strength became his strength. And that was the day when my life was given to him. My job, my job was to give myself to him as a father. My job was to protect him. My job was to make sure he knew what blessing was. My job was to love him. And I'd never been a dad before. And it really caused me at that moment to look back on my own father. Did he feel this way when he had my older brother, Chase? Is this what he felt, this new experience and chapter in life of becoming this new stage as a person? I don't know. I knew that my goal was, though, my goal was to be a good dad, to be a good husband, to be a good provider, to be a guide, a teacher, no matter what the cost. And I try, and I push, and I sacrifice, but I feel I am imperfect sometimes as a dad. Anybody else? And it's encouraging me, very encouraging to me, to see a title that I hold, little old me, be used as a way to depict God. Wow. Now, I'm not saying that God is imperfect like I am or inadequate by any means, heavens no, but I'm saying that the Bible, and specifically Yeshua, uses this as

a way for you to connect to God. Like, this is the I am that spoke to Moses, right? This is the El Shaddai that Israel knew, the Yahweh, the all-existent one who is with you, the powerful Almighty that shot fire out of a mountain and caused the earth to quake with his voice. And Yeshua tells us to address him as dad. See, in the first century, the idea of God being this intimate figure was not very common. God was not that intimate in the eyes of the Judeans at this point. We worship him from down here. We have a house for that. We've got a box in Jerusalem for that. We go to that temple. And he directs our path from up there because he's holy and is so holy, he's so set apart and distanced that we encroach on his kedusha or his holiness by even muttering his name. That was a concept in the first century. Saying Yahweh, saying the name too intimately was taboo. We even see traces of this, possibly, in the book of Matthew, whereas Matthew refers to it instead of the kingdom of God. He says the kingdom of heaven, kind of distances it a bit. I love that. And Yeshua says, no, no, our Father, our Father who is in heaven. Holy is his name, our Father, our Father. Yes, he is holy. Yes, he has a reign of justice and mercy that is set apart. But first and foremost, he is our father. See, in Hebrew, the word for father is ab, right? And in Aramaic, you have the suffix at the end of the words is ah, right? So ab in Hebrew and Aramaic is abba. There we go. Same thing with God. So it's el in Hebrew and in Aramaic, it's elah, right? Elah, that's the dialect that Jesus would have spoke, Aramaic. Elah and abba. And Yeshua encourages us not to employ like these professional lofty prayers to our father. He encourages us to approach God as his children. As dads, we experience new things in our life every single day. Sometimes great things, sometimes not. Sometimes joyful, sometimes gut-wrenching. And for me, it makes my walk with God that much more intimate to know that the biblical authors wanted me to know, they wanted you to know, That God knows exactly what you're going through because he has a little bit of experience being a father. And so when we look at God, we see him described with similes and very strong metaphors. I remember a long time ago, someone came to me and they told me that there's no such thing as a metaphor in the Bible. There's no such thing, everything is. And I'm like, how else do you describe? Like, how else would you even attempt to describe the infinite being that we call God without similes and metaphors? The biblical authors had no choice but to utilize metaphor. God is a strong tower. He's a bunch of bricks. I mean, how else do you describe this place of sanctuary and security that you run into and nothing can get you out of it? It protects you. It's a bunch of bricks. God is a shepherd running after the dang sheep. God is a warrior, the cloud rider. God is a consuming fire. Or, as we've discovered, God as a mother. And father is no different. God yearns to be seen and perceived despite him being in finite incomprehension. Father is a very, very intimate way that we can perceive this attribute of God that Yeshua wanted us to know above all. To be a husband and a father is to take up a vocation of immense responsibility, strength, and manhood, pride. And the reason why it's such a big deal is No amens. Okay. He's calling. Heads up. Heads up. But Matt, we are strong and manly and stuff, and servants are weak. No, God expects you to use your strength and your power and your leadership to serve. It's what Yeshua modeled. Yeshua goes into this upper room with these disciples at Passover after they've just walked the street with, what, 100,000 people walking around with a bunch of animals? And we all know what animals do. They do. Do. And you got all these disciples walking around on these streets, filthy, with animals and stuff. And he's watching them as they walk into the room. And he's like, As if he's waiting on one of them to choose to sit down beside the door and pick up the water to scrub each other's feet. Nobody does. They walk in one by one, dirty, poofy, to the table. And the king, the king, wraps himself with a towel and he begins to pick up each one of their feet and scrub them off and clean them. This is the model that we've been given to serve. Not despite

