

Luke 11:1-28

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- [0 : 0 0] Good morning. Again, it's good to be in God's house. It's good to be with you. We've heard Luke chapter 11 verses 1 through 28 written in our hearing.
- Focus of our preaching this morning will be verses 1 through 13. I want you to join me in prayer that my preaching and your hearing would glorify God.
- Not glorify God through our hearing of it, but glorify God most of all in our execution of it. Let me pray and we'll get started today. Lord, we love you and give thanks for this sacred hour.
- An hour where we can listen and learn so that we can live for you. Bringing you glory in this world. Being on mission with you.
- Those are our desires. Those are our prayers. So help us this morning to those ends. We pray in Christ's name.
- [1 : 0 6] Amen. We're staring October in the face. And once you begin to stare October in the face, you know that school has begun for most, if not all, at this particular juncture.
- Students here this morning are at different places on the educational continuum. We've got some in grade school.
- We've got some in grad school. And hopefully each person in each of those stages has something in view. A diploma.
- A certificate that will one day be on the wall. For some of you, it will take longer than others. Some are on the four-year plan that may extend to five.
- Some are on the five-year plan that may extend to ten. As things like that go. Huh? Well, for what it's worth, for over 50 years now, I have been in one school.
- [2 : 1 4] Enrolled in one course. And I have yet to receive my diploma. And guess what?
- There are many people this morning who are here. You're in that same school. And before you begin to pass judgment on me for being there so long, you might ask, well, Pastor J, what allows you to stay in the program that long?
- Why haven't you been dismissed? Why haven't they kicked you out? Why haven't you transferred to another program if that one's not working for you?
- Will you ever graduate? Let me answer that question right now. No. No. And neither will you and I until we lead this life.
- Why? Because we are in the continuing school of prayer. We will continue to be educated as it regards the particulars of prayer, the power of prayer, and, of course, the practice of prayer.
- [3 : 2 9] You and I are classmates in that school. And that will not change. So what I would like to offer this morning is what I would call a refresher course on prayer.
- Ever been there? Ever need it? A refresher course on prayer? We all do. We never get beyond growing in our understanding of and exercise of prayer.

Jesus is our teacher. And I want you to see several things about him in our text today. Particularly in verse 1, I want you to see Jesus at prayer.

I want you to see him there. I want you to behold him. Hopefully that, I mean, we don't get the inside scoop like Jesus' disciples did, but we can learn something about him.

If not in this particular scene, this is not an exclusive scene in Luke where our Lord is at prayer. But I don't do it. I want you to see Jesus at prayer.

[4 : 43] I want you to listen to his teaching about prayer. Because he has something to teach all of us here as it regards prayer.

But in the context of his teaching about prayer, there's really an invitation for us to pray. So I want you to accept his invitation to prayer.

So, Jesus at prayer. We want to see, hear his teaching about prayer. And then we want to receive, we want to accept his invitation to prayer.

What about Jesus at prayer? Look at verse 1. See it there? Now Jesus was praying at a certain place. And when he finished, one of his disciples said to him, Lord, teach us to pray as John taught his disciples.

Jesus was engaged in prayer. And in some way, the disciples either saw they were privy to his being engaged in prayer.

[5 : 58] He's in conversation with God. Because that, in essence, is what prayer is about. It's communion. It's communication with God from earth to heaven.

What we see here in Luke, in Luke chapter 11, is not an isolated incident of prayer for our Lord. As a matter of fact, I just want you to see a couple of things.

We don't have time to go to all the varied passages about prayer. But I do want you to take a look with me at two. Because we see, Luke helps us to see that prayer was central to the life and the ministry of Jesus.

Turn back to Luke chapter 3. Luke chapter 3, because this is the first place that we see Jesus at prayer.

Luke chapter 3, verses 21 and 22. This is how it reads. Now, when all the people were baptized, this is the baptism of John the Baptist.

[7 : 05] And when Jesus also had been baptized, and notice here he is, and was praying. The heavens were opened, and the Holy Spirit descended on him in bodily form like a dove.

And a voice came from heaven. You are my beloved son. With you I am well pleased. Baptized by John, a voice comes from heaven in an affirmation of sonship for our Lord Jesus Christ.

Turn over to Luke 23. And notice a couple of scriptures at the end of Jesus' life that show Jesus at prayer.

Luke chapter 23, verse 34. The scene is Jesus here is on the cross.

Look at verse 34. And Jesus said, notice how he is addressing his father, our God.

