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## ***Vinegar and the Lamb***

### **Main Verses:**

- [Psalm 69](#)
- [John 2:14-17](#)
- [Psalm 69:9](#)
- [John 15:25](#)
- [Psalm 69:4](#)
- [John 19:28](#)
- [Psalm 69:21](#)
- [Luke 23:34](#)
- [Daniel 7](#)
- [1 Peter 2:21](#)
- [1 Corinthians 11:1-2](#)
- [Revelation 5:6](#)

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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. We are continuing this week to work through the Psalms and last week we explored the depth of Psalm 73 and how even the biblical authors had times where their life circumstances didn't quite match up with what they know to be true about God. And uh, and I hope that was encouraging. Um, if you're one of those people that may have found yourself in times of uncertainty or times of doubt, uh, I pray that*

that was a blessing to you. Uh, maybe you're facing a life circumstance right now that just has you second guessing any everything. Um, you know, maybe you've gone through a time in your life where what you know about God is hard to implement because of the things that are going on around you. And uh, You know, it's neat to open up the scriptures and have the empathy of the biblical authors in their journey of faith. And them giving us a prayer that's 3,000 years old for us to work through those feelings with. I love that. I think that's pretty neat. So this week we're going to take a look at Psalm 69. So go ahead and turn with me to Psalm 69. Psalm 69 is one of the most quoted psalms in the New Testament, quite frequently, through all of the gospel accounts. Every gospel account scattered through there to the beginning of Acts in reference to the fate of Judas. Even Paul leans in on this psalm to bring together the relationship with Yeshua and the dynamics with his followers. It was a well-known psalm that was used quite a bit in the New Testament. It's a psalm of lament. that orbits the author's experiences with being persecuted because of his righteousness and zeal for God. And of course it's attributed to David. It's one of the Davidic Psalms. And he cries out because he suffers at the hands of his enemies because of his devotion to God. And the psalmist turns his anger towards his enemies and then he hands it over to God asking him to bring them to justice. Give them the justice they deserve, God. And he has this very lengthy imprecation, this curse that he compiles towards his enemies and that eventually gives way to praise near the end of the prayer. And the latter part of the psalm is interesting if you're a Bible nerd. The latter part, the last three verses, which we'll read in just a moment, they seem to indicate that there was some editing done post-David or after David, perhaps post-exilic. you know, in order to make the psalm more applicable to the returning exiles. And I love to see that. I think it's really neat to see the fingerprints of the men that God called to write the Bible and understand why they did certain things and the journey that they're taking us on. So Psalm 69, please turn there. And this is a longer psalm, but I invite you, I invite you in this moment to clear your mind and to clear your situation, and to allow yourself to be engulfed by the emotions and the circumstances of the author here writing this. Allow yourself to connect to them, as well as to allow yourself to remember maybe some times that seem similar to the times that they're describing themselves going through. So, Psalm 69. To the choir master, according to lilies, or the Septuagint says something like, according to those whose times change for the worst, of David. Verse 1. Verse 1. Those who attack me with lies, what I did not steal, now I must restore. O God, you know my folly. The wrongs I have done are not hidden from you. Let not those who hope in you be put to shame through me. O Lord, God of hosts, let not those who seek you be brought to dishonor through me. O God of Israel, for it is your sake that I have borne reproach, that dishonor has covered my face. Verse 1. Verse 1. Answer me, O Lord, for your steadfast love is good. According to your abundant mercy, turn to me. Hide not your face from your servant, for I am in distress. Make haste to answer me. Draw near to my soul. Redeem me. Ransom me because of my enemies. You know my reproach and my shame and my dishonor. My foes are all known to you. Verse 1. Verse 1. Add to them punishment upon punishment, and may they have no acquittal from you. Let them be blotted out of the book of the living. Let them never be enrolled among the righteous. For I am afflicted and in pain. Let your salvation, O God, set me on high. I will praise the name of God with a song. I will magnify him with thanksgiving. This will please the Lord more than an ox or a bull with horns or hoofs. When the humble see it, they will be glad. Whew. It was a bit heavy. Whew. And in his initial words, the author here, he cuts to the chase and he simply invokes God and begs him to save him. The first four verses he uses to describe his circumstances are highly figurative and familiar imagery used in ancient Near Eastern