our strength as men, or a calling, but because of it. God wants you to be known as that guy who will always be there to help a tire, change a tire. He wants you to be known as the guy who will always have time to help his children with homework. God wants you, I believe, and expects you to be the husband that serves his wife, that says yes, dear, with a smile, hopefully at the opportunity to fulfill her request, to be the husband that always apologizes first. Men, we were made to own our lives and decisions and those things that they encompass. When something in your home is out of order, serve, serve. Apologize for the sake of reconciliation. Give up of yourself. Use whatever strength you think you have to demonstrate humility and servitude. Why do you think God designed men? Maybe women too. It's been my experience as a man, these 30-something years, that we tend to be very solution-oriented. If something breaks, we will find a way to fix it. Right? We will. It may not look pretty, but it will function the way it's supposed to. Men, how many of you have ever ended up in an argument with your spouse because there was a problem and you knew exactly how to fix it? So you tried. Anybody? Yes. Truth. Tried to fix it. Why is it so ingrained in our nature? I think because God expects us to use it at the right times for the right reasons. God seeks to fulfill us, fulfill our mandate as fathers and as husbands, to start with accepting the fact that God has equipped us with an ability to lead and serve, to fix and to own our mistakes. That's what it's about. It's also how our God is described. And I want to take some time to explore the Bible today to see... Take the spotlight off men and fathers for Father's Day a little bit, and let's see how God is described in this role and with this metaphor. We see first two in the book of Psalms, Psalm 68, 5, and Psalm 10, 1. We see God referred to as the father of the fatherless and the protector of the widows. Psalm 10, you have been the helper of the fatherless. See, during this time, this was a world that neglected the poor. If someone lost a father or the main caretaker of their family, if someone lost a husband, the vital life companion in society, there were no social programs they could apply for in the Near East. There were no governmental assistance programs. There was no safety net. Abandonment took place. Children were sold out of desperation. Widows faced hard decisions in how they're going to proceed with their life. God says his mission is to make sure that they're taken care of. The ones that society neglects. He will be their provider. He will be their comforter. He will be the security. And when we take up the God-given vocation to fill these roles, we imitate God as his image bearers, all of us. Isaiah 64, 8 says this. It says, You train us up. You mold us. You are with us in the fire. You lead us to become the vessel in your creation. Deuteronomy 1.31, this one's specifically poetic in how it's described. It says, That is such an intimate demonstration of God's character and spirit. As a father carries his son. There's a story about a family that went to Lake for vacation. And they have this house, this deck, and they have a boat. And dad was out working by the boat, by the boathouse, while his 12-year-old and his 3-year-old son were playing by the dock. Older brother was supposed to be watching younger brother, right? But he got distracted. So little Billy decided to check out the fishing boat at the very end of the dock. Billy put his foot on the boat, but the boat shifted and he fell in the water. The older brother screamed for dad, dad, dad, and dad came running. And he jumped into the lake trying to find his son, but he couldn't find him. So he came back up, he took a deep breath of air, and he went back down, feeling, just feeling for his son somewhere in the water. On his way up, for another gulp of air to keep looking, his father felt Billy with his arms clinged to the post under the dock under the water. He pried him off the post, lifted him back up. His dad said, what are you doing clinging to the post underwater? Billy looks up to him and replied, I was just waiting on you, dad. I was just waiting on you. That little boy trusted his dad in the story the same way we trust our heavenly father. Why? Because God is a perfect father. And as a perfect father, God wants

