

# Torrey 2001 On the Journey

## By Rick Dunn

Rick Dunn:

Our our desire is not to do a conference, is to participate with the work of the spirit of God. And you get to make a huge part of that choice, and I want to say thank you for the conversations, the questions, the prayers, Teresa and I have pushed really hard.

This has not been easy things to talk about. They've been very challenging because we since that's where God was at work on this campus, which means we have a tremendous respect for you. We have a tremendous respect for God's work in you. And I want to tell you, I have a tremendous respect for what he wants to do with us in the next few minutes. Because we are so set up right now. Because the message is about how big he is and how much he loves you.

For the king, he is, and what a father he wants to be to you. Scotty Smith and Michael Carter have said it this way, The most important thing about any of us is the image of God we carry in our hearts. And I believe that God wants us all to be men and women of passionate humility in such a way that we are going to need a big God and a gracious father. A keen. And a redeemer, and it started with Alastair's message this morning on a kinsman redeemer.

It is flowed through the worship we've just had. And when we get into this text, if you will, listen closely for the spirit of God, he's saying something to us this morning. That's a father's heart. Something that I can never fully contained, so let's give that over to him in these next few minutes, but starting with prayer, Father God, our king, what an amazing love.

We want to be men and women of passionate humility who in all that we do, we honor you. You are keen. And Father, I pray that in these next few moments to your word and through the things that I will share and through what your spirit does in each life. That you will expand the image of God in our hearts. That we will see you in ways that we've never seen you before with our hearts, eyes. And then, as Jenny said, we'll walk out of here just in all of stepping back as we look at this week and say, my goodness, what must God be doing in our hearts that he would tell us these things this week?

What does this mean for us as individuals? Was this mean for this campus, in this community? We give that to you now, Lord. And we ask that you say what you need to say, and we hear you

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call us by name and we recognize your voice. And we get on the wall as passionate, humble people who serve an incredible God. And whose name we pray, man. How had it come to this? We're watching. When was she coming home?

Was she ever coming home? The father stood in the living room alone with God, and it starts to early in the morning as he waited.

He worried. And he wondered. Could this really be the same or could this 15 year old who's staying out long after curfew, this 15 year old who's taking birth control pills, this 15 year old who has intentionally defied every rule and expectation of her father? Could this really be the same girl that he used to push in the swing? And she said, higher, Daddy, higher.

Was he the same man and father? Who collected Father's Day cards with the little red crayon hearts and the misspelled I love you, Daddy's. How could that relationship have dissolved in this relational acid of bitterness and anger and resentment? Which she blamed on him completely as her father. And as her pastor. The father writes these words about that experience. I remember sitting before the plate glass window of the living room staring out into the darkness, waiting for her to come home.

I felt such rage. I wanted to be like the father of the prodigal son, yet I was furious at my daughter for the way she manipulated and twisted the knife to hurt us, of course, hurting herself more than anyone. I understood the Old Testament passages of the prophets expressing God's anger. The people knew how to wound God, and he cried out in pain.

And I must tell you, that night, or rather the next morning, I wanted nothing in the world more so much as to take her in my arms, to love her, to tell her I wanted the best for her. I was a helpless, lovesick father.

A love sick father, angry, feeling betrayed, hurt, pained and yet longing to restore the relationship to to have his daughter receive an embrace of grace that says You are mine, I call you by the name of my daughter and nothing you have done changes that receive my love for you.

Philip Yancey, who quotes this father, says this.

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When I think about God now, I hold up that image of the lovesick father, which is miles away from the stern monarch I used to envision God to be.

I think of my friends standing in front of that plate glass window, gazing achingly into the darkness.

Can a wholly sovereign, righteous almighty, all knowing God really live and experience what it means to be a lovesick, aching father?

Do we just make this stuff up because it makes us feel better? Do we just go there because we don't have some of us fathers who do love us in that way? Do we just do that because it makes a compelling story to try to bring people to Jesus? Or is this really the kind of God he is? Has he really made himself vulnerable to be affected by your relationship with him?

Does he really, really desperately love you? See, long to be close to you. If you wanted to know the kind of father I am, you could pick up some of it from some of the stories I tell. If you lived in my community and went to my church, you'd have more insight because you would see me doing all the kinds of things that I have to do as a father, like breaking up the fights between my four year old and six year old boys on the floor of the church every Sunday.

