

# **“ABBA, FATHER”: WHAT IS HE REALLY LIKE?**

All verses are from the New King James (NKJ) Bible unless otherwise noted.

Underlined portion of verses are my emphasis, to draw attention to the point that is being made.

The following are synonymous with “Abba, Father”: “God”, “God the Father”, and “heavenly Father”

**The words of Jesus are in red.**

## **“ABBA”**

### **LESSON 2**

The purpose of this lesson is to build a solid foundation on which we can experience the person that Jesus called “Abba”. To do so means that we will try to accomplish two things: 1) Come to an accurate understanding of Abba’s true character, and 2) Be set free from the lies we’ve believed about Abba, and healing from our childhood experiences that have caused us to fear Abba. To accomplish these we will journey to the Garden of Gethsemane where Jesus agonized in prayer and cried out “**Abba, Father**” so that we can see how Jesus saw His “Abba”. Then we will travel to the cities of Rome and Galatia and listen to what the Apostle Paul teaches about the Holy Spirit leading us to pray exactly the way that Jesus did.

But first let’s review the previous lesson plus consider some background material. In the first lesson we saw that our perspective of God the Father is primarily determined by two things: 1) Our experience with our earthly father(s) and the manner in which our earthly father(s) represented our heavenly Father, and 2) The teachings and examples received from spiritual leaders or religious communities.

Tragically, these two things have caused many believers, especially those raised in legalistic Christian homes, to have an inaccurate view of the character of God, our “**Abba, Father**”. Consequently it is common for believers to relate more easily to Jesus than to their “**Abba, Father**”. This is illustrated by some comments taken from a couple books written by one current Christian author:

“The church of my childhood often glorified Jesus at God’s expense. Jesus was Savior. God was judge and executioner. Jesus was closer than a brother. God was distant – remote at best and hostile at worst.”

“Jesus and God were presented as partners in a mission to save the world. Jesus was the good cop, gentle and sympathetic, willing to take a bullet for us, appealing to conscience and promising us a reward for doing the right thing. God was the bad cop, standing in the background with his arms folded across his chest, glaring at us. As long as we responded to Jesus, God remained in the shadows. But, should we resist, we were reminded that we wouldn’t want Jesus to leave us in the room alone with God. At which point, God would crack his knuckles and scowl.”

However, it shouldn’t be that way. The Devil works every scheme imaginable to steal, kill, and destroy (John 10:10b) a believer’s perspective of “**Abba, Father**”, so that he or she approaches Him with fear rather than embracing and basking in the awesome love He has for every one of His children. If only we could fully comprehend and consistently experience what the Apostle John says about our heavenly Father’s love:

1 John 3:1 AMP

SEE WHAT [an incredible] quality of love the Father has given (shown, bestowed on) us, that we should [be permitted to] be named {and} called {and} counted the children of God! And so we are!

There are two primary methods that God uses to change our perspective to have a more accurate view of our heavenly Father. One method, revelation, which we have absolutely no control over, will be discussed in another lesson. The second method, where there is much that we can do, is taking the time to learn how Jesus saw His heavenly Father. Jesus, whose heart was pure, could easily see what God was really like (Matt 5:8). Jesus wasn’t infected with a hard heart and judgments that distort our perceptions of our “**Abba, Father**”.

### **Jesus’ Family Life**

Jesus grew up living in a family that was certainly good, but definitely not perfect. He grew (Luke 2:40 & 52) in learning how to relate properly to His parents and siblings, who were anything but sinless. Jesus, being the oldest child with six younger half-brothers and sisters (Matt 13:55-56), would have experienced all the turmoil, hurt, and pain of living in a

dysfunctional family. His siblings probably had a lot of pressure placed on them by their parents to live up to the high standard of conduct of Jesus, which may have resulted in the siblings having anger and resentment towards Him. It was only after Jesus' death and resurrection that His family quit resisting His ministry and believed in Him as the Messiah (Contrast Matt 13:57, Mark 3:21 & 31-35, & John 7:1-9 with Acts 1:14).