what's best for us. And he wants to protect us. And he wants to love us. And he wants us to feel his peace in our lives. How many of you here today clearly see a time in your life where God carried you through it, despite it being heavy, despite it being scary, despite it feeling like you were drowning? God wants what's best for us. He also brings discipline as a father. Deuteronomy 8:5 says, Why do we discipline our children? Protection. That's good. Do we discipline our kids because we hate them, because we're mad at them, Because we want them to fail in life? No, we discipline our kids because we want what's best for them. And because of that, we take the time, the energy, the patience, and we correct them. We steer them. And it's not fun, but our hope, our hope when we discipline our kids is that it is an investment for their future. We take the energy to ground them or take away privileges or correct them, enduring the backlash that it always seems to cause. We take it, hoping that That it is an investment for a better life for them. There's an amazing verse that demonstrates this, but not on the surface. And it's Jeremiah 21:11. It says this. Man, is that not the best bumper sticker you could ever stick on your car? Isn't it? Right there. We read this verse sometimes and we think, wow, God is going to get me through this tough time. This stress in my life, my job environment is just so stressful. The bills are so stressful. My car problems are stressful. And this is a promise that God has a plan for me. And now God does have a plan for you in your life and God wants to send blessing into your life and God does not want to bring harm for you. But I have a newsflash, guys. This verse is not talking about you. It's not talking about you, but we can still learn something from it. God's not talking to you in this verse, and we can sneak this verse out of the Bible and put it on a t-shirt, make it really cool, very meditational. But yeah, this t-shirt is not about you, and it certainly is not a verse that promotes escapism from hard situations in life. It promotes thriving in discipline and growing because of it. This verse is speaking to Judah and the stress that they were living in. Anyone ever have a stressful life? Yeah, I get stressed in my life. Yep, this stress in their lives is the fact that the Babylonians came in to their land and they burned down their houses and they destroyed the temple where they worshiped God and they enslaved them and they made them walk four to six miles across the desert to Babylon. And when they got to Babylon, they said, this is your new home. Welcome home, now you're gonna serve us. That is the background for this verse that God is speaking to Judah. Your stressful car situation can be stressful, but it is indeed a first world problem. It may be a stressful problem, but it's not Babylonian exile stressful. See, Judah and Israel were called God's son in the Bible. He was their father. This was his people, the people of the covenant that vowed to take his message, his image, his reflection, his kingdom to all the world. They promised to be a light to all nations so that the world would feel his presence through their lives and actions and speech that the orphans would be taken care of because of them imitating God's nature. That the widows would be secure in their culture. That the poor would not be exploited. That status that they have as the people of God would not be gained through violence and exploitation and war. Did Judah succeed at that? At that calling? No. You know the answer. No, they didn't. They failed badly. I mean, King Solomon became an arms dealer first, and Judah and Israel made themselves wealthy by exploiting and enslaving weaker nations around them. They literally became the nation that God freed them from. They literally became the nation of Egypt that enslaved other nations. What was the result? Well, if God did not care, what would he have done? Nothing. But God did care. So what did he do? He brought discipline, as the scriptures say. Exile. Just as the story of the garden tells us, Judah ate the fruit of determining good and evil outside of the wisdom and justice of God, and he allowed the Babylonians to come in and enslave the people that were enslaving others. Judah was taken