And you will learn things about me. But if you really want to know what I'm like as a father, you'd sit down with my 11 year old who's articulate enough to be able to tell you what it's like to be my child. And if you really want to know what he's like as a father. Then you need to ask your son, Jesus, who really knows what he's like as a father. And one of the best places to go is Luke Chapter 15, so turn with me, if you will.

To Luke, Chapter 15.

And Jesus is telling a series of stories in the story we're going to look at is really a three act play, and it's so familiar to you that you are going to have to work and you're going to have to disengage from just saying, oh, I know that story.

First of all, let me suggest to you this, that the story we're going to look at in three acts in Chapter 11 of Luke, Chapter 15 of Luke, verse 11 is called The Prodigal Son. And it's not about

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the prodigal son. This story is not about the sons. Look with me, if you will, to Luke, chapter 15, verse 11, Jesus continued, there was a man who had two sons.

This story is about a father and his two boys. This story is Jesus saying, let me tell you what my father is like. And we begin with the first son, the youngest son, who we see in verse 12, the younger one said to the father, father, give me my share of the estate. So he divided his property between them. We read that with a good bit of cultural distance of saying, well, OK, that was kind of brass.

That took a lot of nerve, but pretty impressive. But we don't see the wholeness of the story. Kenneth Bailey, who is research Middle Eastern culture to try to understand what was really going on here, suggest this. He said, I've asked everyone in every Middle Eastern culture I could, every peasant culture with this ever have happened. And they said this would never have happened because of a son. Ask the father for the inheritance. What the son was saying is, I want you dead.

Because inheritance only came from the death of the father, and if the son asked for that, it would create so much shame and so much humiliation on the father that the father, in turn would beat the son into submission and would never take upon himself. The disgrace of having your son say to you, I want you dead so I can have life my way. But that's exactly what happens here is the the prodigal son we call him disregards, disrespects disgraces, disassociates himself, disowns the father.

And the severing that you're watching here is like an amputation.

He is cutting the relationship off. He doesn't want it anymore. He just wants his inheritance. He's going to get out of this one horse town. He's going to get out of the chores. And the library has to do he's going to go out and he's going to live his life and he's going to show the world what he can do.

So, you know the story, he takes his inheritance, he goes out, he gets a bunch of credit cards, MasterCard, Visa starts living high, livin large, gets a job, probably doesn't like that job takes too much work. People don't appreciate and understand what he has to offer. And so he plays and he parties and he really, really gets into it. And the more he gets into it, the more he gets into it, the more he begins to discover without knowing it, that when you live your life to consume.

Your life consumes you. So the drinking's never enough, the sex is never enough, the fun is never enough. And so he spins it all very quickly. One illustration that I've seen of this is a story about a young man who's about your age who decided he wanted to go what he called wilding. And so what he did was he went out to the far northwest, he hitchhiked into the mountains, and then he got off at a certain point and he wanted the adventure of what it would be like to go out into the wild, not knowing where he was going, not prepared, and just see if he could survive.

He wanted to test himself in the elements. So in the winter months, it took enough Jackett to cover him and enough food to get him started. He goes out, goes to the mountains, spends about 30 days. As the spring starts to come back, he comes back. He's so excited for what he's done. He's shown, I can do it. I can handle it. He comes back when he gets back to the river.

That he had crossed in the winter, it has stalled now and there's no way to get across the. And now he's stranded on the other side of the river without any provisions in anywhere to go. And the reason we know the story is because he took pictures of himself and kept a journal and this lasted for about 40 days. And along the way, he found a little plant called a potato plant. They had these little bitty seeds on it look kind of like potatoes.

And he would eat the roots and the seeds of this plant for nourishment because it tasted good and it brought him a sense of being filled. What he did not know and what is captured in the photos of him and in his journal is that he was starving himself to death. Because the plant he was eating shuts down the nutrition system of the body, and while you think you're taking in food, it's actually killing you with starvation. And this is what happened to this young man, what he thought would bring him satisfaction, what he thought would bring him life, was killing him to the point that this Jewish boy is out there feeding pigs.

And he says, you know what, it would be better off for me if I was a slave to the man that used to be my father because he would never take me back. I'd be better off as a slave to him than I am feeding these pigs, but there is a huge risk involved because the father has the right to say, you had it your way, you chose it your way, you wanted your life.