### **Characteristics of Jesus' Prayer Life**

Jesus understood that it's easier for those outside one's own family and local community (Matt 13:57) to recognize his or her God given calling, which was the case with Jesus' twelve Apostles. Jesus had spent a whole night alone in prayer seeking guidance in whom to choose to be His Apostles. Those 12 men then had opportunity to observe Jesus daily as he traveled about working all kinds of signs, wonders, miracles, healings, and demonic deliverances. Yet it wasn't the supernatural demonstrations of power that caught the Apostle's attention, but it was Jesus' prayer life. As they watched and listened to Jesus praying, they observed something so unique that it created in them the desire to learn how to pray differently, which caused them to ask Jesus to teach them how to pray (Luke 11:1). What was it about Jesus' prayers that so impressed the Apostles? Here are some things they would have observed that contrasted directly with what they'd been taught about prayer or what they'd seen modeled by their religious leaders and fellow Jews:

1. Jesus' prayers were short and to the point (Matt 11:25-26, Matt 26:39, & Luke 23:34 & 46), whereas others' were long, filled with futile repetitions and many words (Matt 6:7 & 23:14).
2. Jesus sought privacy where no one but His heavenly Father would see Him (Mark 1:35, & Luke 5:16), whereas others prayed in public places so as to draw people's attention to themselves (Matt 6:5-6).
3. Jesus rejoiced when He prayed (Luke 10:21), while others disfigured their faces to look sad while fasting (a form of intense prayer) so as to impress others (Matt 6:16-18).
4. Jesus' purpose in everything (including prayer) was to please His heavenly Father (John 8:29), while the Pharisees wanted to be seen by men as being super religious or spiritual. (Matt 23:1-5).
5. Jesus' prayers were for others (John 17:6-26) except once (John 17:1-5), while others asked selfishly for themselves (Mark 10:35-37, Luke 10:40) or for special privileges for their family members (Matt 20:20-21).
6. Jesus knew that His prayers would be heard and answered by His heavenly Father and therefore gave thanks before the answer came (John 11:41-42), while His Apostles struggled with unbelief (Matt 17:14-21).
7. Jesus, when hurt or wounded, prayed to forgive them as it was happening (Luke 23:34), while others' wanted to hold onto the wound and not forgive (Matt 18:21-35).
8. Jesus' prayers were effective when ministering to others, while His Apostles' prayers were not effective due to their lack of prayer and fasting (Mark 9:14-29).
9. Jesus prayed with the realization that His heavenly Father's ways of doing things was always good (Matt 11:25-26), whereas even the Apostles questioned God's ways (Acts 1:6) as did many others (Jud 6:13-14, & Psa 13:1-4).
10. Jesus always prayed out of a personal intimate relationship with His heavenly Father (Mt 11:25-26, & Luke 10:21-22), while the Pharisees prayed with themselves and to boast about their own virtues while looking down on others as much less righteous (Luke 18:9-12).

Note that half of the items listed above center around Jesus' relationship with His heavenly Father. Item 10 seems to incorporate all the other ones and is extremely important for this lesson since it points out the cherished relationship Jesus had with His "**Abba, Father**".

The apostles, having witnessed this aspect of Jesus' prayer life, would have been rocked to the very core of their beliefs and religious training to hear any Jew calling on God using such personal word as "**Abba**" or "**Father**". Jews couldn't even call God by "Jehovah", the name by which God had revealed Himself to Moses and the nation of Israel. When a Jew was reading the scriptures and the word "Jehovah" appeared, they were taught to substitute it with "Adonai" or "LORD". As a child Jesus probably followed the pattern taught to Him, but as He matured He realized He needed to change. It's never recorded in any of the Gospels that Jesus ever used "Adonai" or "Lord", but instead He used common words that all Jewish children used while growing up in their earthly families at this particular period of history.

From early childhood Joseph and the leaders of the local Synagogue would have taught and modeled for Jesus the proper terms to use when calling on God in prayer. So Jesus would have been very aware that He was breaking with a tradition thousands of years old. By the age of twelve Jesus already had revelation and understanding of His unique and close relationship with his heavenly Father (Luke 3:49). As Jesus grew into manhood, when praying, He chose to use more intimate words in His conversations with His God and Father. This not only shocked the Apostles, but caused the Jewish religious leaders to want to kill Jesus because using such terms implied that Jesus was equal with God (John 5:18).

## Jesus' Prayer In The Garden Of Gethsemane

Jesus' prayer in the Garden is the only recorded prayer of His that began with "Abba". However, I believe He used it often but reserved it primarily for times when He left the crowds, the Apostles, and went off by himself to spend time with His heavenly Father on the mountain or into the wilderness (Matt 14:23, Mark 6:46, Luke 5:16, 6:12).