[8 : 19] Father, forgive them, for they know not what they do. He's on the cross. And he's praying.

He's in the thick of it. And he's praying. Having prayed through Gethsemane as he faced Calvary, here he is on the cross and praying.

Look at verse 46. Same scene, same situation. Then Jesus, calling out with a loud voice, said, here it is again, Father, and here's his last prayer, Father, Father, into your hands I commit my spirit.

Huh? Verse 46. Notice what? And having said this, he breathed his last. What a scene.

He prays his way out of life. Into your hands. I commend my spirit.

- [9 : 27] Here's the idea. From Jesus' baptism to his crucifixion and at points along the way, if you read Luke, you will see this.
- Luke allows us to hear Jesus pray and to see Jesus at prayer. Huh? And what we see in today's text, we see Jesus, hear about him being at prayer.
- Huh? So here he is back to Luke chapter 11. After praying at a certain time, at a certain place, Jesus' disciples came to him with the request that we see in our text.
- Huh? John had taught his disciples to pray. And they wanted Jesus to do the same for them. Huh? The praying of Jesus prompted his disciples to ask him to teach them to pray.
- Huh? Have you ever been inspired to do something you saw or heard someone else do? I can understand this.
- [10 : 45] I can understand this. Early in my Christian life, some of my friends and I were inspired to pray by listening to a recording. Some of you don't know anything about eight-track tapes, let alone 45 RPM records that my friends and I were listening to Bishop Charles Harrison Mason pray in that day.
- He was the founder of the church of God in Christ. And on this recording, as a matter of fact, it's on YouTube now. You can hear the bishop pray.
- But his prayers were prayers mixed with praise. And they were simple and powerful prayers in the audience of the king of the universe.
- Oh, and that, those, my friends, who were with me in that particular cohort of young men, three of us today are in full-time Christian ministry.
- Now, we can't, while we can't connect that to Bishop Mason and his praying, we can connect it to Jesus and his saving, but we were inspired by this particular person.
- [12 : 06] We were inspired ourselves to pray. As a matter of fact, not only were we inspired to pray, we were inspired to look like Bishop Mason. Bishop Mason had his bow tie like Dave.
- And then, of course, there were those who wanted to talk a little bit like Bishop Mason. But the main thing, Bishop inspired us to pray.
- Inspired to pray. Disciples had seen and heard the very Son of God at prayer and were inspired enough to ask him, Lord, teach us to pray.
- That's a good desire for any disciple, isn't it? How are your prayer desires even this morning? Do you, are you inclined to pray?
- Or, you know, many of us are saying very inclined to act. Act first, pray later. No? Are you inclined to pray? Are you inspired to pray?
- [13 : 14] And I would trust. Oh, listen to our prayers even this morning. Did that inspire you to pray? Perhaps mercy joining with her mother may inspire some of our other children to pray.
- Huh? Do you desire to pray? Prayer happens when one finds him or herself in need. The deficiency in a certain area where one has needs or godly desires that cannot be met with one's own resources.
- You ever been there? Perhaps you're there this morning. You've got some needs in your heart, some deep desires, godly desires that just seem to be somehow out of your reach.
- Can't get them on your own. You may have been trying and seeking, but just, well, have you really brought it to our God in prayer and seeking him for his help?
- Huh? What do you feel your need for? Huh? Do you feel your need for holiness? I do. Do you feel your need for godliness?
- [14 : 32] Do you feel your need for patience or mercy or for compassion? Huh? Or something related to your daily or your family living? May that particular need prompt you.

To pray, huh? Jesus. At prayer. I don't know if he was kneeling. Text doesn't say. We don't know if he was sitting.

The text doesn't say. Posture doesn't matter. Condition of heart does matter. As it relates to prayer. Jesus at prayer in verse 1 in verses 12 through 13.

We get to listen to Jesus teaching about prayer. Huh? Look at there. Did you notice that Jesus teaching about prayer includes a pattern for prayer that we see in verses 2 through 4?

Huh? There is a clear pattern for prayer. Five petitions appear in Luke's version. Known variously as the Lord's prayer or the model prayer or the disciples prayer.

[15 : 43] It sets forth for us several things that are essential and valuable for you and me this morning in our praying. Notice them. When you pray, say. It's a blueprint, if you will.

That begins with a very profound approach. Huh? How should he, the living God, be approached?

What petitions go along with having the audience, being in the audience of the God of the universe, the sovereign ruler of all things? Huh?