You just keep your life. Not only that, the father has every right to be and scorn and humiliate and kill him. For what he's done and so you can imagine the tension that he's starting to feel as he now starts to think about going back to the father.

Do you ever remember being really in trouble with your parents, like when you were in junior high or high school and how you rehearsed everything you were going to say? Well, see, I was out late last night because my friends were doing this and then, well, I made a C because and you go into this explanation and you rehearse everything.

If they say this, I've got this thing, they say this, I have this excuse and you have your whole list, your flowchart of how you're going to work this argument. Well, you can imagine this guy's rehearsed and he's rehearsed it and he's rehearsed and he's planning the conversation. Because he does not know what to expect, but he has enough belief in the character, integrity of the father to go back and just ask him to take him back as a slave.

Look with me, if you will. At verse 17 when he came to his senses. He said, how many of the fathers hired men have food to spare and here I am starving to death. I will set out and go back to my father and say to him, Father, I have sinned against heaven and against you make me like one of your hired men. And this takes us to act two. And as dramatic as it is for this young man to say to his father, I want you dead, I want you, I want my money now so I can live my life my way, as dramatic as that is in this culture, what's about to happen is even more dramatic.

Because he's going to go back to the father and in Act two, we are going to learn something about the father that even this young man did not know. And there are three things that we're going to find about this father. And we start with verse 20. So let's look at verse 20. First of all, so he got up and went to his father, but while his father was still a long way off, his father saw him and was filled with compassion.

This means the father was looking for him. The father was longing for him. And the father's response to this young man, the father's response to this, I want you, Dad, is to have a suffering heart. What we're hearing now is the same heart you hear in Genesis Chapter three, Adam, where are you? In the Old Testament, where God says, after all I've done, I just want you to follow me. Why do you chase after other gods like a prostitute in an adulterous and Jesus before his death?

He says Jerusalem, Jerusalem. How often I would have just brought you to myself, but you wouldn't come. In this compassionate father sees him off in the distance and is suffering, lovesick heart draws him to him and then inverses twenty and twenty one. He was filled with compassion for him and he ran to his son and threw his arms around him and kissed him. Now,

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the word ran in this passage is the word for a footrace. And I want you to understand what would have happened when he saw his son returning from a distance, the son would have been returning back through the village.

The father would have known that he was coming. Word would have spread very quickly. Can you believe he's back?

What's what's he going to do? I don't know. But the expectation is really clear he will send the son out. He will not let him back in. If he does let him back in, he will punish him tremendously, because in the village of this culture, it's not just the father at stake. The whole village is feel shame and humiliation and what this son has done. And the father knows when he sees him coming from a distance, that is, he walks through this town every I will look upon this young man with disgust and condemnation and judgment and rage.

And it will build and it will build to everyone, like a mob wants to see this son get what he deserves.

In this wealthy. Older man, probably in his 60s. Sees his son from a distance. And he takes off running through the village. Because he wants to get to the shame and the humiliation before the son does. And in this culture, old men don't run. They walk with dignity, and one of the reasons they don't run is because you're wearing this robe and the only way to run would be to be a teenager and pull your robe up, showing your undergarments, which is in no way befitting of a man of your stature and your age to do this.

It's embarrassing. It's humiliating. But he doesn't care. Because he's going to take the humiliation and the shame on himself. He's going to go through the village and he's going to say, you put it on me, not on here. And no one can understand this, this makes no sense. Unless you understand the father self emptying love. This grace filled, waiting, longing, aching father who loves this son so much that he wants to restore the relationship at the cost to his own self, not the son.

This is the cross, this is Jesus. Can you see it? What he's done for you. When I was a youth pastor. We had some very interesting characters in our student ministries, one of which was a guy named Spike. Now, as a rule, as someone named Spike is in your youth group, he's a different character, right? Spike was prone to a lot of anger with sometimes do things that

included breaking out windows. He was kind of in and out a rock and roll roadie and his mother was a schizophrenic prostitute who lived nearby the church.

I was a 20 year old youth pastor. I was just a little bit in over my head. But we tried to reach out to Spike and love him and care for him. And at about two years into the whole thing, Spike disappeared. And all the things that we had stored for him in our family life center, off the gym, all the things we'd stored away for him, we decided we need to move because we needed room. His mother had been institutionalized, most likely given his scenario, he was probably dead somewhere down a drug overdose.

