

OUR LOVING FATHER

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Greetings Friends It's a great blessing for me to come you and just bring you the good news of Jesus Christ on this Father's Day. Today we are going to focus on God as our loving, caring Father. When we think of God as Father, it should warm our hearts and bring His quality of life to us. And that is what we are going to talk about today. The focus is just going to be on God as Father.

Before we pray, I want to just give a little bit of a feedback on our trip to Zambia in this last week. As many of you know, we did not have a service last week because we were still traveling on our way to Namibia. We just rushed back to Zambia to pick up our vehicle, that was in an accident there, and bring it back to South Africa. The insurance is going to repair the vehicle or they will write it off. We will see what they are going to do.

We are also in our third wave of the covid virus so we have to think of the borders and all of those kinds of things. Going into Zambia was not that easy because the South Africans have to have a 14-day quarantine in, basically, a local Bush hospital because we are not entering through Lusaka. We are entering through Katima Mulilo and I don't think I'm really in the mood for that so they gave us a kind of a special permission so that we could just quickly rush through the border, get our vehicle, and come out. So, we only stayed there for one night which was also good because just after we left, somebody in Kalabou got covid and unfortunately this person passed away and they just clamped down on the regulation so strictly in that little town where we were in. So, we had to come back but we are planning to go back in August and then attend a conference. We will still see what the law says about everything and how it is going, but we want to do a conference at the end of August with a lot of leaders from that area and also start our building project.

Now, enough about the Zambia outreach. Let us just pray together and then get right into this awesome, awesome message about God as a loving Father.

Father, I want to thank You for Your love and Your grace. I want to thank You for Your goodness and Your kindness and just a warm embrace that we can experience from you. You are a Father that loves us. You're a Father that cares for us. We don't stand on a platform of performance where we have to perform for You where You are sitting in the crowd looking at how we need a performance and all of that. We are sitting around the kitchen table or in a lounge with You and we are sharing in Your quality of life. There's an atmosphere of peace, an atmosphere of kindness, an atmosphere of goodness, an atmosphere of care that there is from You wherein we find our lives because of You.

Father, You are the very Spirit of our lives. You are the very Source from where we think and breathe and live because of Your outstanding love for us. Thank You that we can talk and think about and ponder on that today. Amen and amen

I would like to start off with a passage in Philippians. This morning in our Afrikaans' service, I just started out with this just before we went into worship. This is just a very, very powerful passage! You know this passage by heart but let me read it again. .

Phillipians 2:13 for it is God who works in you to will and to act in order to fulfill his good purpose.

It is God who works in us to will and to act in order to fulfill His good purpose. So, we have a loving Father that works in us to will and to act and so fulfill His good purpose. What is His good purpose then? His good purpose would then be that He and His love and His goodness and His kindness and His care towards us is the source of our will. It's the source of our actions. And He doesn't want that to be from the platform of a legal commandment, an ordinance, or something that we need to obey from the power of our own will. He wants to be and He wants His life to be the Source of our life. He wants His life to be the Source from where we experience our very own will. It is not from a platform of manipulation but a platform of utter care since He is the only eternal God and He wants to preserve our lives forever. The beauty about the love of God is that the love wherein we stand, when it comes to Him, is in the preservation of our lives and not in the abandonment of our lives where God forces His life down on us.

When we find a doctor save a person's life, he wants his life, which is maybe his knowledge about medicine, his knowledge about how to live a good life, to be inside that person not to end that person's personality and who he is, but to preserve it. He wants that person to be preserved and how much more God! When God comes and He loves on us, when He brings the salvation message and the salvation plan, it is not to end our lives so that we die. It is so that we can be preserved.

So many times, we look at the passage in the Scripture where it says, "Unless we deny ourselves, we will not live forever or lose our own lives. We need to lay down our own lives." When God talks about that, He doesn't talk about our personality, doesn't talk about us as people who we are as a person. In my case, it doesn't talk about Bertie and who he really is. It basically talks about the life that I have added to my life. And if I was a Jew in that time, where I would identify as a Jew and see myself just as a Jew and not as the person that God sees me to be. We should not confuse laying down our life with laying down who we are as a person. When God talks about laying down our lives, He was talking about laying down of the life people lived inside their religion of that day. He was not talking about you not existing as a person anymore. He wants you to exist. He wants to preserve you and that is what the scripture says here. It says, "Let us enjoy our salvation for it is God who works in us to will and to do according to His good plan of purpose."