mythological texts. Save me, O God, I sink in deep mire. I have no foothold. That should sound familiar to last week's Psalm 73. I am in deep water. And how does David pray in the midst of the deep waters where he cries out and he leans into God's presence? But before we talk about how this prayer can be prayed by us, how it can be used as a type of template, I want to shift straight into what it says about Yeshua, what it says about Jesus, because that's the most important thing. That's the most important takeaway. What does it say about Yeshua and how does Yeshua's example give us a template to live it out? to live it out in our lives, to the people we engage with, to the circumstances that we encounter. Now, I know there are some elements in Psalm 69 that likely popped out to you, especially when we read it with messianic lenses on. What was the first element in Psalm 69, if any, that popped out to you that seemed a little familiar that you may have noticed in the New Testament? Go ahead and say it out loud. Was it the verse about, I'm thirsty and they gave me vinegar to drink? It's definitely a good one. Maybe it was verse 9, which says, Yeah, this is definitely the verse that the gospel writers reference when Yeshua goes into the temple and overturns the tables, right? Driving out the merchants, in my opinion, kind of a fulfillment of the end of Zechariah 14, an indicator of Yeshua inaugurating the day of the Lord. But what's neat about this incident is while Matthew, Mark, and Luke all place that event, the event of Yeshua going into the temple and overturning the tables and making a big scene, John puts it at the very beginning of his gospel account. This is part of John's way of introducing Yeshua along with the mission and the trajectory that the story of Yeshua is going to take. And John references Psalm 69 three specific times in his gospel account. And I want to follow those three instances to discover how John truly connects Yeshua to Psalm 69. So the first time that John quotes from Psalm 69 is in John 2, verse 14. In the temple courts, he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords and drove all from the temple courts, both sheep and cattle. He scattered the coins of money changers and overturned their tables. So those who sold doves, he said, get these out of here. Stop turning my father's house into a market. His disciples remembered that this was written. So Psalm 69 verse 9 is referenced here. And do you know what the second part of Psalm 69 is? John is paving the foundation that Yeshua's zeal, his mission, it's probably going to end poorly for him. He won't, it's not going to leave a great impression with the people, a lot of the people that he goes to. And we're going to see later in the message why that is. Not only that, during the time of King David, the place of God's presence wasn't the temple, it was the tabernacle. The temple hadn't even been built yet, but David, David is the one who organized and gathered all the supplies together. He organized the workforce to build the temple. He even scheduled and organized the scheduling of the priesthood for the calendar for the religious feast at the temple. That's how he expressed his zeal for the future temple. My zeal for your house consumes me, it drives me. Here in John, though, Yeshua's doing the same thing. Here, John is placing Yeshua and David, he's placing them side by side. And the thing that drives David is to build the physical temple of God. The thing that drives Yeshua is to build the temple without walls, the greater temple, where God's spirit will be intimately known in and among his people as this expanding temple that engulfs the world. So verse 18 in John 2, here's how the Jews of the Judeans responded. The Jews then responded to him, Jesus answered them, They replied, So look at this. Look at this. John chapter 2. John doesn't want you to miss what his trajectory is going to be. And look how the New Testament is not hiding this. The New Testament is not hiding Bible codes everywhere. If you know me, you know that's a big trigger for me. It... When people spend more time searching for what isn't in God's word, more than what clearly is written in God's word. John is telling you, yes, this Psalm,