It means that we, there is a measure of caution that should be exercised. One does not rush into the presence of the living God rattling a string of requests and just come.

Huh? No. There is an, you might even say there is a runway, if you will, to prayer. Huh?

[16 : 44] Huh? And we see it. God, and here it is. God should be approached as a child would approach a father. Huh?

Hell, and as we look at this, look at the way our passage this morning is bookended. You see it there in verse 13. If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father?

Father? And I want you to see with me this morning. Friends, this is a great text. And as we consider God as Father, and as we consider ourselves in prayer, this approach, God should be approached as a child.

Who would approach a father? Huh? Jesus' followers on earth are to speak with the God of heaven, and they are to do so in family terms.

You see it? Father? Huh? That's amazing. God is to be approached as Father, as one who is the leader of and responsible for the well-being of his household, the well-being of those under his care.

[17 : 58] And for God, he then is the God of the universe, and especially the God of his children. So, he should be approached as Father, but he also should be approached reverently.

You see that there? Father, hallowed, sanctified, set aside as holy is your name. Christian praying begins with the recognition that God is first and foremost, and that his worthiness and will are to be primary in the world and in your life and in mine.

It's ultimately about the glory of his name and the advance of his kingdom. That's what prayer ultimately is about. It's not about advancing our agenda.

It's about advancing his agenda. And to the end that God is glorified, to the extent that God can sort of co-sign our prayers, that's in a sense what it means to pray in Jesus' name, in a way that he would endorse and sign on to our request.

He's sovereign. He's king, and our desire is for the recognition of his name, of who he is in all of the earth.

[19 : 23] That his fame, the fame of God, would be universal. That his rule would be fully recognized in this world and in the lives of those who petition him.

Is that your desire? Father, Father, hallowed be your name, your rule, increasingly common in our lives and ultimately over all the world.

God's glory, friends, must be the bottom line in our living as well as in our praying. So there is a vertical dimension to our praying.

How do you approach him? To know the broad contours of his will and his purposes and his character, and that God wants to be known in the earth, and we are a vehicle for which, through whom, he is known and his glory is seen.

Huh? God's glory must be the bottom line in our living and praying, but there is also a horizontal dimension to our praying. God's glory on the one hand, but a man's good on the other.

[20 : 35] You see that in verses 3 and 4. Give us each day our daily bread. Now, look here because as these pericopes are put together, Luke is teaching us something here through our Lord's teaching and action as it relates to prayer.

Huh? Huh? Give us today our daily bread and forgive us our sins, for we ourselves forgive everyone who is indebted to us. Huh? He can also be approached on the neediness, on the basis of our human needs.

Huh? He's the one who ultimately meets our needs on earth. Now, you got to get this, friends, because as we go on into the other part, again, it's sort of, he's setting us up here as far as what God does, how God works, how God operates.

Huh? See, again, these things in the text, provision for our bodies. Huh? Not only that, but for protection for our souls. Give us day by day our daily bread and forgive us our sins, as for we ourselves forgive everyone who is indebted to us, and another spiritual dimension lead us not into temptation.

Huh? Provision for our bodies, protection for our souls. Protections for the soul includes forgiveness from God and forgiveness amongst one another.

[21 : 55] Huh? That's there. But spiritual protection also includes not being led into temptation where we would be overcome and overtaken. Huh? Does not the psalmist help us to see these things in Psalm 103 where he blesses God for his provision, not only in the physical realm, but also in the spiritual realm?

Listen to what he says in Psalm 103, verses 2 through 5. Bless the Lord, O my soul, and forget none of his benefits. Who forgives all your iniquity. There it is, spiritual dimension.

Who heals all your diseases. Who redeems your life from the pit. Who crowns you with steadfast love and mercy. Who satisfies you with good so that your youth is renewed like the eagles. The physical dimension, both of them are there.

God does that. Huh? Jesus' instruction, as it relates to prayer. It gives us a blueprint here as it concerns our praying.

It concerns the glory of God in the world and it concerns the well-being of man in the world. And there's no disjointedness between those two.

[23 : 10] But there is a shift in the text going from instruction to illustration. Huh? So what we have in the teaching and the illustrations that follow reinforces what Jesus says in this blueprint that we have for prayer.

It reinforces God's fatherly care for those who belong to him in this world. And what a picture we have here.