For those of you who also understand Afrikaans, I'm just going to quickly go there and read that passage as well in the Afrikaans. It says it this way: **Philippians 2:13 *But He who works in you, the willingness plus the action, plus how you live. He that works it in you according to how and what He finds good, is God.***

Isn't that absolutely beautiful! So, God is the one that works in us. In other words, He is the Father of our lives. Now I'm going to look at a definition of the word, father. Now, today we want to talk about God as Father, not just as Creator or as "Boss", but as the One that fathers you into who He is without losing you.

If I think of marriage, if Helena and I becoming one, in this union we find, and what I find is, that we become one without losing the other. That is the key. We want union where things become new, where there is a change of life, without losing the other. If I got married to Helena but who Helena was would be lost and it would only be me, it would just have been easier just to remain single and just have myself. But once Helena and I got married, and there is a union, there is a sharing of life that takes place, when neither of the two is lost. And I believe that is what God has in mind. He does not want to lose us. He wants to preserve us and the way where He preserves us is by fathering us with His very life which we are going to look at today. So, we are going to look at Father, not as a Creator or a boss but as the One who fathers you as a person, sharing in His life preserving you forever more. That is what it is about.

I looked at different definitions of 'father' and we are first going to look at just a loose kind of a definition that I found on google and this is of a person that went through a lot of different definitions, basically, in many English dictionaries. He also looked a bit at the Greek and the Hebrew. Then he came up with his own idea on what father means or what it means to father somebody and I think it is good. I think it's a bit loose. We're going to get more into detail but this is so good and so touching!

It says, "To father someone, or to be able to father, is to have the natural ability or qualities and acts to give and share love." So, to father is to have the natural ability. When you're the father of somebody is to give and share love; to nurture; to provide and contribute to the development of their child, or children, in a non-judgmental, fair, and just, way." Now listen to that! It's the natural ability and it's beautiful if you're really a father, we talk about God as our Father on this Father's Day, it is a natural ability. It's not an effort for God to father you! It's not an effort for God. It comes naturally. It's the natural ability and the qualities and acts, to give and share love.

So, when we say that God is our Father, we are saying, and we are referring to, His natural ability, the quality, and the acts wherein He shares love, wherein He nurtures and wherein God provides and contributes to our development in a non-judgmental and fair and just way so that He can create a united family environment where the children have a positive, peaceful and loving relationship with one another. Isn't that absolutely beautiful! (In this case, also says, "with a mother because he was now talking about earthly fathers.)

So, when we think of God as Father, we are thinking of God as the One who naturally, not by effort, not biting the lip, not trying to work in something to get rid of His anger where He basically punishes Jesus for our sins or any of those things but where He naturally cares for us and has the qualities and the acts of a Father where He shares love, where He nurtures us. That means that if you have anything to do with God, if you think of God, if you think of creation, if you think of Jesus, you need to feel nurtured. You need to see His provision and how He contributes to your development in a non-judgmental way. Whenever we get in front of our Father, it should be a non-judgmental atmosphere where the judgment is defined as God's action to bring life to us and not God's scrutiny of who we are wherein He, all the time, points out our mistakes and then tells us what's the right thing to do. That is not a father. That is a boss or a dictator or a law giver.

When you get to meet with who God really is, His person activates life in us! So, for God to be Father, it means that that which gives life to Him, He needs to live in a way towards us that it also becomes the source of His life in us where we live from, without losing us. Now, I want to tell you that it is only God that can really, really do that perfectly.

When we look at the word, father, and we look at this loose definition, we get a feeling of safety. We get a feeling of care. We get a feeling of peace. I see a family in a house somewhere in the mountains and it's beautiful and it's peaceful and they love each other. Maybe they play board games or they sit and chat, talk about life, where it is a non-threatening environment and that is what this definition this person has put on the web here and I'm blessed with that. Let me put it this way: That is how God is and if I had a choice to think of how I would like God to be, that is how I would want Him to be because all of sudden, I find that I am sure of life. I'm sure of goodness, not just towards me but in me and through me where He is the Source of my life.