Note Jesus' prayer as recorded in Mark 14:36 (NKJ):

And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."

In Matthew 26:44 we're told that Jesus prayed the same prayer three times, each time "...saying the same words", so each prayer began with "Abba, Father". These two words provide tremendous insight into Jesus' perception of His heavenly Father and gives us a solid foundation essential to understanding what "Abba" is really like.

Scripture states that every child is born with an ingrained attitude that their earthly father is the greatest person in the world (Prov 17:6b). Therefore every child adores his or her father and craves his love, affection, and attention. Jesus, like all other children, would have had this attitude toward Joseph. How would this truth have manifested itself in Jesus' relationship with Joseph?

## Jesus' Emotional Memory

Let me illustrate what the emotional memory was behind Jesus' using the word "Abba" by picturing an event in His childhood that is still common even today for fathers and sons. We're told in Matt 2:1-12 that after Jesus birth that Joseph decided to stay for awhile in Bethlehem rather than return to their hometown of Nazareth. Possibly a year or two later the wise men (Matt 2:11) came and found the Christ Child (not an infant) living in a house (not a stable). Afterwards Joseph received instructions to take his family to Egypt. Once there, Joseph probably supported the family by finding work as a carpenter and may have spent most of his days working away from home. Let's assume that by this time that Jesus was 2 to 5 years of age. In the evening when the time approached for Joseph to come home from work, Jesus began to get excited and waited expectantly for him to walk through the door. Jesus may have begun asking His mother, "When will Abba be home?" As soon as Joseph opened the door Jesus dropped whatever He was doing and with outstretched arms ran and leaped into his daddy's arms as He excitedly shouted "Abba, Abba". Joseph jubilantly caught him in mid-air, spun Him around, threw Him up into the air, and caught him as they danced around the room. Joseph begins to wrestle and tickle Jesus who breaks out into the pure laughter that only comes from the lips of a child who knows he is utterly loved, valued and accepted by his daddy.

## Background of Abba

Abba was one of the first words that a Jewish baby during this time would have learned to say, which corresponds to our words "Da", "Dada", "Daddy", or possibly even "Papa". Therefore, it would have been the first word that Jesus would have used with Joseph. At this early age Joseph was the greatest person in the world in Jesus' eyes. He would have gloried in Joseph's presence.

During Jesus' ministry, He often taught about being childlike and its importance in experiencing the Kingdom of God (Mt 18:1-5 & 19:13-15) while living on earth. Jesus was sharing what He had learned as a child, drawing upon His own experience with Joseph during His first 5 years. Those are the most critical years in a child's relationship with his earthly father, which if they are positive, prepares the child to easily relate later in life to his or her "Abba, Father".

From Joseph, Jesus had experienced through age 5 that his earthly "Abba" was gentle, loving, compassionate, comforting, wanting to meet every need of his child if at all possible. Jesus grew to know and experience that His heavenly "Abba" was just like that too. So in the garden Jesus returns to a precious childhood memory of Himself with out stretched arms crying out to Joseph, "Abba", certain that His request would be heard and met if at all possible. But as we all know from our own experiences, as both a child and a parent, that it isn't always possible for a parent to meet a child's need or request. Children seldom comprehend or understand this, but every good parent knows that there are reasons beyond their control that don't always allow them to meet their child's need or request, which often crushes the parent's heart and spirit. This was also true for "Abba" as He was unable to fulfill His only begotten Son's request.



Jesus' use of the word "**Abba**" in His prayer shows us what our heavenly Father is really like. We can sum it up in one word, love, as does the Apostle John in I John 4:8b, "...for God is love". What is love? Its most simple and basic definition can be taken from John 3:16 which shows its three elements, one building upon the other, which is absolutely necessary to encompass God's kind of love:

"**For God so loved the world that He gave**" – Giving

"**His only begotten Son**" – Giving sacrificially that which is valuable or precious to the giver

"**that whoever believes in Him should not perish but have everlasting life.**" - Giving sacrificially to meet the basic needs of the one that is loved.

### **Basic Needs Of Children From Birth Through Five**

What are the basic needs of a child from birth through age five that an earthly father should give sacrificially that will present an accurate description of "**Abba**"?