Notice how the Lord engages his hearers here beginning in verse 5. He said to them, Which of you, and check it out, keyword, has a friend who will go to him at midnight and say to him, Friend, lend me three loaves for a friend of mine has arrived on a journey.

Think and I have nothing to set before him. And he will answer from within. Do not bother me for the door is now shut and my children are with me in bed.

I cannot get up and give you anything. How many of you have a friend? Again, I want you to get a person in your mind. Think of a friend that you can go to in a time of need.

[24 : 34] Get a picture of that person, a friend. Huh? And think of maybe times that that friend has helped you and came to your aid.

I may get a call this afternoon from my daughter. And it wouldn't be it wouldn't surprise me that she would say, Dad, how's your best friend Dave?

Yeah. Well, Dave and I had a great time this past week. We hung out at the conference, as we've mentioned. And don't underestimate Dave's role there, because on the one hand, he was in the minority.

But I was able to go on the front row because Dave was there. They had they they had a seat that was reserved for the speakers.

OK, so I got up and I sat on the front row because but not only that, I got to go to the speakers dinner afterwards because my friend Dave was there.

[25 : 40] And if you want to see the spread, I mean, they had a spread of stuff. My friend Dave, but you know what, friends, there's only so much. That my friend Dave.

Can do for you. And there's only so much that your friend, regardless of who that friend is, can do for you. Here's the idea. Those who petition the God of heaven do not petition a good earthly friend.

There's a contrast here. He's already set up. God. Our father. Who is in this world, who is about his glory in the world.

But he's also about the good and the well-being of those who belong to him. And so what he's showing you, he said, God. It's not. So what he's picturing, he's picturing in verses 5 through 8, reluctant giving among earthly friends.

Reluctant giving among earthly friends. Friends have their limitations. And we see that here in this particular text. When you call on the God of heaven, according to Psalm 121, he neither sleeps nor does he slumber.

[27 : 18] He doesn't sleep or slumber. And not only that, when you call on the God of heaven, he doesn't have to get a string of friends.

God doesn't need backup when it comes to meeting your need and mine. Because he's got it.

Oh, now, he uses people for sure. Huh? The story, notice what we've got here, is about friends. Three earthly friends.

It's a tale of three friends. One friend goes to another. And guess what he does? He makes requests. He intercedes.

A friend interceding, making petition to another friend. He makes a petition because the bread is gone.

[28 : 15] He doesn't have anything to put before his friend who comes to him. Huh? You remember what Jesus did when they had no wine?

Huh? Huh? You remember what Jesus did when they didn't have enough fish and loaves? Oh, he just took the bread.

Huh? picturing God's gracious and marvelous provision took the fish. Oh, so when you call on the God of heaven, you're not calling on a reluctant friend with limitations.

You're calling on the almighty God who knows no limitations. So the knock comes on the door. Our friend goes to friend.

And when he goes to this other friend, because there was an out-of-town friend that came in, well, this would have been very embarrassing to that culture, that prized and valued hospitality, the richness of community among them.

[29 : 33] But the story continues. Look at verse 7. The house is on lockdown in verse 7. Do not bother me. The door is shut. My children are with me in bed. I cannot get up and give you anything.

Limited. I mean, it's late at night. The house is on lockdown. Notice what happens. One person has no bread. The other one comes in unwillingness to work with the brother here.

So what do you do? The house is on lockdown. Kids are down. Don't want to disturb. Sorry, I can't get up. Friends have their limitations.

But though there had been an initial refusal, the reluctant friend finally gave in. I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence.

Look at impudence. Look at the note. If you have the ESV, it goes on down and says his persistence. Another way of saying it is shameless. Persistence.

[30 : 38] Huh? Impudence kicked in. That is shameless persistence of the one who had come to his neighbor. Or the one who was on lockdown didn't want to face the social pressure.

It could go either way of being known as one who was not able to assist a friend in need. Huh? When friendship didn't win, social pressure did.

Huh? Things work like this in the realm of human friendships. It doesn't work this way with the God that you and I call father.

Huh? He has another way to roll. Huh? Look at verses 9 and 10. Oh, and I love this because guess what's happening? Notice the word. I tell you, follower Christ, though there were some problems in these earthly relationships, this is what I want to tell you.

You ask. And guess what's going to happen? It will be given you. Huh? Seek and you will find. Again, the guy went. He was knocking.

[31 : 44] He was seeking. And he was asking. Finally got results. But with you, follower of Christ, this is how it works with you.