When we look at the Greek, it is worded a little bit differently and let us look at that. It says here: "It is the originator, or the transmitter, of anything. A father, metaphorically, is the originator, or the transmitter, of anything; the author of a family, or a society, or a person's, animated by the same spirit as himself." That means if I am the father of the local bowling club in Malmesbury or the local squash club or tennis club, it would basically mean that I'm the one who starts it but not just that, but that the spirit, the passion, that I have for tennis, for instance, is so contagious that I, basically, transmit that to others. And that they find that they are animated by the very same spirit. That would mean that I am the father of that tennis club. It would not just be something that I do where I go and register it with the government and say that we have a tennis club and we have a bank account and those kinds of things. The father of the tennis club is the one who has a passion for tennis and has the ability to take tennis that gives him life and transfer tennis in such a way to others that tennis becomes the source of their life as well and it is their hobby or their passion and they enjoy it together. They all gather in the spirit of tennis.

In the very same way, when we look at God and we look at this definition, we say that God is the Author of a family, or of people, which are animated by the very same spirit as Himself. So, in order for God to be our Father, He cannot just be our Creator. He has to be someone who infuses who He is and what gives Him life.

Now, it is difficult to talk about God the Father as someone who gets life from somewhere but because of a lack of language and ability to communicate this, please understand it just inside that parameter. But if we think of God as our Father, we, according to the Thayer word definition, metaphorically we have to say that He is the One that loves us in a way that who He is, that which brings Him to life, which gives Him His existence, which is love and life, that it makes us alive as what it makes Him alive. That is God as Father.

It says here, "A father is one who has infused his own life, or spirit, into others, who actuates and governs their minds and so he gives them his life. A father is one who infuses his own spirit into others."

Now our Father has a Spirit of eternal life. He has a Spirit of love. He's got a Spirit of kindness. He's got a Spirit of goodness. He's got a Spirit of faithfulness. He's got a Spirit of true care and compassion Who infuses that. He is only a Father once He has infused His Spirit into others. So, in other words, we are there. He infuses His Spirit into us so that we are still who we are. Bertie is still Bertie. Helena is still Helena, but we have now found the same source of life from where we live as a family and this source of life actuates and governs our minds in such a way, we share in God's life. So, when we talk about God as our Father, we have to talk about His Spirit and also how He infuses His Spirit into us.

Now, I would like to go and look at **Luke 15**, a very famous passage in the Bible which I think everybody teaches about on Father's Day and I am going to just teach on this today as well. We are going to look at how the Father acts towards us, how He loves us, how He cares for us.

Now, when we look at Jesus, and how He cares for sinners and what happened there, Jesus takes that and He likens it to and tells the parable of the Father and the prodigal son and He basically says, "That is how God fathers us." When God fathers you, He doesn't give you a list of rules. When God fathers you, it is not just about discipline and the rod, and punishment. That is not the way it is about. The correct way of fathering you is loving you to the life God has wherein His Spirit, that which gives Him life, basically guards and guides your thoughts, the intent of your heart, and His love and life brings life forth in you.

Luke 15:

1 Now the tax collectors and sinners were all gathering around to hear Jesus. (In the Afrikaans it says here that they regularly came or it was their habit.)

2 But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."

He welcomes sinners. What does 'welcoming sinners' mean? It would basically, in today's language, mean He condones sin. That's what it would mean. These people basically complained and they said that this man condones sin because He allows sinners to come to His house and then He eats with them. They complained the sinners and the publicans came to Jesus. They came to His house. They fellowshiped with Him and He received them.

Now, you need to understand that as you continue here, we are going to see different parables. We are going to see the parable of the lost coin, the parable of the lost sheep and then the parable of the prodigal son or the loving Father as we would call that. Jesus tells these parables of which one is about the loving Father and He is basically saying, "The reason why I am accepting these sinners and allowing them to sit at My table, which you call the condoning of sin, is basically the Father fathering these people into the life of the Father." That is what it is. So, Jesus is the example on how God fathers.