- Acceptance – receiving whole heartedly with all his or her strengths, weaknesses, and imperfections
- Affirmation – validating by making positive statements that communicate how special he or she is
- Affection - appropriate holy physical touches (hugs, kisses)
- Attention - being fully present when with the child
- Compassion - emotionally stirred into action to meet the needs and/or request of His children when possible
- Comfort – providing emotional and physical consolation with tenderness at appropriate times
- Care – showing interest and concern when the child wants or needs something
- Gentleness - tender in actions and tone of words
- Security - setting limits so the child can feel secure
- Training - teaching the meaning of "No", and that certain actions have consequences
- Trust – that words and promises can be counted on

If we did an extensive bible study of the above character qualities we'd find that each one is attributed to God the Father, and was also demonstrated in the life of Jesus. As an earthly daddy demonstrates these to his children, they will eventually understand what their heavenly Daddy is like.

Joseph, although he was recognized in scripture as being a just or upright man (Matt 1:19), didn't do all these things perfectly, but wanted to and tried with all his heart. However, Jesus received sufficient love from Joseph that He easily grew to project Joseph's attitudes and actions on to His heavenly "**Abba**". When Joseph wounded Jesus by his words or actions, it provided Jesus with sufficient opportunities to exercise forgiveness. From Jesus' prayer on the cross (Luke 23:34), He had learned to forgive quickly, even as the wound was being inflicted, rather than allow anger and bitterness to settle into his heart.

### **The Holy Spirit's Leading When We Pray**

Let's change direction for a few minutes before returning to our main idea. How sensitive are you in following the leading of the Holy Spirit and allowing Him to do His work through you? Today there is a lot of emphasis upon allowing the Holy Spirit to manifest His gifts through us, especially the power or manifestational gifts (I Cor 12:7-11), like Peter, Paul, and others did in the book of Acts. These power gifts are absolutely necessary for the church to fully proclaim and demonstrate the gospel, or good news, of the Kingdom of God just as Jesus did with miraculous healings, signs, wonders, and deliverances (Matt 4:23-24).

I still remember that after being a Christian for over twenty years and believing that God healed and could do miracles through a person, but seeing little of the miraculous in my own ministry, that I encountered someone who was actually "doing the stuff". I learned from this individual and began to see supernatural things happen in my ministry. It was an extremely exciting time, which all those who have had that experience will give similar testimony to.

However, spiritual maturity isn't just about co-operating with the Holy Spirit to see supernatural things happen in our ministries. It also involves learning to follow the Holy Spirit's leading in our private lives, but especially when we're communicating with God our Father. I'm not referring to using our prayer language, but something much more foundational. Note what the Apostle Paul says in the following verses:



Rom 8:5 & 14

5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

14 For as many as are led by the Spirit of God, these are sons of God.

What application does Paul make to these two verses? He applies it to our prayer life in two ways:

1. First, in the sense of being set free from fear so that we will cry out to our heavenly Father using the exact same words that Jesus used to begin His prayer.

Rom 8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father."

Paul repeats the same principle in his letter to the church at Galatia:

Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!"

Paul explains that as we enter into the fullness of our spiritual adoption that we will become more childlike with the words we use when praying to our heavenly Father. God the Father has sent the Spirit of Jesus into our hearts that leads us to cry out "Abba, Father" just like Jesus did. The work of the Holy Spirit in us will actually produce a child like intimacy with our heavenly "Abba" so that we will run boldly (Heb 4:16) and confidently into His arms knowing that He will enthusiastically receive us, hear our request, and answer it, if ultimately it will accomplish His will and purposes. Remember Daring's experience? If not, re-read Lesson 1. We don't have to wait until we get to heaven before enjoying the experience Daring had; we're intended to experience joyful intimacy here on earth whenever we pray and allow the Holy Spirit to guide in communicating with our heavenly Daddy. Therefore, in childlike trust we can pray with full assurance that our "Abba" will hear and provide us with mercy and grace in our time of need (Heb 4:16). This is especially important whenever we're going through or facing difficult situations like Jesus was in the Garden. But for us a problem often arises when our request, like Jesus', is answered with a "No". We will dig into that subject in another lesson when we consider Jesus' specific prayer request.



2. Second, Paul applied the leading of the Holy Spirit in our prayer life to what we pray for:

Rom 8:26-27

26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.

27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.