It will be open to you. For everyone who has received and the one who seeks finds. And to the one who knocks, it will be open. Huh? When you as child of God petition God, you can expect different results.

Huh? You have someone who will open the door and hear your call, meet your need. Someone who responds to your need, gives you daily bread. Huh? You, children of the Heavenly Father in the family, each word that we see here, ask, seek, knock.

This is a way of approach to the God of heaven. Huh? Huh? Friends, this should inspire you. And give and renew your confidence in God.

Huh? Humanly speaking, responses vary. But know everyone who asks, receives, seeks, finds, and knocks open. Huh? Here's the idea.

[32 : 52] And notice the circles. Notice what's happening here. Notice how this is laid out. Now, you got this wider circle of earthly relationships, of earthly friendships, the reluctant giving of an earthly friend.

Notice how it's getting narrower with the next part. Not only is there an earthly friend, but those who, not only do those who pray to the God of heaven not pray to a reluctant earthly friend.

They're not even praying to a willing, benevolent, earthly father. That's the picture that we see here, isn't it? Huh? Huh? Huh? What father among you, if his son asks for a fish, will instead of a fish give him a serpent?

You know, understood answer. Well, that's unthinkable. Huh? And if he asks for egg, will he give him a scorpion? Huh? Again, notice what he's picturing. He's gone down from earthly friendships to relationships within the context of father.

Huh? We understand this, don't we? Huh? He's gone for the persistent, shameless, friend-to-friend asking to the encouragement of getting his disciples to ask.

[34 : 12] And the appeal amounts to simple human reasoning, doesn't it? His teaching brings us back to where we began with our father. What father among you?

Earthly fathers treat their children with great benevolent care. Children ask. Children ask. And when the request, a reasonable request, caring fathers respond within the context of their power.

And sometimes if the situation demands it, they go beyond their power and beyond their means. Ask any father with adult children, huh? Could tell you about it.

And even those of you who don't have adult children yet, the needs of the children compel you sometime to go beyond what might be convenient in order to meet them at the part of their need.

Huh? They don't give them things that harm them. They give them things for their own good. Children don't understand. They don't understand that broccoli is good for them. Some adults haven't got that lesson either yet.

[35 : 17] Huh? But the father knows what's good, doesn't he? Huh? And again, humans give good to their children because they help to help them.

Huh? And they are healthier for it. Even so with God, you might say, I mean, some of the things that maybe that God might be taking you through now, you're trying to spit it up. I remember when we were, my mother tried to get us to swallow something, she'd just hold our nose and help us to swallow it.

Some of you are struggling with the Lord now. Take it in, huh? You see where the text is leading, huh? From earthly friends who give reluctantly to earthly fathers who give willingly to a heavenly father who gives superlatively.

You see that in verse 13? That's what's there. If you then who are evil know how to give good gifts to your children, how much more will the heavenly father give the Holy Spirit to those who ask him?

Huh? That's where he is. That's where it lands. He is greater than a friend at midnight. And a father by nature who loves and cares for his children.

[36 : 34] Huh? That's the reasoning. He's going from the lesser to the greater. If earthly fathers roll like that, in God you have a father.

Notice what he gives. He gives the spirit. Huh? He gives the spirit to those who ask him.

He gives, you might say, the ultimate gift. He gives the superlative gift. To those who seek him, those who ask him. And of course, this was in view.

We see that. We see this certainly fulfilled. This was in anticipation. Again, Luke is not only the theologian of prayer, but he's also the theologian of the Holy Spirit. And we see this in Acts.

It's done. And through. And this this is so great. Because through the giving of the Spirit of God in and through the disciples of Jesus, guess what happens?

[37 : 32] God's name is hallowed in the earth. The kingdom is advanced in the earth. God's messengers are provided for. So he goes, it goes full circle because God gives his spirit in order to accomplish his will and his purposes in the earth.

Ah, when you pray to God, you're not talking simply to an earthly friend or an earthly father. You're talking to the God of heaven who gives us his very best.

Huh? We have all that's needed for mission. And through the Spirit of God, you and I have all that's needed for mission in the world. For the advance of his kingdom.

For the promotion of his glory. That his will would be done on earth as it is in heaven. God's Spirit is heaven's provision to make his name, God's name, great in this earth.

That's what he gives you and me. As his people. Huh? Will not the one who gives us his spirit give everything that we need to promote his glory on earth?

[38 : 50] Huh? Whether it is provision as a church. Or provision as people on mission with him in this world.