out to a way to a strange land, exiled from the land God had placed them in. And Jeremiah was the prophet that was sent. He was sent to tell them that God has not abandoned them despite the situation they're in. Quite the opposite. Jeremiah was sent to tell them that this, this is going to be a good thing, despite it being a bad thing in your hands. It is for your own good. God is teaching them. God is being a father. God is going to make a new covenant with you in the very next chapter. It will be birthed out of the covenant that you broke, but this one, this one will be unstoppable all while you're enduring here. And because of this new covenant that will be birthed through you, all will be able to come and experience him. And all will know his love and his mercy and his forgiveness despite Judah's disobedience. And Jeremiah starts this section off, this big section for the next few chapters in Jeremiah 29, 11. For I know the plans I have for you, declares the Lord. They're hearing this in Babylon. They're hearing this still shocked by the trauma of what's going on with the armies coming in. Plans to prosper you, not to harm you. Plans to give you hope and a future. God wants you to experience the fullness of his embrace as your father. He wants the best. As for God... His way is perfect, Psalm 18 says. As for God, his way is perfect. The word of the Lord is proven. He is a shield to all who trust in him. God presents himself here as someone who gives comfort, that gives security, that gives protection. In Psalm 68, we mentioned that earlier, the psalmist gives a very intense description of God that we're fixing to read. And I want you, as we read this section of scripture, I want you to harness the emotions that are put into this chapter in the poetry. I want you to try to follow the passion here. And we're going to start in verse 1 of Psalm 68. And I want you to see, just feel the passion here. It says, Rejoice before him. His name is the Lord. This section of Scripture gives us this intense scenario of God who gives rain, the God who shook the mountain at Sinai. And in the midst of these sweeping motifs, however, the writer seems to stop abruptly here with these powerful, intense, borderline scary images. He stops to take note of the core passion of this God. God is a father to the orphans. He is a protector to the widows. God will give the desolate a home to live in. He leads out the prisoners to prosperity, but the rebellious will live in parched land. This is the father, the masculine protector in the patriarchal society in which these lines were written. This is the father of orphans and widows. The phrase father of orphans is a bit unique and odd in and of itself. It's worth mentioning because orphans are exactly those who don't have what? Father. Thus, the very character of God contradicts the social assures that none will be without a male protector in this society built on male social status. He will step in and be their protector. The orphans are those without a home, subjected to the world around them, in danger of everything and everyone. This father gives shelter. This father gives a home. This father gives a home that contains many rooms, right? And he invites you to come because you are accepted. The poetry here concludes in verse 10. It says, See, although God is referenced directly and indirectly in the Old Testament as Father, that was not the image that was widely promoted in Judean culture, especially in the first century in Judaism. The main emphasis or role of God that was always promoted is of what? The king. He is our king. Our king who is a warrior. Our king who conquers. Our king who corrects. Our king who leads. And then here comes this rabbi from Nazareth. The most radical person to ever walk the earth. And his name was Yeshua. No one had a clue who this guy was. Oh yeah, the guy from that town that nothing good comes out of. Really? This guy? And he comes, and he comes to the mount or the plain, Luke. And he sits down and he says, listen, guys, I'm about to give you the most applicable, actualized way to keep Torah that God has always wanted you to keep. And by the way, I want you to pray like this from now on. This is how you should pray, okay? This is how you should pray. Our Father who is in heaven, hallowed be your name. Your kingdom