Because of our human frailties we don't always know exactly what to ask "Abba" for, but if we admit that and then surrender to the Holy Spirit, He will pray through us according to our heavenly Father's perfect will. Sometimes we won't even need to speak words; only groans will come forth as in Jesus' life (John 11:33 & 38 & in Mark 7:34 where it's translated by "sighed"). Groaning involves an inward unexpressed feeling of sorrow that is followed by an outward action. In Jesus' life groaning was always followed by some manifestation of God's power to meet the need of someone.

## Conclusion / Summary

Jesus' memory bank from the first five years of his life was filled with sufficient positive experiences with Joseph, who functioned as His earthly daddy. Thus it was easy for Jesus to take what He had experienced with Joseph, learn about love, and then project it onto His heavenly "Abba". As Jesus agonized in prayer with thoughts of His impending crucifixion and ultimate rejection by His heavenly Father, His appeal begins with the cry of a child, "Abba". That isn't childish, nor does it show immaturity, but rather true spiritual maturity. As our ultimate example, Jesus modeled for us the childlike way that we are to come into our heavenly Father's presence, especially during times when our hearts are heavy because of our current situation or the task that lies ahead.

The name we use to approach God the Father reveals a lot about the kind of relationship we have with Him, whether it is distant and casual or if it is close and intimate. If we begin our prayers with the word “God”, that is so impersonal. Jesus only used that term once as He cried out on the cross questioning why God had forsaken Him. Thankfully that is a situation we will never have to experience (Heb 13:5). If we begin our prayer with “Lord”, that indicates that our relationship is only that of a master and servant. Jesus specifically tried to move His disciples away from that type of relationship toward one of intimate friendship (John 15:15). But if we come to God in total trust and dependency like a young child to His earthly daddy or father, it indicates intimacy of the highest level. This was the pattern that Jesus constantly used (Matt 11:25-26, Luke 10:21, 23:34 & 46, John 11:41-42 & 17:1, 5, 11, 21, 24-25) and taught His followers to use (Matt 6:6 & 9 & 7:11, & Luke 11:2).

It’s an interesting paradox that all the letters in the New Testament and current discipleship programs place their emphasis on believers spiritually growing up, of maturing, yet that idea is almost completely absent from Jesus’ teachings. Rather He continually emphasized to His Apostles and disciples that they had to change their ways and become more childlike. Even a part of the Holy Spirit’s ministry is aimed at leading a believer to come before Abba in a child like attitude of dependency and trust. Is it possible that we have our discipleship programs reversed, placing too much emphasis in the beginning on how to mature rather than first teaching believers to be more childlike? Is that putting the cart before the horse?

Sadly, our churches today are filled with multitudes of individuals that don’t have a memory bank filled with loving joyful memories from the first five years of their lives with their earthly daddies. Our memories are either blank from an absent daddy that physically or emotionally abandoned us, or negative from a harsh, critical, or emotionally unstable daddy resulting in fear that replaced the glory God originally intended for a child to have to his or her daddy. My own experience with my earthly daddy is painfully lacking any precious memories of him delighting in me or making me feel special and valued prior to the age of 5. I’m not saying he didn’t do that, but I can’t consciously remember any. My daddy was a really good man, but like most daddies during the 1940s he was very busy working. It wasn’t until I was 10 or 11 before any precious emotional memories began to develop with him. Consequently it’s been easier for me to develop a relation with God as Father but difficult to connect emotionally with Him as Abba.

When we don’t have conscious memories of intimate relationships with our earthly daddies it’s difficult for us to relate to an “Abba” concept of God or comprehend fully that we’ve been spiritually adopted into the very heart and family of Abba. Thus we end up spending our lives fearing our heavenly Father rather than basking in the love and affection of our heavenly “Abba”. Only Jesus can heal the broken hearts of those daddy wounds so we can begin to enjoy an intimate relationship with Abba. An intimate child relationship with Abba isn’t the ultimate goal of a Christian, but rather it’s the very foundation that real spiritual maturity is built upon.

Let me share a warning that is the result of my own journey and that of others in coming to know and experience “Abba”. Sometimes it can be very uncomfortable as we begin to see that what we’ve been taught by our parents and religious leaders hasn’t been all the truth. Even the idea of just changing the terms that we begin our prayers with can be very awkward. Long standing habits are hard to change, so give yourself a lot of grace and plenty of time to work the changes into your prayer life. Growing into a full experience with each of God’s names (Lord, Father, Abba, etc) requires that we walk different paths at different times in our lives. As you journey down the path of connecting intimately with “Abba”, just keep in mind that He can be trusted to guide you along the path He wants you to travel, which may not exactly be the same as anyone else. You’re unique and special, and so will be the experiences in your prayer relationship with Him.