Psalm 69, this parallel to David, we all agree, the disciples believe that it has a greater fulfillment in Yeshua. And they mention that clearly. The next usage, the second usage of Psalm 69 in John is in chapter 15, verse 25, starting in verse 23, where it says, "Whoever hates me hates my father as well. "If I have not done among them the works no one else did, "they would not be guilty of sin. "As it is, they have seen, "and yet they have hated both me and my father. "But this is to fulfill what is written in the law, "in your law. "They hated me without a reason. "They hated me without a cause." That's Psalm 69, 4. And here Yeshua is building up how the world is viewing him as their enemy. How his attitude and his mission is unacceptable. So they hate him. In this section, the context is about him telling those who follow him not to worry. Don't worry. If someone hates you because of the gospel, if someone hates you because you have tapped into an assurance, a joy, a peace that they don't have, if someone hates you because you're committed to a kingdom that is not of this earth more than a kingdom on this earth, don't worry. If they hate you, remember they hated me first. So John connects Psalm 69 to Yeshua being the new David building a greater house of God, but also being ridiculed because of it. Now, John emphasizing how the temperature is changing here is something to pay attention to. It's getting hot already. It's getting hot. People are starting to really not like this Yeshua guy. They don't like that he's minimizing the areas of religion that made the religious leaders feel so arrogant and above everyone else. And he begins to give a future message. If they hate you for following me, just remember they hated me first. They hated me first. The third and final time, the last time that John references Psalm 69, is quoted in John chapter 19, verse 28. And this is on the cross. Later, knowing that everything had now been finished and so that scripture would be fulfilled, Jesus said, I am thirsty. This is a quote from Psalm 69, 21. Amen. Okay, neat math. It's a reference. David says people gave him vinegar. They gave Jesus vinegar. Yeah, Jesus was just like David. Okay, cool. I got it. No, no, no. See, there's a difference here. Here is where I think John is making the biggest point to you as the reader. knowing that the readers should know and be familiar with Psalm 69. Both Yeshua and David are connected by this verse. Both are being given this sour wine, this vinegar. However, what leaves the most impact is how each of them responds, and they do not respond the same. See, in Psalm 69, David drinks the vinegar, he drinks the wine, and then immediately he begins to craft this deeply rooted curse upon his enemies. He wants to see them pay for what they've done to him. He wants to see them destroyed in the most violent way possible. God, no matter what, don't ever let them in the book of life. God, no matter what, no matter what happens in the future, if they turn, don't ever count them among the righteous. I don't care what they do with the rest of their life. Ban them from your presence forever, no matter what they do. Make their house a desolation, smoldering. Just goes through. Let their eyes be darkened they can't see. Pour out your indignation upon them and let your burning anger overtake them. That's how David responds when he drinks the vinegar. But when Yeshua drinks the wine, as the reader, you're familiar with Psalm 69. You're waiting for the curses to come. You're waiting for the Yeshua standing there on the cross, quoting this, drawing the images from David, casting the curses and wanting revenge. You're waiting for Yeshua to jump down and grab the sword from the guard and just start unleashing God's wrath at the edge of the blade. You're waiting for the angels to come down and just shooting and blowing up everybody. Seriously, you're waiting on it. That's the reference to Psalm 69. But in the synoptics, Yeshua responds, Father, forgive them for they know not what they do. Yeah, David curses his enemies when they make him drink vinegar, but Yeshua takes on the curse for his enemies when they make him drink vinegar. Remember when we did the message titled The Savior of Psalms a few weeks ago, we looked at the

groupings of the Davidic Psalms throughout the book of Psalms. And Psalm 69 is at the end of DC2, the second Davidic collection, which represents David's downfall and loss of the throne, leaning towards the next collection of in which paints a picture of this new messianic king moving forward and unleashing this new kingdom. Here, the gospel writers are not painting Yeshua fulfilling Psalm 69. They're painting Yeshua carrying out an inverted fulfillment of Psalm 69. It's the inverted kingdom of God. This is how Yeshua wages war. Not like King David. No, no, he plays by a different set of rules. He has a different art of war. And that brings me to the title of the message, Vinegar and the Lamb. See, there's a certain way that the kingdoms of this world teach us to respond, teach us to react. There's a certain way that the kingdoms of this world teach us to wage and participate in war through violence, through force, through manipulation, through oppression, embracing our own wills above others. If you don't like the government or the empire over there, you just buy a bigger gun and blow them away. That's how it works down here. That's the state of the world in Daniel's vision in Daniel chapter 7. Daniel has this vision where he envisions what's described as the beasts trampling all over the world. There's this one big beast that stands out. And the beasts are examples of kingdoms, of people who rise up. And all of them, these kingdoms emulate them. the behavior of the beast of the field, the snake, the serpent in the very beginning, the serpent in Genesis 1 that told mankind, you can determine good and evil apart from God's wisdom and submission. This is how the world does battle. That's how the Maccabees failed. If you know the story of the Hasmoneans, they were oppressed by the Greeks, so they waged war like the Greeks, and they won. Awesome. Lots of good, the rededication of the temple, lots of spiritual insights came from that. But less than one generation later, They became worse than the Greeks, so much so that the Judeans reached back out to the Greek army and asked for them to come back and rule back over us because our leaders are worse than you. Facts. That really happened. Rome spouted a message of peace. Pax Romana. But if you did not conform to them, how did they enforce peace? Oh, it's okay. You don't have to be like us. Here. Crucified. Now do you want to conform to peace? Isn't the way of Rome better than this? Surely it is. They killed you. That is how they kept the farce message of peace and stability of their empire. And in Daniel 7, there's this prophetic character, prophetic character of Yeshua called the Son of Man that arises up. And this Son of Man confronts the beast and allows the beast to exert his power on him. And he dies. He crushes him. What's the result of this vision? See, we sometimes forget to read the prophecy clearly. In light of Yeshua. I know so many people who have never connected the reason why Yeshua refers to himself as the son of man more than any other title is to take us back to Daniel 7. This is how he's going to change the world. And his willingness to lay down his life is exactly how he defeats the beast that takes it. Backwards waging of war. That's not how you wage war. No, you just get a bigger sword. This is not only what Yeshua does to demonstrate how he fights the battles. This is the example he leaves us. This is when the message gets uncomfortable because we're going to read the Bible. 1 Peter 2:21, For this you have been called because Christ also suffered for you, leaving you an example so that you might follow in his steps. I would dare say as believers, there are many things that we struggle with concerning the gospel. I believe this is the number one, so much so that we don't even like to think about it. Are you saying we're just called just to suffer? No, not just suffer. To subvert the system of the world at any cost, following Yeshua's example in the face of persecution. Yeshua taught us how to fight through selfless sacrifice. That's what we committed to when we claimed we would follow him, right? 1 Corinthians 11, 1 through 2, 1 through 2, Paul says, he says, be imitators of me as I imitate Christ. When Paul found himself in the courts of Caesar, he pulled out a gun and mowed everyone down, right?