How did the Father father the publicans and the sinners? Now the tax collectors and the sinners... we all know that the tax collectors at that time were utterly despised. A good, God fearing Jew, of that time would spit on the ground when he sees a tax collector. I've spoken about this at length before but in summary, it is, basically, when you would see a tax collector, as a Jew back then, you would see him as your enemy, somebody who has denied God, who has partnered with the enemy, with Rome, and who receives taxes from the Jews. I mean, the Jews loved the money and they loved their own nation so, so, much. And they believed that God would send a Messiah to deliver them from the oppression of Rome.

Imagine then, a Jew going and working for Rome and then collecting taxes for Rome, by which they would make swords and weapons to oppress Israel. Imagine that! It would have been worse than what Peter has done in denying Jesus. It would be equivalent to what Judas has done ... and even more because these people didn't, as Judas went and hanged himself and felt it was too much for him. They continued in it year in and year out. Then more than that, these tax collectors, even then took more money than what was needed. They took money for themselves. They would actually place a bid to Rome and they would say to Rome, "Let us collect the taxes. You are only, maybe, asking 20 denarii but let me tell you that if you allow me to collect it, I'm going to get you 25." And then it would give them the power because they have the power of Rome behind them and they have the army of Rome behind them. They have the law behind them and then they would collect 50. So, they would be paid by Rome to collect the taxes, plus they would get Rome more taxes, plus they would even have more for themselves.

The Bible here says that ***the tax collectors and the sinners were gathering around to hear Jesus.***

If I read the Afrikaans it says that all the tax collectors and the sinners, regularly, by custom, came to Him to listen to Him.

When they complained about this, then Jesus told the parable of the lost son. He then, basically, said, **Luke 15:11 *There was a man who had two sons.***

12 *The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.*

13 *Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.*

So, what does Jesus do here? Jesus allows the tax collectors and the sinners. When the Pharisees and the teachers of the law complained, He talks about a good Father. He talks about a Father that is fathering people. And what He basically says is, "I'm fathering these people. What you are seeing is the heart of the Father, the care of the Father." So many times, when we look at Jesus, we have this penalty substitution atonement theology when we think that the Father is a just God that needs to punish sin and needs to punish sinners. That He could not spend any time with sinners because if He would spend any time with a sinner, the sinner would cease to exist and he would be washed from the earth because God is so holy and God is so righteous.

So many times, we think of the Father as a father that looked at what Adam has done and then the moment that Adam has sinned, then He pushed him out of the Garden because He couldn't bear to walk with Adam anymore because Adam is such a sinful person, which is not the truth. The Bible says that God has put Adam out of the Garden so that he could not eat of the tree of life and live forever in misery. That is basically what it talks about. It would be equivalent to have somebody have cancer and a week before he dies, when he is in absolute agony, to give him eternal life in that condition. You would say, "No! We are not allowing you to live forever like this. We would, rather, go and allow you to die, conquer cancer, and then after cancer is conquered, raise you up again so that you can never have cancer again." That is basically what the Father did and we find that God the Father, after Adam and Eve was out of the Garden, He was the One that came to Abraham. He was the One that spoke to Abraham. He was the One that spoke to Noah. He was the One that walked with people afterwards. He was the One that set up tabernacle with the people in the desert. He was the One that spoke to David. He was the One that called Israel His son and went and delivered Israel... God the Father. It was God the Father who, from the beginning, planned that through the man, Jesus, people will have eternal life and not by their own ability.

It is a loving Father, with a loving Son, Jesus, who sat together and planned a way where people can be created and made, who could have their own personalities, and then live forever on account of them donating eternal life to them. To save you from not going into deep theological discussion now, we can just say, "When things seemed not to have worked out the way it was supposed to work out, we find that inside the love and the care of the Father, He could reach to the depths of our darkness and still save us. It's a loving Father that does that.

So, when we look at a loving Father, when we look at a caring Father, we have to see Him as One that has always been like that. Jesus didn't save the Father from His anger. Jesus didn't bring forth a change in the Father when He died and rose again and then, all of a sudden, Jesus came for the Father in releasing the Father from His anger. No! When we look at our salvation plan, when we look at the atonement that there is, we have to conclude that the atonement is all about God bringing life to us. That is what it is all about. It is not about God punishing or any of those things.