Preparing and writing this lesson has been very difficult, probably the most challenging I’ve experienced in many years. It has pushed me into meditating on scriptures that I’m familiar with, but never delved into as deeply before. “Abba” is a subject where my relative lack of experience caused me to struggle with the thought that I’m not qualified to write about it, so I had to maneuver through that lie. The warfare that developed from the first day I started working on this lesson has been intense at times, plus there have been innumerable distractions so that I’ve run several weeks behind my intended completion date. So I present this study to the body of Christ not as someone having perfect understanding, but as one minister says, “As a half baked potato that still needs more work”. Please share with me the different insights that you’ve experienced in your own journey concerning our “Abba”.

## Prayer

Abba, Father:

Thank you for being my Abba or heavenly Daddy and adopting me into your family. I truly want to experience You as my Abba and to learn how to come before You humbly as a little child and without fear. You alone understand all the reasons and hindrances that keep me from this. Thank you that Jesus will come and heal my broken heart from the wounds and/or neglect caused by my earthly daddy that has caused me to fear You. I choose to forgive him because he didn't know what he was doing (Luke 23:34). Thank you that Your Holy Spirit will help me to overcome my human weaknesses so that I will cry out with my whole being "Abba, Father" and begin to comprehend the utter joy and delight You, Abba, have for me. Thank You, Abba, that the Spirit of Jesus inside of me will guide me in what to pray when I don't know what to pray for when I'm willing to admit my ignorance.

In Jesus' name, Amen

In the Father's service,

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## Personal Application Questions

- How often do you begin your prayers with "Abba" or "Daddy"? Sometimes \_\_\_\_ Seldom \_\_\_\_ or Never \_\_\_\_  
Explain your answer
- What emotional memories come to mind if you were to use "Abba" or "Daddy" to begin your prayers?
- What has been your religious teaching about praying to "Abba"?
- What type of model did the religious community you grew up in provide for praying to "Abba"? How would you describe your daddy's ability to meet your basic needs during your first five years? If he failed to do that adequately, do you need to forgive him? (The wounds that daddies commit against their children are of two types; abuse and neglect. Abuse is the most recognized and discussed, but neglect is actually the greater wound.)
- Describe the memories of the first five years of life with your earthly daddy and then explain how those memories might affect your ability to pray to your heavenly Daddy.
- When facing difficult life situations, do you become childlike and cry out in total trust to your "Abba"?
- When praying, do you begin by immediately spouting off the ideas and thoughts that come to your mind (self dependent), or do you admit that you don't know exactly what to pray for and then rely on the Holy Spirit to help you pray according to God's will rather than your own will (God-dependent)?
- Are your times of prayer filled with many words and requests, or is it a time when you can quietly spend time with your Abba and just enjoy being in His presence?
- Describe your experience with "groaning" (without using words) during times of prayer.

## Additional Resources

- Take a musical video tour through present day Garden of Gethsemane:  
<http://www.youtube.com/watch?v=YGZy59tvVaM>
- Videos about dancing with a father using Louis Vandross' song *Dancing With My Father Again*  
Male Singer: <http://www.youtube.com/watch?v=AVRQVvbHuys>  
Female Singer: <http://www.youtube.com/watch?v=UvuFLQMocbY>
- Video – Dancing in Daddy's arms: [http://www.youtube.com/watch?v=25Xl\\_h0hgqs](http://www.youtube.com/watch?v=25Xl_h0hgqs)
- Free download of David Meece's testimony which concludes with him singing one of his most popular songs, *My Father's Chair*. David shares his long struggle getting healed from the father wounds he suffered as a child. It's about an hour long but well worth the time: <http://www.davidmeece.com/testimony.html>
- Video - *Happy Wife, Happy Life* by Christian comedian Jeff Allen - A hilarious funny video. At the end Jeff shares how he negatively impacted his young son's life by implanting fear. I'm uncertain if the updated version "*Happy Wife, Happy Life Revisited*" contains that segment.
- Book- *Abba's Child: The Cry of the Heart for Intimate Belonging, Expanded Edition* by Brennan Manning