

Prayers from the Cross

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Prepared from the spoken message and lightly edited for readability. Scripture quotations and spoken phrasing are preserved as delivered.

If you have your Bibles, I want you to grab them, and we're going to turn to Luke chapter 23. We're going to look at three different passages of Scripture today: Luke 23, Matthew 27, and then we'll come back to Luke 23 again.

This is the conclusion of our Pray Like Jesus series, and I hope you've enjoyed it. I can just tell you, these last seven weeks, I have thoroughly enjoyed studying and preparing each message. God has been doing a work in my own heart and life through these messages. I'll share a little bit about that here in a minute, but it's just wonderful.

We've been talking about this fall being a semester of spiritual growth, seeking intimacy with the Lord. We will not grow in intimacy with the Lord apart from prayer. Jesus was a man of prayer, and we've said in nearly every message of this series that, for Jesus, prayer was not a box to check.

Sometimes that's what we think about prayer, right? That it's something we do, and it's like a spiritual discipline that we check off a list. But for Jesus, prayer was not a box to check. It was a life to share. That's what we see throughout the Scripture. In good times, bad times, and the regular routine and rhythm of his life, Jesus wanted to pray because he wanted to share life with his Father.

Today we're going to see Jesus continue to share life with the Father up to the very end of his physical life on earth. What we're going to see is that when he was hurting the most, from a physical standpoint, an emotional standpoint, a psychological and spiritual standpoint, Jesus continued to draw near to his Father in prayer.

Let me ask you this: Have you ever wondered how to pray when you're hurting? When God seems silent or distant? When the prayers you're praying don't seem like they're going past the roof? When you're confused by what's taking place or what's going on? How do you continue to pray?

Jesus is going to show us the way.

If you're taking notes, the title of the message is "Prayers from the Cross."

Twenty-five times we have Jesus praying in the Gospels. He would lift up his eyes and pray. Only seven or eight times do we have the actual words of Jesus praying, and that's what we've been studying in this series. Five of those prayers take place in the last two days of Jesus's life.

You've got John 17, what we call the High Priestly Prayer. We studied that. You've got the prayer in the garden. You've got three prayers from the cross, which is what we're studying today. There are seven statements, or

seven sayings, from the cross. Three of those are prayers to his Father.

We're going to divide this message up and look at each prayer Jesus prays. Then I'm going to come back at the end of each section and give you a Pray Like Jesus challenge, keeping in the spirit of all the application that we've done throughout the messages in this series.

If you missed any of these messages, you can go online and listen to them. You can download the sermon notes that I preached from. You can download our Champion Forest app. All of the messages are there, but they build on top of one another. If you missed any, I really encourage you to go online and get all of these messages.

So let's get after it.

A Prayer Extending Forgiveness to Others

I want you to remember the context. Jesus was arrested in the Garden of Gethsemane late Thursday evening, perhaps into the early morning Friday. He goes through a series of mock trials and questions in which he is beaten, mocked, cursed, and ridiculed. He's handed over to be flogged, and just before nine o'clock Friday morning, he is put on the cross.

You're aware, just from messages you've heard on the cross, that this was capital punishment. When the Romans nailed someone to a cross, they wanted to inflict as much physical pain on that person as they could. They wanted to humiliate that person, so they would strip him naked and put him on the cross. They would put the cross at an intersection, so to speak, so that as many people as possible could walk by and see what happens if you cross Rome. You cross Rome, you get your own cross.

We don't know how long Jesus was on the cross when he breathed this first prayer, but we do know that it was sometime before noon, as we'll see in this message. At noon, it gets dark, and it stays dark until three o'clock. It was midnight at midday.

Sometime during those first three hours, and the Scripture alludes that it was early on while Jesus was nailed to the cross, he prays this prayer, extending forgiveness to the very ones who were beating him, insulting him, mocking him, and putting him to death.

The Scripture says in Luke chapter 23, verses 33 and 34:

When they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left.

And Jesus said, "Father, forgive them, for they know not what they do."

— Luke 23:33-34

I want to make just a couple of observations here as we get going, specifically as it relates to prayer. I see two obvious ones that you probably picked up on if you've been around for this series.

