

Lord, Teach Us To Prayer

Luke 11:1-13"

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Good evening. I'm Rob Genin and I am the Executive Director of Young Business Leaders, a ministry that started 42 years ago here at Briarwood.

Tonight with it being Memorial Day weekend, I'm so glad you all are here. This is, certainly it's a travel weekend for many, but I can't think of a better way to spend Memorial Day weekend than celebrating the freedom that we have in Christ. And so as we come together tonight, to open God's word, I'd love for you to stand with me while we read our text here, which is Luke chapter 11: 1-13.

This is the word of the Lord.

Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, Lord, teach us to pray. As John taught his disciples. And he said to them, when you pray, say, father, hallowed be your name. Your kingdom come. Give us each day our daily bread, and forgive us our sins, for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation. And he said to them, which of you who has a friend 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, and I have nothing to set before him, and he'll answer from within. Do not bother me. The door is now shut and my children are with me in bed.

I cannot get up and give you anything. I tell you though he will not get up and give him anything because he is his friend. Yet because of his impudence he will rise and give him whatever he needs. And I tell you, ask, and it will be given to you. Seek and you will find. Knock, and it will be open to you.

For everyone who asks receives, and the one who seeks finds, and to the one who knocks, it will be opened. What father among you, if his son asks for a fish, will instead of a fish, give him a serpent, or if he asks for an egg, will give him a scorpion. 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?

Thus far the reading of God's Holy Word. You may be seated.

I was reciting with my children all of the things that happened in this last week. May is a very busy month with graduations and sports ending and sports banquets and special celebrations and so this is really a significant time of transition.

My kids are understandably excited about the yawning stretch of discretionary time coming that is summer vacation. But as we come into summer, and as we have this weekend and an extra

day dedicated to Memorial Day and thinking about those who gave their lives so that we can have freedom, transitions are a really important time to take stock of how things are going, what we think is going well, what we'd like to change, what we would like to grow in and improve for the next interval.

And I'll tell you that one of the things that I've been taking stock of over the last few years is the issue of prayer. How many of us, when someone asks us, How's your prayer life? We kind of anxiously maybe look down? How I don't pray enough. it's not real good. I wish it could be better. And if you think about what are the things that God gave us freedom to accomplish, making this a good Memorial Day topic. One of the most significant, maybe the most significant, is God gave us access to himself through the sacrifice of Jesus Christ. Jesus Christ has made a way into the Holy of Holies so that we can go. We don't have to go through a priest or a high priest once a year to get access to God. We have access to God instantly through Jesus Christ. And because there could be nothing more important for us than the fact that God has enabled us to have communion with him the way it was created with Adam and Eve, and their communion with God in the garden in the cool of the day. Since that's so important, it is a tragedy that we take such little advantage of it. So for me, I just want to resolve that as I was taking stock of things. One thing I really am resolving and have been growing in over the past few years is the practice of prayer. Regular daily habitual prayer. And so this, this evening, as we take a look at the text, I want to just look at this.

I'm going to prepare you. This is a two-point sermon in good Presbyterian fashion. My second point has three sub points. And my first sub point has five additional sub points. So I'll prepare you for that. Don't get scared. As it seems like it's developing it will wrap up well. But so the way we're going to walk through this is it starts with a question or a request, and then Jesus is going to answer the question or the request that's posed to him. And that's a three fold answer. He's going to unpack that for his disciples. We're going to listen in and then we'll be finished together. Okay. So let's take a look at this text together. First we get the question says now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, Lord, teach us to pray.

As John taught his disciples. So what starts this text is one of the disciples makes a request of Jesus says, Lord, teach us to pray. Now why did he make this request of Jesus? He made the request because he saw Jesus praying. And so one simple practical application we already see at the beginning of the text is if we want to see our church grow in prayer, we should pray more because our practice of prayer will inspire more prayer.

And as Jesus was praying, his disciples saw that he had an active prayer life. And that's an interesting thing to consider because we remember that Jesus is God. And so sometimes there's this little dismissive part of us thinking, well, Jesus is God, and if Jesus is God, he doesn't need to talk to himself. Does he? Well, absolutely he does.