Ah, we can talk to him. We can bring it before him in prayer. He who gives us his best. Arguing from the greater to the lesser. Will give us the rest.

Such is the logic in the passage. It's consistent with what we see in Romans 8.32. And shall not God who spared not his only son. Will he not also with him freely give us all things?

Huh? He will provide. So here we got the lesser things. He gives us the spirit. Will not he give us daily bread and spiritual protection and forgiveness of sins?

Verses three and four. He gives us his best. He also gives us the rest as it concerns your well-being.

[39 : 50] Huh? In order to do this. In order to advance his kingdom. That we do need things that sustain us physically and financially and otherwise. God does it. Will not God who gives his spirit.

And I want to speak to you right now. Give you. Regardless of where you are. What you need for your spiritual sustenance.

Will not God help you as a student. Who are beginning. Perhaps or continuing your education. Will not.

God's not daddy. God is not an earthly friend. He's the heavenly father. And he can do more for you than that friend or that earthly father.

Yes, dad keep on sending the checks and all of that. But yeah, he can do for you. Beyond the check. What the check can't do. What God can do. When you find yourself in the middle of the term.

[40 : 50] Whether you're struck with loneliness or something else. It may be a temptation. Or whatever. God will help you. Huh? Mom or dad. You may be able to call or text.

But oh God has. He is there immediately for you. He'll give you the rest. Young adult. Lonely. Huh? Huh? Looking for companionship.

And sometimes. The. The. Maybe looking for the right thing in the wrong places. God will help you. Huh? God will strengthen you. God will come to your aid. Huh?

That friend. You may call him. They may not be available. God is there. Huh? He's not a good earthly friend. He's not a good. Uh.

Earthly father. He's the heavenly father. Huh? Will not God who gives us a spirit. Struggling a person. Struggling to find meaning in life.

[41 : 46] Seems like that you're struck out for the last time. God will help you. He's there. He's available. He's father. And wants to help you. Wants to help you at this hour.

At this place. At this very juncture. In your life. Yeah? So what happens? Is that Jesus reinforces his teaching about prayer. With stories about earthly friendships.

And earthly family relationship. And from these realities. Uh. We get to see the God of heaven. And who he is. And what he can do. Huh? So what are we saying?

God answers the prayers of his children. God has. Is all ears. So to speak. For the ears of his children. We're looking at a father. Who answers the prayers. A heavenly father.

Who answers the prayers of his children on earth. Is that you? If you've accepted Jesus Christ as your Lord and Savior. You fit that category. You're child of God. And that is the way.

[42 : 49] By which you become a child of God. It is in and through Jesus Christ. And no other way. Huh? Because he said. I am the way. The truth. And the life. And no man comes to the father.

But by me. What does this mean for us? This gives. This means as far as God being a heavenly father. Who answers the prayers of his children on earth. What does this mean? That we should. This should give us confidence.

In our praying. Huh? More confidence than we place in friends. More confidence than we place in family. Huh? So. What do we do?

May you and I accept Jesus invitation today. To approach him. Again. The invitation. Is in verses 9 and 10. Ask. Seek.

Knock. And. You will. Receive. It will be open. You will find. Huh? He is God. And he is father.

[43 : 44] For those who have put their trust in him. Pray to God as children with confidence. Understanding that God will give what is best for his children. Ah. This.

One final thing. I promise this is the last thing. On the one hand we see Jesus at prayer in our text. But did you know that Jesus is still at prayer today?

Huh? Jesus has not stopped praying. Because he is at the right hand. Of the throne of God.

According to Romans chapter 8. He is there. Guess what he's doing? He's making intercession. For you and me. Jesus. Continues to pray.

He hasn't stopped. And may we. Follow. His pattern. In prayer. Let me pray. And then we'll sing our last song. Father thank you.

[44 : 41] For. This day. And this time. And this place. With this people. And pray oh God. That. We would.

Be confident. In prayer. Knowing that we. Petition. Reverently. And humbly. A God who cares.

A God who rules. A God who provides. Oh God. May. These things. Guide us. And guard us.

For your glory. In this world. For our good. Lord. And I pray. Lord. You know that person. That man. That woman. That child. Oh God. That really needs. Not simply.

To hear. This message. But to exercise it. And I pray. That we. Each of us. Beginning with us. Leaders. Would be people of prayer. People on mission. For the glory.

[45 : 38] And honor of God. Let's stand together. Sing our last song. God. God. God.