So we went into our little closet to try to take Spike's things out, and he was a tremendous artist. He could paint the most. Sorrowful and beautiful clowns you never seen, there is so much inside of this guy that got lost and all the junk that had been placed upon him. But Teresa was with me and we had a deacon in our church, Larry, and we were cleaning out and we came upon this box. This box was this high, this long and this wide.

And we opened up the box and it was filled totally, completely with clippings of pornography. Now, I'm not talking about subtle. Seductive pictures, I'm talking about violent pornography and you're talking about pounds of it, a box of it, so we all close it up real fast and look at each other and say, well, what are we going to do? And my wife said, well, I think we should just go throw it away. And I've been married long enough at that point to know we meant me, so I should go throw it away.

So I said, well, where am I gonna throw it away? She said, just go throw it out in the dumpster. All right. Well, that makes sense to me. So I take it out and I take it and, you know, I'm just being very casual. It's not that heavy. And I take it and I toss it into the dumpster. Well. Not very good shot, it hit the side of the dumpster on the way up and the stuff went everywhere, all over the parking lot, all over the dumpster.

All right. So I'm like probably not a good idea to leave this laying around. So I pick it all up and I throw it out the dumpster and I go in and tell Theresa and Larry what happened. And Theresa said, well. Did you, like, cover it up in the dumpster, and I said, well, no, it's in the dumpster. And then she reminded me of our little lady, Miss Nelson, who always cleaned up the kitchen, the lady who didn't like any of the youth in the church or the youth pastor, and how she would kind of take her little garbage out from the kitchen and throw it in the dumpster.

And we all try to imagine what might happen if Miss Nelson kind of toddled out to the dumpster and fell over dead right there on the spot.

And part of that didn't completely break my heart, to be honest.

She didn't like me very much, but but compassion, overruled and respect. And that's not a good thing. And then this other, more self-centered kind of idea came to my mind is if something like that happened, some would say, where did all the pornography come from in the dumpster? And this is why I think it was Rick. So that wasn't a good idea. So I said, well, what are we going to do?

My wife once again said, well, we've got to get in the dumpster and cover it up, which I knew I had to get in the dumpster and cover it up. So I go outside and I crawl in the dumpster. Now, I don't know how much time you spent in a dumpster. Quite honestly, I don't want to know how much time you spent a dumpster if you have. I crawl in this thing. And it's not, I am here reeked.

Food and garbage and stuff have been sitting there for a week or two in the hot sun. It smelled bad. And if you've ever been in a place that smells really bad, you'll know that you start to feel like you get the smell all over you. It gets in your clothes. You ever been around just like if you're if you're not around, cigarette smoke very much and you go to a restaurant, the person next to you smokes a lot.

You come home and you can just it's in your clothes and you feel like I got to get the stuff off. Well, that's what it started to feel like, I felt like I had a little feeling of garbage that was just kind of laying all over me. And I wanted to get it off. And I'm picking up these pictures of men and women and even some children. And I'm putting them in this box to cover them up, and it occurs to me what I'm thinking, what I'm experiencing right now.

I am experiencing what it was like for Jesus on the cross to get this stuff all over him. For the son of God, for the father to come onto that cross, and he said despising the shame and the humiliation because he was running to me to take what I could not do for myself upon himself.

And I started to cry. I know most people don't have crying in dumpster stories, but bear with me, OK? I started to cry because you know what I realized it's not generic. It's personal. That my

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selfishness, my lust, my greed, my desire for power, my need to make myself somebody, all of that stuff Jesus got all over himself on the cross. Because of the self emptying love of the father, do you realize how radical this is?

The Islam religion tells this story all about the son. He came to his senses. That's why this work, because the son came to his senses. You know why? Because the Islam religion cannot imagine a God who would humiliate himself.

It's the story of Jesus. And that's the father that we serve. He is this incredible king who has done this for us, and not only does he self empty himself in love, but he restores relationship.

Let's look at verses twenty, twenty two to twenty four about the restoration of the relationship. Verse 21, the son said to him, Father, I've sinned against you, I'm no longer worthy to be called by your name. And the father said to his servants, Quick, bring the best robe.