So, we are looking here at **Luke 15**. We can see the Father, fathering the tax collectors and the sinners, through Jesus, by Jesus preaching a message to them that is so powerful that they are reminded of the goodness of the Father and that they are coming to Jesus. We need to see that these tax collectors and these sinners, that were basically rejected by Israel, are now all of a sudden coming home. They are coming to Jesus and Jesus picks up on that and that's where this whole thing comes from. It says here:

11 Jesus continued: "There was a man who had two sons.

12 The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them.

13 "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.

14 After he had spent everything, there was a severe famine in that whole country, and he began to be in need.

15 So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.

16 He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

17 "When he came to his senses, he said, 'How many of my father's hired servants have food to spare,

So, Jesus is saying, when they complained about sinners and Jesus speaking to sinners, He's saying, "Let Me tell you the story of a good father." And He says here that the fact that they are coming to their senses and that they are coming home, the fact that they are here with Me, is basically the result of the Father that has spoken in their hearts from, I would say, from the day of their conception where He has known them, where He has spoken to them, where they are now coming to their senses and they are saying, "They must be a good Father. Maybe we have gone and done tax collecting. We have rejected God to a certain way or whatever, but here we are hearing a message of a good Father and we are being fathered by God."

Listen to what He says,

17 "When he came to his senses, he said, 'How many of my father's hired servants have food to spare, and here I am starving to death! So, he still called God his Father. He still called his earthly father, after he's done everything wrong, his father and he said that the attributes of this father is to care. He cared for the servants.

18 I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19 I am no longer worthy to be called your son; make me like one of your hired servants.' 20 So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; (Compassion is the very innermost being, the core, the very spine, if you want to call it, the guts of God where He is moved in His innermost being, into action. It says, He was filled with compassion for him.) he ran to his son, threw his arms around him and kissed him.

Look at the Father. Can you see how he is fathering him? Can you see how he's correcting him?

We are going to look at correction right now.

21 “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’ So many times, in our preaching, we want to make the focus the repentance instead the love of the Father. He says, “I am no longer worthy to be called your son. I have sinned against heaven and you. I’m just bad. Make me one of your hired servants.”

23 But the father said to his servants, ‘Quick! Bring the best robe and put it on him.

Now listen to this: Here the son comes home. The father sees him. He has compassion on him. Compassion means you identify with his pain, you see him, you see his life where it is and you are moved in your innermost being and it goes over into action. It is called love. And he is moved with compassion and he ran towards him. He grabbed him. The bible says here that he **threw his arms around him.** (You know, our God’s heart is full of love and His arms are opened wide for us.) **and kissed him.** Imagine the worst way where Jesus could have been betrayed was through a kiss. It was very intimate but here the father kisses the son. What he’s basically saying here is Jesus is the Father’s kiss to the tax collector and the sinner. It is the Father embracing His people as they come home.

23 But the father said to his servants, ‘Quick! Bring the best robe and put it on him.

Bring the best robe... you know, when we come home, so many times we think that God’s whole idea with us is to have servants. No, there’s a difference between the son and the servant. There’s a time when the son acts as a servant and I’m going to explain that to you now. We look at that in the Old Testament where Jesus is called, “He is My Servant”, where Jesus is the Servant of the Father but He is also the Son. But Servant as in, “He brings service to the Father because the service that God wanted was, “Please go and save My people.” Then Jesus as the Father’s servant, not to serve the Father so that the Father can just have things around Him, but we find that Jesus’ servanthood towards the Father is expressed in how He brings the will of the Father, which is our salvation, into manifestation.

So, we find here that when we come home and we say, “We are not worthy! Just make us a servant. We just want to be servants,” then the Father speaks to His Servant, which is Jesus, and He says, “Jesus, You clothe him!” What are we clothed with? We are clothed with being the very righteousness of God. By whom are we clothed? We are clothed by Christ. We are clothed in Jesus! So, as we come home and we think that we, by our own works, are just nothing, God fathers us by speaking to His Servant, Jesus, who has come to serve us and clothe us.