come, your will be done on earth as it is in heaven. Give us today our daily bread and forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil one. Kingdom, bread, and deliverance. And how does Yeshua address God here? How does Yeshua tell us we should be addressing God? Father. Now, Yeshua was not the first rabbi or the first person in the first century to suggest that. but he certainly emphasized it to a level that others did not. What images do you get when I say king? You're approaching the king, maybe regal, reverent, sacred, formal, fear, honor. And here you're approaching God, who is your dad, father. Some would say daddy. It's a bit more intimate. When you say Abba or father or dad or daddy or papa, what images do you get? What images do you feel? Hopefully, good ones. What images do you think you're supposed to feel? Intimate love, joy, and peace. This is how Yeshua prefers to relate this infinite being to us mortals. Father, Dad, Abba. And Yeshua's purpose for doing this, I believe, is not only to reflect on his role as the anointed king, but as God's son. But Yeshua wants us to portray and highlight those attributes as the forefront of what God wants us to experience about him first. Just like we said last week in Hebrews chapter one, Yeshua is the exact representation of who Yahweh is. Everything we see in Yeshua is the clearest picture of God's character and God's yearning for people to know him. So when Yeshua says, Father, that should mean something very weighty to his followers on how they perceive God. This resonated with his disciples and followers of Yeshua as well. In 2 Corinthians 1.3, Paul says this. He says, Father of mercies. And how about Peter? 2 Peter 3.9. Not wishing that any should perish. but that all should reach repentance. See, a father patiently waiting on you to run to him. Paul crafts possibly the most zealous or passionate field attribute of father here in describing God in Romans chapter 8, 15. It's a familiar verse. It says, "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of adoption as sons." Paul here is referencing the Roman institution of legal adoption, which could be done at any age in the Roman Empire. But more importantly, when it was done, a new life is birthed. All past debts are canceled and you're legally heirs to a new family, a new father. You are no longer an orphan because you are now loved and you're accepted as part of this family. You are forgiven, you are blessed by a good and perfect father. Guys, I say all of that, not just to encourage the fathers here today to have pride in their role and position over their children, but I say this to anyone in here who may not have that connection with God as a father. That father-daughter connection, that father-son connection. And that may be because of many different reasons. Maybe there was a time in your life where your earthly father let you down. There may be a time in your life that's coming to mind maybe right now as we speak where dad was not a good dad at all. That does not mean that God is not a good dad. And that does not mean that our father in heaven is not yearning to have that complete relationship with you. The God of mercies wants to heal those hurts. The God of mercies calls you to give those hurts to him so he can heal that past. Worship team, you guys can come as we conclude in worship the same way that we come into service. So guys, I don't know where you're at today. My hope is that this message at least gives you hope for your own life, that you would know today that your past does not have to be your future, that your earthly father does not have to leave you an empty legacy of what that role is. that you would know the perfected love of God through Yeshua and that you would feel the fullness of God's love through his embrace today. And maybe you've never cried out to God as father. Maybe the word forces you to stop short of ever mentioning it. That can change today. That pain can be released. There can be forgiveness. There can be joy. And maybe you find yourself struggling. Maybe you find yourself struggling to be a leader in your own house today because of perceptions of father in your own life.

facing the unknowns of fatherhood, facing the unknowns of being a spouse or facing the unknowns of life in general. There is a father that cares for you dearly. And I want to reinforce that to everybody here today, that if our king who demonstrated what love looks like through the outpouring of self-sacrificial love tells you that there's a father that loves you no matter what, and there's a father that wants to hold you today, and there's a father that wants to help you grow and protect you and give you security and peace, then I believe it. And I hope you would take hold of that truth today as well. So please stand as we conclude in worship.

Guys, we have a prayer team on either side of the room as we do every week. If you need prayer for any situation in your life, maybe there's a scenario in your life that you would like someone to stand before you or stand beside you and lift you up in. Maybe there's a struggle in your life today, and you would like prayer for that. Maybe there's something today that you would like to leave here today and not carry with you anymore into your future. Guys, you can do that here today with the prayer team that we have. Alvino Malkeinu, our Father, our King, Father, we thank you for this time together. We thank you, Father, for being a good Father to us. We thank you for showing us love, mercy, discipline. And Father, I ask in the name of

Yeshua that the Spirit that you have given to us would continue to reinforce your true character in our lives. Despite what our earthly experiences are, despite what trauma we may be experienced in life, despite the reality that we face outside in this wretched world, that you would, Father, assure us of your character so that we can live it out and show others. We thank you, Father, in the name of Yeshua, we pray, amen. I hope you enjoyed this message.

Found in Truth exists to build a community that bears the image of God and lives the redeemed life only Yeshua gives. If this message impacted you or if this ministry has been a blessing to you, we invite you to take part in making sure the message of Yeshua and the truth of God's word continues to reach others. To make sure this happens, you can donate through our online giving portal at foundinatruth.com slash give or by texting any amount to 704-275-0752. Don't forget to like and subscribe for new content every single week. And we thank you for your continued support. And we look forward to seeing you next time. Shalom.

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