First, I want you to notice how Jesus starts this prayer: "Father." We've seen this in nearly every prayer that

he's prayed. "Father" denotes intimacy. It recalls relationship.

Jesus, in his darkest moment, continues to cry out to his Father in prayer. For him, there was nowhere else to go. There was no one else to turn to. In nearly every instance of Jesus's life, his first inclination was to pray. It was his mindset: "Let's go to the Lord. The Father cares. My Father's present. My Father hears my voice. My Father knows what's going on."

So Jesus, in this moment on the cross, just turns his attention toward his Father.

A second observation is to note that this is a prayer of intercession. We did a whole message on the power of intercessory prayer in John chapter 17. Here Jesus continues this practice of intercession. He's praying for others.

J. C. Ryle, an Anglican bishop in the 1800s, said, "As soon as the blood of the great sacrifice began to flow, the great High Priest began to intercede."

It's amazing not just that he intercedes, but what he prays as he intercedes. The fact that Jesus, in his moment of deepest physical pain and agony, doesn't pray for himself is incredible to me. Not one time do we see him asking the Father to lessen his torture. Not one time do we see him asking his Father to ease his suffering. Not one time does he pray for an intervention for himself. He readily could have, but instead he intercedes. He prays for others.

It's not just the fact that he is interceding, but it's what he is praying. Do you see what he prays? He could have said, "Father, judge them." He could have said, "Father, repay them for what they're doing. Father, remember them. Remember the one who's hitting me. Remember the one who's mocking me."

But he doesn't pray any of that. Instead, in verse 34, he prays:

Father, forgive them, for they know not what they do.

— Luke 23:34

Forgive. The word "forgive" carries with it this idea of release. It means, literally, to let go.

I've told you before, I'm the father of four girls, president of my own sorority house, all right? I wouldn't have it any other way. I love those girls. Because I'm the father of four girls, I would put my Disney princess trivia up against anybody in the room, all right?

I've seen these movies over and over and over again. In fact, when we've done a Disney cruise or taken our kids to Disney, I'm just as excited about seeing the princesses as the girls are. I watch these. I want to see how this plays out. It's amazing, okay?

My favorite is Princess Tiana, all right? That's probably the Louisiana in me. But my second favorite isn't really technically a princess. She's a Snow Queen, Queen Elsa from Frozen.

I remember when Frozen came out. We took our girls, and I remember sitting there watching it, going, "This thing is going to go gangbusters." I mean, it has all the right parts to being an awesome Disney princess

queen movie.

Queen Elsa has a best-selling song with incredible theology to it: "Let It Go." Let it go. That's what the word "forgive" means.

I want you to think about this: Jesus is on the cross, praying for his Father to forgive, for his Father to let go of the sin that is being committed in that moment. In order for that prayer to be answered, Jesus has to stay on the cross. That's the only way the Father can let go.

The word "forgive" does not mean to overlook. It doesn't mean to pretend like it never happened. The price of sin must be dealt with. Jesus, in praying for his Father to forgive, is giving the green light to his Father to continue to crush him. He is praying for the thing he himself is purchasing in this very moment, and it is his blood that is securing the forgiveness of our sin, the answer to his prayer.

The second part of Hebrews 9:22 says:

Without the shedding of blood there is no forgiveness of sins.

— Hebrews 9:22

We've made it a point in this series to show that Jesus, in almost every prayer we've looked at, has modeled or used parts of the Lord's Prayer that he taught. We spent two weeks on the Lord's Prayer, the disciples' prayer, with Jesus teaching his disciples how to pray.

We said prayer is caught and taught. That's why we should get around people who pray. Our First Saturday is coming up this Saturday. You want to pray for an hour, from eight o'clock to nine o'clock in our chapel? You'll get around people who know how to pray.

Jesus is teaching his disciples. He's putting into practice what he's taught his disciples as it relates to prayer:

*And forgive us our debts,
as we also have forgiven our debtors.*

— Matthew 6:12

Now, Jesus doesn't need to ask for forgiveness. He was perfect. He was sinless. But again, what is he doing here? He's modeling. He's no hypocrite. He's practicing what he's preaching, and he's forgiving all of those who are sinning against him.