A perfect opportunity to take out the head of the snake of Rome, right? Just all the representatives of Caesar, the court, whoever was there, mow them down in the name of Jesus. That is what some of our theological leanings are. No, no, he refused to yield and to worship Caesar as king. And at the end of Acts, he declares, Yeshua is my kurios. Yeshua is my king. He rules. No power of Rome rules over. This kingdom is eternal and Yeshua's kingdom is more powerful than anything else. And Paul was beheaded. See, sometimes we have to check our attitudes in the face of battle. Sometimes we have to check our attitudes in the face of battle. Paul didn't give up. No, he refused to yield and play by the rules that the world does. Nah, we don't play by those rules in our kingdom. No. We follow Christ. We follow the Messiah, the anointed one. Yeshua does not respond to evil by matching it with evil and raising the bar. I will take your evil and raise you to overtake you. No. Man, that's so easy to do though. We're taught to do that. You punch me, I will punch you harder. They pull a knife out, I will pull a bigger knife out. Someone does me wrong, someone tries to hurt me, someone tries to do evil towards me. And the hard truth about the king that we follow is he does not play by those rules. He says you can be more powerful than your oppressor by walking in the way of the lamb, by showing the world how powerful gentleness can be. Gentleness is for sissies. That's exactly what the world says, correct. How powerful can mercy be? The people that hate you, how powerful it can be in the midst of conflict for you to find yourself on the cross, emulating Yeshua, asking God to forgive them. Man, we don't want to hear that. No. We want to know someone's going to pay. We want to know that violently. We want the satisfaction that harm will come to those who harm us. And we forget that our battle is with the same thing that enslaved us. Sin, darkness, and death. That's who our battle's with.

Guess what? That's the same thing that our enemies are enslaved to. The people that you want to hate are likely shackled by the same thing you've supposedly been freed from. Supposedly. Because, you know, we're free now, right? What if Yeshua, what if Yeshua equipped you to be an ambassador of him to the world? What if? What if? Being an example of how to rise above the oppression of sin. What if the conflict that you find yourself in with others, enemies, what if the conflict you know is coming even, no matter how big or how small, is the one that you were placed to be the hands and feet of Yeshua to your enemies? What if you were placed at the front lines of an oncoming battle, persecution, suffering, on purpose by God because he's equipping you to model Yeshua in the face of your enemies.