Remember, we're triune, Trinitarian people. We believe in God the Father, God the Son, God the Holy Spirit, and the father, and the son and the spirit have had communion from eternity past, beautiful, unbroken communion. But as a human being fully divine, fully human. Jesus prayed not just to model for us, but because it was right and needed that he would have that communion and express that communion through prayer.

Luke 5:16 tells us Jesus often withdrew to lonely places and prayed. And we see in Luke 6, Jesus actually was up all night praying before he selected the 12 disciples and called them. So Jesus life of prayer is what begets this response from the disciples. Lord, teach us to pray. Just as John taught his disciples, it was common for rabbis to teach their disciples how to pray. It wasn't that the disciples had never prayed before, but they wanted to learn specifically. Teach us the model prayer, teach us what we're supposed to say or how we're supposed to say it, how we should approach God. And it's wise for them to ask Jesus because he did know how to pray, and he had done it and modeled it.

Okay, so Jesus is going to respond and he's going to give them the answer. And like I said, this answer comes in three parts. First, he's going to tell them what to pray. And that's five. There's going to be five petitions in his model prayer that we're going to look at here tonight. And then he's going to show them how to pray the manner in which they need to pray.

And then finally, he's going to show them why they should pray. Okay. So we're going to walk through those three things and we'll be finished. So first Jesus tells them what to pray. And you'll recognize this text here in Luke. I'll read it for you. But you recognize this is similar to the prayer in Matthew chapter six. When we typically pray the Lord's Prayer together, there's a few pieces that are not in this even shorter prayer than the Matthew prayer, but we'll read this together so we can follow along.

There's five petitions. You can listen for him, father. Hallowed be your name. Your kingdom come. Give us each day our daily bread. And forgive us our sins. For we ourselves forgive everyone who's indebted to us. And lead us not into temptation. Now, what strikes you about that prayer just is, as I read it. Probably a lot of things, but two things strike me.

One, it's very simple. And it's pretty short. When I time myself reading it and I wasn't rushing, I think I counted 25 seconds to pray that whole prayer with breathing pauses in between. And I just realized, okay, this is a brief prayer. Now I'm not down on long prayer because again, Jesus modeled long prayer.

He frequently withdrew to lonely places and prayed. He stayed up all night praying for the disciples before he chose them. And when he was in the garden, remember he pled with the disciples, can you not watch with me for one hour as he was praying, agonizing in the garden before he would give his life for us? So certainly there are times to pray longer.

But one of the key things about this prayer in general is its simplicity and its brevity. Now, if you look in Matthew chapter six, in this same section where he's unpacking the prayer, he tells

everybody, he says, do not go on babbling like the pagans who think that they'll be heard. For there are many words for your father knows what you need even before you ask him.

I think that's really important because I've definitely fallen into traps where I throw in extra words. I think that somehow if I just keep saying it over and over again, then I'll really get my request. But you all have heard enough sermons that, you know the classic preacher mistake. All right, I've made this point and I think they got it, but I'm going to go ahead and make it six more times, and then they'll really get it.

But you know what happens once they've made it six times. You can't even remember how this whole thing started and you're kind of lost. Well, God knows exactly what we need. So we don't need to belabor the point. We can be direct and simple and clear, and it actually honors God because we believe he is omniscient. He's all knowing. He knows everything. Even before we ask him. But it honors him that we ask, and we're going to see that later. So there's five petitions here, five petitions. He's going to unpack them. So I just want to look at these together first he says, father, hallowed be your name. And I love how in this simple prayer, it starts with a focus and an emphasis on God and on his name.

And now, in English, there's a thing called Synecdoche. That's when a part stands for the whole. So in England, you might be, the Crown has spoken. Well, of course, the Crown doesn't speak, but the crown is symbolic of the royalty. You know, previously, the queen. Now the king. When the crown speaks, it means the king is speaking.

And here, when we say we want God's name to be holy, what we're saying is we want God to be honored as holy. Certainly are recognition of God being holy can't add to his holiness. He's perfect and complete in holiness. But we want everyone to see it. Because when we look around in the world, we look around in our own hearts.

We know that God is not hallowed the way he should be. We know that God is not hallowed the way he should be. And so even this first part of it, as we're praying, father, hallowed be your name, we're certainly praying that the whole world one day will be put back under the authority of God the Father. But we're also praying, God, let that start with me.