He says, "Forgive them. They know not what they do."

Who is "them"? Who is "they"? We know it's the Roman soldiers nailing him to the cross. That's "them." That's "they." It's the Jewish leaders who were leading the efforts to put him on the cross. That's "they." That's "them."

It was the crowd that was there that day, shouting the words, "Crucify!" They're included in those pronouns, "them" and "they." It's people like Herod and Pilate, who were turning a blind eye and chose to allow the crucifixion to go forward. That's "they." That's "them."

"They" and "them" also include me and you. It's our sin. When Jesus is crying out for forgiveness, he's crying

out for me and for you.

Commentator Philip Ryken said it like this: "There is room for every sinner in the little word 'them,' and therefore many people have crawled inside that blessed pronoun to find the forgiveness of their sins."

Read any commentary on this passage of Scripture, and they'll point out that Luke's verb there, "said," is in its imperfect tense, meaning, most likely, that Jesus didn't just pray it once. He prayed it over and over and over again.

Perhaps every time the nail was hit: "Father, forgive them; they know not what they do."

Every time someone hurled an insult: "Father, forgive them; they know not what they do."

Every time there was mocking or ridicule: "Father, forgive them; they know not what they do."

Here's the Pray Like Jesus challenge, the application part of this section of the message. We'll do it for every section. The application for Jesus's prayer extending forgiveness to others is this: If we're going to pray like Jesus, pray for those who hurt you.

The common denominator in this room - I mean, we're all different. Just look around. We have different backgrounds, different life experiences, different stages of life, different shades of skin color, and different amounts of what we have and what we don't have. We're very different in this room.

There's one common denominator. You want to know what it is? Every single one of us will be hurt by someone in life.

Now, the degree of hurt may be different. Some may be abused. Some may have been betrayed. You could be the victim of a slanderous accusation, or you could have been taken advantage of. But a common denominator for all of us is that we're going to be hurt by someone else. Most likely, it's going to be someone we love, someone we have a relationship with, or maybe someone we admire or respect. It makes it that much more difficult to deal with.

What do we do in these situations? If we're to pray like Jesus, and we are to pray like Jesus, that means we pray for those who hurt us.

You say, "What do I pray for them?"

You pray for them by name. You lift their name up to the Lord. You pray for good on them, for God's blessing on them.

You're saying, "There is no way."

But that's the power of the prayer room. You get in the prayer room, and what have we said this whole series? In the prayer room, God shapes your heart more than anything else. You'll be amazed at what you can pray for as God works on your heart. You seek him in prayer. You pray that you're able to let that offense go so that you don't get swallowed up in bitterness and resentment. You pray for that person.

Listen, I realize not all hurt has a name behind it. You could be hurting simply because of the fallen world we live in, going through an illness, a disease, or the death of a loved one. But where there is a name behind the pain, as followers of Jesus, we must pray.

Jesus taught this: Pray for your enemies. Pray for those who persecute you. We pray for those who hurt us.

A Prayer Expressing Pain to His God

Every word that I wrote here in this note is purposeful.

We find the second prayer of Jesus in Matthew's Gospel. Look at Matthew chapter 27, verses 45 and 46:

Now from the sixth hour there was darkness over all the land until the ninth hour.

And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"

— Matthew 27:45-46

The sixth hour is noon, and the ninth hour is three o'clock in the afternoon. So again, it was midnight at midday.

The Scripture says Jesus cried out. It's a combination of two words, one meaning "up" and the other meaning "to shout." It's this idea of shouting upward, like a guttural scream, so to speak.

Notice what he cries out:

My God, my God, why have you forsaken me?

— Matthew 27:46

This is a prayer expressing pain to his God.

The writer of Hebrews had to have this picture in his mind when he was writing Hebrews chapter 5, verse 7, as it relates to the prayer life of Jesus:

In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.

— Hebrews 5:7

Do you notice the shift in the prayer, though? Every prayer we've looked at up to this point, it's been "Father." It's been intimacy. Father, Father, Father.

The Lord's Prayer:

Our Father in heaven.