22 But the father said to his servants, ‘Quick! Bring the best robe and put it on him.

(What is the best robe? It is the robe of righteousness, the very robe that God is clothed in!) **Put a ring on his finger** (Come and confirm My covenant of eternal life with him. Jesus, confirm the covenant of life, clothe him with righteousness, show that You were raised from the dead. Serve them with eternal life) **and sandals on his feet.**

23 Bring the fattened calf and kill it. Let’s have a feast and celebrate.

24 For this son of mine was dead (Can you see the Father never denies sonship. “The son of Mine was dead.” He does not deny that the son was dead but He acknowledges that but He cannot deny that he is His. In order for you to be lost, you must belong. The world belongs and what they need is to come to Jesus where Jesus clothes them as they come home.

This is how God fathers us. He says: **24 For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.** Isn’t that beautiful!

You know, we can go to the next part of this passage where we talk about the elder brother and his complaints but let us not look at that now. The beauty we can take from the other brother is that the Father said to him, “All these days you’ve been with Me. All that is Mine is yours anyway.” Do you see how He fathers? When we think of our heavenly Father, we are not thinking of somebody who is in need of servants that tells us, “Quick, quick, quick! Do this, do that!” When we find the Father defining servanthood where Jesus said that He did not come to be served but to serve and when we find in Isaiah 40, where it talks about Jesus, the Servant of God. We find that He serves the Father, not in trying to appease the Father’s anger or to do service as in, “He needs somebody to worship Him or pray to Him.” We find that He serves the Father as God’s hand extended in helping and healing His people. That is what this is all about.

Matthew 6:

**26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?
27 Can any one of you by worrying add a single hour to your life?**

“Look at the birds of the air; they sow not nor do they reap nor do they gather into barns, yet your heavenly Father will care better for you than for these birds because you are worth more than they.” Those were the words of Jesus recorded in Matthew. Those were the words of the Father’s Servant who has served us and so fathers us to a brand-new life. As we are served, by Jesus, with this life, the life of God is formed and shaped in us by the power of His resurrected Jesus so that we can share in God’s quality of life.

The Bible says that as many as received Him, to them gave He the power to become the sons of God. What he means by that is that as many as what have received the love of God as Father. What fathers us and what gives life to us is receiving the service that the Father offers us in Jesus Christ, in believing that He gives us eternal life. As we believe, rely, and trust upon Him, we find that His life is formed in us. And we find that we share, as individuals. As Bertie, without losing my personality, without losing who I am, I share in what it feels like to love others. So, if I am a servant in the kingdom of God, all that I am is I am the one whom the Father has loved in whom this life is formed where others are now pointed to the same loving Father. Glory to God!

Let us come boldly to the throne of grace where we can receive help in the time of need. Let us behold our loving Father today. Yes, we can honor our earthly fathers today and that is very good. But, above all, let us remember our true Father.

Call no one "Father" but One... Jesus our Christ. He will be called, "Loving Father". That's what the scripture says. He is so one with God the Father. He calls God, the Father, but we even will say to Jesus, "That You are the One that fathers us into eternal life." He shall be called, "Prince of Peace, eternal Father". He is called the one that gives life!

I want to encourage you today to continually look at the love that God has for you. And whenever you feel that you are not loved, whenever you feel that you go through a difficult time, I want to tell you that if you come to your right mind, to your right senses, you will be reminded of the goodness of the Father. And as you come home, you might be in a not accurate theological discussion where you think, "I am not worthy to be Your son" and all those kinds of things, but God will always correct you. And this is what it talks about chastisement. Chastisement is the correction. The father chastised the son that came home, that thought he was just a servant.

The way He chastised him, the way He corrected him was in giving him accurate information, not just information, but by loving him, putting a ring on his finger, clothing him in a robe, slaughtering the fatted calf, making sure that he understands who he is. That's how correction works. Correction is not a painful action towards us. It might be painful when you realize that you were wrong, but it's always pleasurable as you realize the good that God offers you freely. Amen and amen.

Let us pray together as we end the service.

Father, thank You so much for Your love and Your grace. Thank You for Your kindness and Your goodness. Thank You that we can be here together and we can be reminded of the love that You have for us. Thank you that we are safe in Your house forevermore. Amen and amen!

Know that you are deeply loved by God!