I want to treat your name is holy. I want my life to reflect your holiness as I come to you. So that's the first thing. Hallowed be your name, and the second piece is attached to it. Right? You say your kingdom come, your kingdom come. Now again, in the Matthew passage there some extra words say your kingdom come, your will be done on earth as it is in heaven.

Those extra words help us unpack this phrase your Kingdom come because right now the earth doesn't look like it's under the authority of King Jesus, doesn't look like it's under the authority of God the Father, but it belongs to him. He sent Jesus to reclaim it, and he's coming back for it again in his Second coming. He's coming back one day, and there will be a day when his kingdom presently, now in heaven, will come fully on the earth, just like when Adam and Eve were in the garden, the kingdom was the garden. And he said, Adam and Eve, be fruitful and

multiply. Fill the earth and subdue it. The idea was his kingdom was this discrete place in Eden, but it was going to grow until it filled the entire earth. Adam and Eve would have their part to play in the filling of the earth with the glory of God. His kingdom would spread his authority, his dominion.

His rule would spread. And because Adam and Eve failed to do that, the second Adam, Jesus, has come and is establishing that now, and he actually already has one. The cross tells us that he's already won. The empty tomb tells us he has already won. But you know, in reformed theology, we love to talk about the already and the not yet. He's already won, but we don't yet see the fullness of his victory. So when we pray, we're praying for that fullness of victory to become reality for what we now know by faith. We will one day see by sight that every single person, every knee will bow. Every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

So we pray. Hallowed be thy name. Thy kingdom come. And once we've established this idea of God's name and his holiness and his kingdom first in our lives, as we come to him in prayer, now we're on safe ground to move in to asking for our needs. And so the third petition is, give us this day our daily bread.

Give us our daily bread. And I think that's important because the thing we most need in our life is to remember that our lives are bigger than our immediate needs, that we're a part of something bigger and more important in God's Kingdom than just the troubles of our daily life. The laundry that needs sorting, the bills that are unpaid made, all that stuff at work that needs to be filed, the calls that haven't been returned. All those things are important, and they matter because people and realities are attached to them. But beyond all of that, it's connected to God's great and eternal kingdom, and we're his people. So we start by focusing on those things. And now we pray for our daily bread. So when we pray for our daily bread, why do you think it is that duration? He says, pray for your daily bread I think because prayer is not just about a delivery system. This is not just, you know, setting up that monthly delivery from Amazon so that it just comes like clockwork and you can just kind of push it out of mind. What this is, is prayer is meant to be relational. There's communication and there's a relationship happening. And I think the reason why we pray for our daily bread is because God wants us to talk to him tomorrow.

And this can be a challenge for, you know, some of us, I mean, we're a church. We're very few in this church. And there are legitimate needs. Some of you may be like, I don't have the money to keep the lights on this month, but a lot of us in here, we're not worried about our daily bread, other than maybe you're thinking about what am I going to eat after he's done talking?

But we're worried more about our monthly bread, our annual bread, our decade's worth of bread. Or we can have enough bread to live up to a certain ripe old age of retirement. Are we going to be able to pass bread down to our children? You know, we're thinking about different

things, and God wants us to be in the moment because he wants that to be a part of our relationship with him.

He wants us to go to him with our needs, not just every now and then when things get really messed up. He wants that to be a rhythm of life. Because as we're going to see later, God wants to give us himself and not just the answers to our needs. And so we pray, give us this day our daily bread as we go to God, and we pray for him to meet our needs.

And then the next petition says, and forgive us our sins, for we ourselves also forgive everyone who is indebted to us. Just a couple things here. First of all, this is amazing. This is amazing that we can be forgiven for our sins. Just think about Jesus teaching them to pray this way. Forgive us our sins and you think about this is on the other side of the cross.

The disciples don't fully understand yet what it's going to cost for that statement to be true or possible. To forgive sins because the blood of bulls and goats is. Hebrews ten says, it's impossible for the blood of bulls and goats to take away sins. Those were just a picture and a foreshadowing of the only real sacrifice that could ever fully take away your sin and my sin.