Where would you find the best robe in the house? In the father's closet. I'm no longer worthy. I just want to be your slave. I can't be called by your name anymore. Go get my robe and put it on him. Let everyone in the village know. Let everyone in the village know that he will be called by my name and go get the ring, the ring that signifies sonship, inheritance, belonging, and put the ring on him so that everyone will see on the ring and get some sandals and put him on his feet.

Because slaves go barefoot. Sons wear shoes. The father restores the relationship and he throws a party, and this is not the consumption party. This is not the party about getting oneself high, medicating oneself, avoiding relationships, not any of the things he had done in this far off wild country. This is a party of celebration. Because the father is restoring his name to the son. And what does that tell you about this father? In Mozart's Requiem, Mozart wrote these words, remember, merciful Father that I and the cause.

Of your journey. When I look at Your Grace, I recognize Your Grace was necessary, your running was necessary because of what I've done, but there's a third act because Jesus wants to say something about the father that's critical to us to understand what it's like to be a son and daughters.

And so he's going to bring us into a third act, because when the older brother hears about all of these things, look at verse twenty five. Meanwhile, the older son was in the field when he came

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near the house. He heard music and dancing. So we called one of the servants and asked him, what's going on? Your brother's come and your father skill the fatted calf because he has come back safe and sound. And then the older brother has a response to that.

And if you look in verse twenty eight, we'll look and see.

I'm sick of that. I can't take it anymore. I heard it on the part of the son to listen to this one more time. I have nothing to do with the good stuff.

But now we talk about that. Right, right. Built into whatever else it is. You love to tell the story. Hey, let's let's go to the fathers perspective. Let's let's find out what a nice guy is and look at the bad older brother. That's all the I think the younger brother enjoyed it. How can you blame the guy? I just think. Do you think about this? OK, think about the guy. I think this good guy is late.

So his father system, he does the right thing. Time is better than me saying this guy is constantly doing the right thing. And then I think the girl really felt like she was like, oh, you know, I'll go out with the guys picking up a prostitute and doing all this other stuff. You know, it's like, oh, you come back saying, sorry, everything's OK. And on the same level, then the person protested, hey, maybe, maybe this isn't fair.

Maybe it's not so great that the younger guy, everything I do without having to all the good stuff. Yeah, well, I guess it's kind of so many things about himself after that one right there. All right. Bad. OK, I am going to answer it, because that's exactly how the older brother felt, he was in a rage. He was angry.

And he went and locked himself in the room. He goes, the older brother goes and locks himself in his room and won't come out because he's mad and he's not going to take it anymore. And the father goes in verse twenty eight and pleads with him, don't you understand this? Because just as Dan so well illustrated. He did everything right. He didn't blow it. How can you celebrate this guy? And not recognize what I've done for you.

I have slaved to use Dan's word is the older brother I have slaved and what's my reward for this? But what is a son's reward? What is a son's reward? You see, the older brother wanted. The father to be a Pharisee. To need from him, right, actions to need from him, great performance,

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the older son wanted a father who wanted a son who did everything right, and the father wanted a son who knew him as father.

Who knew what it was like to be embraced and to be loved and to share life with him. Because you see the reward. For the sun. Is life with the father? That's the reward. And sadly enough. Jesus tells this story about two sons. And the older brother is the Pharisee. And Jesus tells the story to say it's not about getting it all right. It's not about trying harder. It's about having a relationship and being embraced by the grace of the father.

Verse twenty nine, he answered his father, Look, all these years I've been slaving for you never disobeyed your orders. You never gave me even a young go so I could celebrate my friends. But this son of yours who squandered his property and prostitutes comes home. You kill the father to care for him. In verse thirty one, my son, the father said, You are always with me and everything I have is yours.

I coach six year old baseball, which is quite an experience, and I know you've had a college World Series team here, walked by yesterday at baseball practice and watching people hit home runs. You're used to seeing good baseball. What we do with six year olds is vastly different than what you do. OK. A typical play is if a kid really gets a great hit because we've just ingrained in them, when you run to first base, run through the base, don't run and stop, run through so you can run fast.

Kid gets a really good hit. It rolls out into the outfield. All of a sudden, four outfielders converge on the ball. They wrestle, they tug, they go for the ball, one starts to get it, the other tries to grab him. Meanwhile, the coach is saying run to second. The obedient six year old runs the second, but they run to second, just like they run the first and they run right past second base.