Revelation is an amazing book. Wow, man, this book is so amazing. The apocalyptic literature. It used to be a book I never wanted to read. I'm sure some people feel the same. And I've just fallen in love with it the past few years. And we've been diving back into it at the fellowship over the past six months preparing for an upcoming series here at Founded in Truth. But John has a revelation of Yeshua Messiah that is given to him. The book is not a revelation of the end times. It states very clearly. It's the revelation of Yeshua that sparks a revolution of Yeshua. That's his purpose to the people it was written to and you. The revealing of the reality, the fullness, the cosmic Jesus is how John opens up. And in Revelation chapter 4, there's this vision that begins to take form. John is articulating of this throne room in heaven. And there are mixed elements of creation everywhere. There's all these creatures displayed. There are a mixture of all of the animal kingdoms. And it gives this imagery of the center of all of creation is this throne room. The center of reality is right here in this throne room. Everything else surrounds it. It's as if all of creation is orbiting this central place. And these four creatures, day and night, worship and praise the Lord God Almighty. And it's an amazing scene to read. But what's more amazing is what's in the next chapter, describing what's in the throne room in chapter 5. Chapter 5, there's a scroll that no one can open. And

John is weeping because no one can open this scroll. This is this legal ruling of divine ruling that when opened can actually be birthed and unleashed and governed the reign the regulations and everything no one can open it this thing from the scroll can't be opened and so John is weeping and there while John was weeping a voice came and he heard don't cry behold the lion of the tribe of Judah the root of David has prevailed and he can open the scroll and So John turns. So he hears the Lion of Judah is here. Man, when I say Lion of Judah, what imagery do you have? So he turns. So he heard the Lion of Judah is here, but he turns and he sees something different, which is a common theme throughout Revelation. Now, he doesn't see a big, muscular lion with fangs and claws and blood dripping. He doesn't see that. No, in the middle of the throne room, in the middle of all of reality, everything orbits this central spot in the center of it all. John says that there stood a little lamb as if it had been slain. This little lamb that had been slain, but is standing here now. Then the army of angels breaks out in the presence of this little lamb, blood, seven eyes. Worthy is the lamb who was slain. To power.

To receive the power and the riches and wisdom. The strength and honor and glory and blessing. To the little lamb that was slain. Not to the big lion that ripped everyone apart. Our king fights by laying down his life. Our king fights with mercy. Our king releases his enemies of their enslavement to sin through love. Through forgiveness. Our king goes into battle and fights evil by spilling his own blood. That's imagery used in Revelation. So yeah, when the beast of Rome... When the beast of the religious elite, when the beast of our own willingness to allow our flesh to live out in the form of pride and arrogance and selfishness and unforgiveness and hatred and rebellion and disloyalty and lust and idolatry and fear mongering puts the sponge to the lips of Yeshua and says, drink here, drink the vinegar. Yeshua doesn't craft a curse like David does. A wish to see us suffer. No, he absorbs it. and he destroys it so that we can be free. Do we follow the lamb? When Rome saw Christians, they knew they were looking at Christians. They knew because acting like a lamb in a world of jackals does not go unnoticed. You can't go unnoticed. When the world looks at you and they see a lifestyle of a lamb, or maybe they see someone with just another agenda of their own. Maybe they see a gossip. Maybe they see an unforgiver. Maybe they see someone who gives no mercy to Maybe they see someone who loves selectively. Do we really think that we deserve to be placed on the cross that we supposedly carry when we follow him? You know, Acts quotes Psalm 69 as well in its opening chapter in verse 20, Acts 1:20. And Peter stands and he speaks about how Psalm 69 says, Spoke of Judas. He says this. A person who had obtained the gift of freedom from Yeshua, walked with him, knew what peace was and forfeited it all for a field that is now worthless. It's worth a field of blood. No one wants it. He forfeited everything for something that has no values, worthless. And Peter quotes Psalm 69 and Psalm 109. And may his place be deserted. Let there be no one to dwell in it. It's one of the curses that David unleashed upon the enemies. And here Peter says, you know what? Because he chose not to follow the Lamb, because he chose to live like a beast, he's chosen the curses. Here Peter asserts that when Judas chose to do the things the way that the world did, this is what ends up happening. Paul quotes Psalm 69 in Romans 11 and 15. In Romans 11, verses 9 and 10, Paul states that he talks about the Jews, the Jews who accepted the message of Yeshua, who accepted the message of the Lamb as opposed to those who chose to live their lives with hardened hearts. That's what Paul says. And he quotes the curses of Psalm 69 for the ones who chose to live their life the way that they wanted to live of the world and not accept the message of the Lamb. Romans 15, 1 through 4. I think I have a slide for this one because I wanted to read it. And here, once again, Paul quotes Psalm 69. We who are strong ought to bear with the failings of the weak and not to please ourselves. We who are