And so when we pray, forgive us our sins. We're praying in a world where that is possible because of what Jesus has done. So praise God for the fact that he forgives our sins and has made that possible. So we should pray it simply because it's possible. And when you think about it, a lot of religions in the world, this is that sticking point where most religions in the world, they're the majority of their activity is spent trying to figure out how they can get rid of their own sins.

Instead of God taking them away for them. And so that's a really important part of this prayer. And it's connected to this next sentence, which is really important too. It says, for we ourselves also forgive everyone who is indebted to us. This interesting, this, this particular petition, forgive us our sins is tied to, for we ourselves also forgive everyone who is indebted to us.

If you look in Matthew chapter six similar passage, the only comment Jesus makes on his own prayer at the end is Matthew 6:15, where he says, for if you forgive others, when they sin against you, your heavenly father will forgive you your sins. But if you do not forgive others when they sin against you, then neither will your heavenly father forgive you of your sins.

Now we're good, reformed Christians. You wouldn't be here on Memorial Day weekend, probably if you weren't. so there's a little bell going off in our heads. It starts getting anxious when we hear what sounds like conditionality. If you don't forgive, you're not going to be forgiven. Ephesians two eight and nine I cherish these verses, for it is by grace you have been saved.

It is the gift of God, not by works, so that no one can boast. Okay, so now we feel like we've got a little tension here between Matthew 6:15, Luke, what we're looking at here, and Ephesians 2:8-9. Is it grace or is it work and praise God? This is why Scripture interprets scripture. There's no real tension here. It just feels that way. What's the answer? Is it grace or is it work? It's grace.

It's grace. But this is what Jesus is saying. There is no such thing as an unforgiving Christian. This is really hard. This is really hard when you think about that. For we also get this exactly right, for we also forgive everyone who is indebted to us.

When we pray that how often in our heart are we kind of saying for we forgive almost everybody or we forgive everyone? Most of the things they do to us or to others. And yet it's just so simple and complete. We forgive everyone who is indebted to us. The Lord's Prayer takes 25 seconds to say, but it takes a lifetime to mean it.

It takes the grace of God and the work of the Holy Spirit in our hearts to mean it. And God cares so much about forgiveness that he makes clear that you need to seek this in your life. You need to pray for the working of the Holy Spirit, because there is no way to authentically forgive except that you be supernaturally forgiven yourself and to learn and experience the new birth and the new life that comes through Jesus Christ.

So if you struggle with forgiving people, this is a great place to go back to is remember what you have been forgiven and pray that God would teach you again what you've been forgiven so that you can forgive others because it's not optional. It is mandatory for the Christian to forgive those who hurt us, even horrifically so.

And then the final petition is lead us not into temptation. Lead us not into temptation. My first mentor, in in, faith Orthodox Presbyterian Church in Long Beach, California. He was a Dutch man named Dan over dying. I'm really grateful for him. He taught me a lot of things about ministry. He once preached on this passage, and it surprised me.

He talked about, you know, lead us not into temptation. It's like, why do we pray that? Why would we pray? Lead us not into temptation, he said, because secretly, in our flesh, we all want to be led into temptation, because somehow sin is attractive to our flesh. And if we are tempted, we feel somehow less responsible. Oh, it just happened to me. Just kind of snuck up on me. I kind of got mugged by sin. I didn't mean it. Temptation sort of gives us an out where we can feel like, well, it wasn't really me. It was, you know, the sun blinded me temporarily dropped the ball, and. And God wants us to not be like the macho 16 year old kid that's walking around. All the girls look hit me in the stomach. I can take it right here. I can take it. Christians, you're not supposed to be that way. We have nothing to prove. Except we already know that in our flesh we're going to fall. And so a wise Christian stays as far away from sin and temptation as he possibly can.

And we will be at our happiest if we can go through a day without sensing or feeling any temptation at all. Wouldn't it be wonderful to just go through a day where you just wanted to do the right thing all day? That pleased God, and you didn't even think about saying something ugly to that snide neighbor? Or, you know, getting into some argument over who's got what or what team is better or, you know, being jealous of the guy who gets paid a little more than you or has a better parking spot or better perks at work.