Oh, get back on second, throw the ball and they throw the ball in. The kid gets it at second. He's got the ball. He's standing on the base, the guys running in circles trying to find second base. And this guy has no idea that all you have to do is tag him. Now, that's what six year old baseball looks like. OK, when you're done, you just take a couple of Excedrin and say, as long as they had fun, that's what this is all about.

Right?

Except for Brian. And Brian has emotional and behavioral problems that make it very difficult for him to relate to anything going on, especially people, Brian is real prone to run out into the field and just walk by one of our one of his teammates and hit him for no reason. He's prone to walk around in circles complaining about something and and kind of snapping at everyone. And the other coach and I have worked really hard to give Brian a positive experience.

But let me tell you, it's really hard to give Brian a positive experience because of his dad.

Because here's a kid who can't relate to anything much, and it's it's where the coach pitches the ball and the way you do it, Brian, because you only get 10 swings as you try to figure out where he's going to swing the bat and throw the ball. So he hits it because he just cannot he doesn't have any coordination at all. So you're trying to do all this when behind the backstop, the dad is yelling, come on, son, don't miss that ball.

Come on, boy. Oh, boy. Their last game of the season, Brian got a hit. He ran down to first base and as coach in first base, he said, is my dad here? Did he see it? Did he see it? Don't. No. You did great, buddy, another coach come up, we're high five and we're loving of them were encouraging. The next guy gets a hit and runs to second third halfway into the outfield, wherever he was going.

The only way to get him to run, by the way, is to chase him. You can't figure out basis. So we chase him. So he'll run. Coach Tom chased him all the way home, he scored runs up to the backstop and he jumps up on the backstop and he says, mom, mom, where's daddy? He see me score? He see me score? Mom says, no, Brian, your dad went home. Because Brian's dad couldn't stand to see Bryan strike out because it's about his dad, it's not about Brian.

And what's that kid tries best to try to get his dad to think it's OK. I love you, I'm proud of you, and he keeps trying and keeps trying, but he can't do it because his dad doesn't love him that way. And it not only breaks my heart for Brian, it makes me want to take him home. It breaks my heart for me because that's the way I relate to God. I think I've got to do it.

I've got to perform. I've got to make it happen. I got to be good enough for this God so I can make a difference in the world so I can be a man of passionate humility.

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And he keeps saying, Rick, quit trying harder, quit trying to do better. Quit trying to just be an example. Your reward is life with me.

In the most difficult problems in life for me, including my sin, is my failure to be loved well by a father who loves me with an embrace of grace. So what do you have as your reward for following him? To rest in his love. You will need it if you're going to make a difference in this world, if you're just going to go out and try to do your best and perform and show God what you can do for him.

You're going to get exhausted and you're going to get tired and you're going to get worn out of trying harder.

But if you begin with a father self emptying love who runs across the village to take your shame because he loves you so much and says, I want you to take my name.

You discover what Augustan discovered, that our souls are restless till they find their rest in the. I don't know where you are this morning. Some of you may be prodigals. There may be stuff going on in your life that other people in this room do not know about. And you're out there consuming and you're feeding yourself off stuff that's starving you from your relationship with God, and I want you to know he's looking and he's waiting and he's aching to give you his name.

And if you've never known him, he want you to have it for the first time. And if you've forgotten what your name is, he wants you to have it. And he'll take the same. And there may be some of you who are like the prodigal and you have returned and you have seen and you're in a place where you've had the embrace of grace, but you're not sure what to do with it now. And you're trying to work hard and you want to do ministry, you want to serve God, you want to go overseas.

You want to have a career that you don't want to just make money or you really want to make a difference. And so you're trying hard and you're trying hard and God saying, I appreciate that. That's great. But that's the second place. The first thing you do is you take the embrace of my grace and my name upon you, and then you work hard not to prove my love, not to get my attention, not to keep me from going away.

But you work hard just because you want to partner, because you understand that all that I have is yours. And some of you may be like I am from time to time, the older brother. So I am trying hard, I am trying hard, and why isn't it working the way I want it to work? And today what you need to hear is it's not about you. It's about the father. I'm going to let you sit with that for just a few moments of silence, and I want you to ask God to speak into your heart.

And then we're going to close with a song that Rinder has prepared for us, we've been using the last three days that I've taught, but I want you to listen to the father speak to you and to call your name and hear what he's saying to you in these next few moments. And then we'll close with a song.