strong ought to bear the failings of the weak and not just do the things that please us. We're supposed to give them to others. Do things for other people. Be responsible for other people's before ourselves. Each of us should please our neighbors for their good to build them up. For even Christ did not please himself, but as it is written, Psalm 69, the insults of those who insult you have fallen on me. For everything that was written in the past was written to us so that through the endurance taught in the scriptures and the encouragement they provide, we might have hope. He's saying, stop griping about having to do something for someone else's benefit. That's what Paul's saying to the believers. Stop thinking about yourself all the time.

Unless, of course, you have a better plan than Jesus. Unless, of course, you know, you think you have a better way of life. Go right ahead. Go for it. But if you're following the Lamb, follow the Lamb. And the context of the chapter kind of hones it in. He's speaking to believers, right?

to accept other believers. Stop bickering about the world and stop bickering among yourselves about each other. It's embarrassing. And Paul uses Psalm 69 to drive this point home. He says that if Yeshua could endure the insults of others, his followers should certainly

be able to put up with the minor irritation prompted by other Christians with different viewpoints. Surely, if Yeshua could go through what he did, you can put up with the minor irritation of being brothers and sisters in Christ. Yeshua's own suffering on the cross serves as the primary example of pleasing others than pleasing ourselves. That's the example. That's

the example. Yeshua's own suffering of the cross serves as our primary example of how willing we should be to serve others before ourselves. Have you chosen a life following the Lamb? Or have you chosen to live As a violent beast in lamb's clothing. As Christians, we read Psalm 69 not asking God to tear down our enemies. We read Psalm 69 with frustration, with repentance, with passion, knowing, knowing that Yeshua has already died for our enemies. That's how we read Psalm 69. And we give God the glory that we have the opportunity to live out a lamb-like life following our king. Our king is not weak. Our king is strong. And in this upside down kingdom of heaven, it's through our weakness that God's strength is made manifest. So I don't know where you're at today. There's a lot going on in the world. There's a lot of fear. There's a lot of peddling of fear. And one of those is severely worse than the other.

How will you face your trials? Yeshua left us an example how. Paul left us an example how. Matthew left us an example how. Peter left us an example how. And they changed the world.

We can choose to be a part of that, living like a subversive lamb who loves and refuses to hate. Or we can live like the beasts that we're fighting. And guess who will win? The message is clear in the scriptures. In Revelation, the lamb has overcome. Jesus won. It's already

happened. Will we live out that victory? You don't need to live in fear of the future, of the present, of the past. Victory has been obtained. Evil, death, it lost. It lost. The battle was won on the cross. That's the central message throughout the scriptures. Why do we look at the world? We were called to change and think differently. Yeshua drank the vinegar. And this persecution, this difficult time, this anxiety, this scene of fear in the gospels, this scene of fear And I don't know. I feel like we need to be reminded of who we claim to serve. Pray Psalm 69.

Pray it. And pray to be equipped to apply it like Yeshua did. No matter who you hate in your life, Yeshua has already died for them. Will you be an example of that? Alvina Malkano, our father, our king, father, we thank you for this time together. We thank you for the depth of your word, the authors that you inspired with your spirit to write these psalms and poetry and prayers, the gospel accounts, your word, that we can find our strength in it. and our focus and our commitment in Yeshua. Father, I ask that the spirit that resides within us today, that you have given us, that you have equipped us, that we would allow it to equip us with the things that we would need to fight the battles like the lamb, that we would remember the lamb.



*Father, that you would give us the strength and the courage to follow Yeshua. We thank you, Father. In the name of Yeshua, we pray, amen. I'm Matthew Vander Ailes, pastor of Founded in Truth Fellowship, and we hope you enjoyed this message and that it was a blessing to you and your family. Founded in Truth exists to cultivate a fellowship of image bearers that live the redeemed life only Yeshua can give. If this ministry has been a blessing to you, we would love to hear from you. Send us an email through the contact form on our site and tell us how God has used this ministry to edify your faith and your relationship with Him. If you would like to donate to Founded in Truth Ministries and be a part of this ministry's continued impact, you can do so through our website. Thank you for joining us, and we pray that you experience the peace and the joy of God's holy Sabbath. Shabbat Shalom.*

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