Wouldn't it be great to go through a day where zero of that happened? I kind of feel like I'd have to be asleep, but we want to pray God deliver us from temptation. I don't even want to experience it. That would be the greatest blessing is if I could just walk in unbroken obedience and communion with you, so that I could see your kingdom come in my life, that your name would be made holy even through what I do.

And in the day that I have today. So that is what to pray. He finishes that prayer and he starts to explain. Now the second part of his prayer is not just the what he's going to say, how should we pray? Or the manner in which we should pray. And so look at verses five through eight. He said to them, which of you has a friend 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, and I have nothing to set before him, and he will answer from within, do not bother me. The door is now shut and my children are with me in bed. I cannot get up and give you anything. I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.

All right. This is an interesting analogy, and I recognize, this may violate southern sensibilities. I'm an adopted Southerner, just like Michael Michaels from Asia Pacific University. I'm from Biola University in California. I grew up 19 years in Southern California, but Alabama is my adopted homeland, and I would fight for it against any Northerner or Westerner. I love where I live, and I love the people where I live, and I recognize that Southerners are deeply trained in the art of subtlety. My wife playfully refers to is the dance where you don't say something flat out. You kind of drop a hint, and then if they respond with a hint back the other way, then maybe you drop a second hint, and then finally you get to the point where, okay, it's safe.

I can say this thing flat out okay. I understand that's kind of the culture we live in. I think every culture has certain things about it that make it easier. To obey God in certain areas and harder to obey God in other areas. God transcends all cultures. He also critiques every culture and transforms every culture. And so there are good things.

There are virtues that everybody has that makes certain parts of the Bible harder for them to obey than others. And this is one where I think it's tough for Southerners because of what he's asking. So you've got somebody. The lights out. It's clear everybody has gone to sleep. I mean, if you don't see the light on the walkway, do you really go up to the door and start knocking? Clearly not right. We wouldn't do that. But he does this. He knocks on the door and you've got a picture. They lived in mostly like one room houses. This. They have one big bed. The whole family is there together. If he gets up, everybody's going to be disturbed. It's going to be a mess, right? So when he asks for bread, this is a really inconvenient request. And this man is hesitant. And what I want you to see is he's going to introduce a logical piece here for us, to help us. This man is hesitant. He doesn't really want to do this right. He says, look, I tell you the truth, that although this man will not get up to help his friend because he's his friend, yet because of his impudence, he'll get up and give him whatever he needs.

And I looked up the word just because I was like, this is an interesting word. It's true. And it's translated in different versions you've got in the ESV. This word is impudence. In the NAS it's persistence. In the NIV, it's boldness. And it kind of means all of those things. It's a tough word because it's multifaceted.

Is Jesus saying we're supposed to be impudent? I, I don't I don't think so, but I think it's like you got to be willing to be bold sometimes in prayer, in the way that you ask for things that some people be like, I don't know that we should ask for that, or I don't know. And this man is a sinner.

This man who doesn't want to get up. He's just a man. Right. And yet he's going to get up and help his friend because of his boldness. And that's logic because he's going to take that and build on that in the next section. So I just want you to understand that it's not that God doesn't want to answer your requests or that God is somehow hesitant, but this man is. And yet, even though he might be hesitant, he'll still help this man because he is bold. And so that's why he says again, ask, seek, knock and it will be given to you. Boldness is so important. One of the things about this, I think, is the fact that we have to recognize the urgency that is probably on this man who's coming to the door.

Why would he get up and do this? You didn't have 24-hour grocery stores. Hospitality was one of the most important virtues in their culture. And if you've got a friend who arrives after a long journey, maybe he's half-starved and worn out and he's got nothing to give him. Urgency is what makes this man get up and go to his friend and ask for three loaves of bread so that he can have something to give to his visitor. It's because of the urgency of his own situation that he goes and he asks, not because he's just that clueless neighbor that isn't sensitive to the needs of others. And so I think that helps us, because we need to recognize that our situation is urgent. We have urgent situations. I love this quote from David Garrison that talks about the need and the importance of pray, and why Christians ought to pray. He says this he says, we pray because our vision exceeds our abilities. Prayer is the soul's deepest cry of rebellion against the way things are. It's seeing the lost of this world and crying out, this does not glorify God. And so by God's grace, it must change. And if you feel the urgency and the need of things, you'll have boldness to pray and go to God in those situations and ask him. But that leads to our last point.

We've talked about what to pray. We've talked about the manner in which we pray that we should come boldly to God. But lastly, why we should pray. And here's where we're going to get a lot of help. Even with that second part in boldness, look at what Jesus says in verses 11 through 13.

He says, What father among you, if his son asks for a fish, will instead of a fish give him a serpent? Or if he asks for an egg, will give him a scorpion? 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?

I told you before the logic, you've got a sinful man in bed who doesn't particularly want to help his friend, but because he's bold, he will. Here we see a second dose of logic. Jesus is saying, you are a sinful human father. I happened because of graduations and things. I gave gifts to my children this week. I hope they were pretty good.

But he says, if you being evil, know how to give good gifts to your children, how much more will your heavenly Father? So you think about that. He's trying to encourage us to realize God is not reluctant. We might be. Sometimes we might have our own things going on. And so when somebody comes and asks of us, we feel put out.

We make sure they feel uncomfortable. We might grudgingly give them something we might make a mask twice. You know, these are the sinful qualities that we all wrestle with. But God has none of those. He's our heavenly Father, and he loves us, and he's eager to answer our prayers. So when we come to him, God wants us to think about that picture.

Look, I love my children even though I'm a sinner and God doesn't have any sin to deal with, how much more will he not help us when we come to him in our time of need? We can go to him, and we can be confident that he wants to help us.

I was just thinking about this picture. Imagine continuing with the dad analogy. Imagine that you're traveling with your dad. You're ten years old again, and you're on a road trip with your dad. But I want you to picture that your dad is infinitely wealthy. Now, if you're traveling with your dad and he's infinitely wealthy, are you going to be worried about whether lunch is coming?

You're going to get anxious when the tank starts getting low. Or are we going to fill up the gas tank? Can we afford to do that? I kind of wanted that hat in the gift shop. You know, I could, I could I get that? Certainly. If it's if it's good for you. Your dad's got the resources to provide it. If it's something that you need. And the reason why I say that is because some of us might be wrestling. It says if we know how to give good gifts to our children, how much more will God give the Holy Spirit to those who ask him?

And we're like, okay, I'm excited about receiving the Holy Spirit, but I have other needs too. What about my bills? What about my, the promotion that I'd love to see? I really need my car fixed. I'm anxious about this, you know, insurance thing or this health scan. I'm anxious about what's going to come back when the doctor's report comes in.

I'm worried about my kids and whether they're going to walk with Jesus. You know, we've got a lot of specific requests, but that's why it is so amazing when he says, how much more will God give the Holy Spirit to those who ask him if we are with our Heavenly Father, we can be fully confident that every other need will be met.

Besides that. But finally, the key is, why does he sort of break the parallelism? We would kind of think, well, if we know how to give good gifts to our children, what we would hear is how much more will your heavenly father give good gifts to his children? So it kind of seems like a

disconnect that he puts the Holy Spirit in there. But it's not. Because if you think about it, the absolute best thing that God can give us is himself. It's himself. And so he says, if you feel any lack, come to me and ask, and I won't just give you things, I won't just give you answers. I'll give you myself. And so for these reasons, Jesus wants us to know how to pray some up here. Jesus wants us to know how to pray. He wants us to pray simply with a focus on his name and his kingdom. First, and also then for our personal needs and for our walk of holiness. And then he wants us to not merely know the concept of prayer. Right? Say, Jesus, teach us how to pray. This is not a technical manual for the words to say to get the machine to work. This is also a request. Lord, teach us to pray so that we would be characterized by prayer, not just people that have an intellectual understanding of how to do it, but people who are characterized by it, that we would be bold and that we'd be confident that we have a Heavenly Father who wants to meet our needs. And I think if we let those things sink in and work on us, we can grow and be more characterized by prayer that this church, which was founded and built on prayer and evangelism, can continue to grow and thrive for another generation. That's my prayer.

Would you pray with me now?

God, we thank you so much for your grace, for your faithfulness, for the fact that we have this privilege to come into your presence at any hour and at any time, and that you are a loving father who freely forgives our sins because of Jesus, and who promises to give us more of yourself so that we will have no lack and that we will be full of joy.

I pray this in Jesus name. Amen.