— Matthew 6:9

In Luke 10:21:

I thank you, Father.

— Luke 10:21

That was week four. In John 17:1:

Father, the hour has come.

— John 17:1

In the garden prayer:

My Father, if it be possible, let this cup pass from me.

— Matthew 26:39

Then the first prayer from the cross:

Father, forgive them.

— Luke 23:34

The only prayer we haven't looked at is in John chapter 11, when Jesus is about to raise Lazarus from the dead:

Father, I thank you that you have heard me.

— John 11:41

In every case, he's prayed and directed his prayers, "Father, Father, Father, Father." But here?

My God, my God, why have you forsaken me?

— Matthew 27:46

What's going on here? Something is different. Something has changed. It's in this moment that Jesus is experiencing something he's never, ever experienced. It's what caused him in the garden to sweat, the Scripture says, as if it were drops of blood.

What is it? It's separation.

It's in this moment that Jesus is taking on the sin of mankind - past, present, and future - our sin. He's enduring the full wrath of God. As we saw in last week's message, he is drinking from the cup, and it is pitch black.

He cries out, "Why have you forsaken me?"

The intimacy he's always known is no longer there. The affirmation he's always had - think about it. At his baptism, the Spirit descends on him, and a voice from heaven, the Father, says:

This is my beloved Son, with whom I am well pleased.

— Matthew 3:17

In Matthew 17, at the transfiguration, Jesus goes up with Peter, James, and John, and he's transfigured before them. Who he is on the inside is manifested on the outside for the very first time. A cloud surrounds him, representing the glory of God, and a voice from the Father says:

This is my beloved Son, with whom I am well pleased; listen to him.

— Matthew 17:5

He's only known the voice of the Father, and yet in this moment he cries out. Look at what it's met with: silence. Nothing. Abandonment.

Erwin Lutzer, in his book *Christ from the Cross*, says, "Now we can better understand why it was midnight at midday. The physical darkness was symbolic of Christ's separation from the Father, who is light. Just as the wicked are thrown into outer darkness, so the Son bore the darkness of our hell. You look at these hours on the cross, and you are looking into hell: darkness, loneliness, and abandonment by God."

Understand, Jesus in this moment doesn't stop being God. He's not separated in essence. He is God on the cross. But there is a separation in fellowship. Jesus is bearing the full weight of sin, everything ungodly, everything impure, and he cries out.

Do you know what he cries out? He quotes Psalm 22:

My God, my God, why have you forsaken me?

— Psalm 22:1

Read Psalm 22. We don't have time to look at it today. Read it in your own time alone with the Lord. James Montgomery Boice said it was the greatest picture in the Bible that we have of the crucifixion. It's a prophecy, thousands of years before it would ever take place.

I'll pull this truth out more in this next prayer, but it needs to be stated here: Notice that Jesus prays the Word of God. When we're squeezed, what's in us comes out. The Word of God was on Jesus's lips. Do you know why? Because it was in his heart.

He cries out to his God and gets nothing in return. Silence.

I told you that this series has meant a lot to me personally, and it has. There are two practices that I've implemented into my prayer life that I'd never done until this series. I'm so grateful to the Lord for allowing us to go through this, just for my own time with him.

You've seen my journals before. I showed you how I dialogue with the Lord and how I have my daily quiet time. Typically, I'll put prayer requests at the end of the day. I still do that, praying through my day and praying through whatever the Lord may show me in my time with him.

But I've started two new practices. One is that, in the back of my journal, I'll reserve four or five pages. One page is just called "Big Prayers," all right? Those are big, audacious prayers I'm praying.

I asked our staff a couple of weeks ago, "If God answered your prayers from this past week, would the world

around us be any different?"

Sometimes our prayers - I mean, we are calling on the God of the universe, the God who raises the dead, the God who spoke everything we see into existence by the power of his spoken voice. I just refuse to get to heaven and have James 4:2 written across my life:

You do not have, because you do not ask.

— James 4:2

I'd be embarrassed to show you what some of these big prayers are, but if he answers them, it's going to change the world. Big prayers.

The other page is intercessory prayer. That message, "The Power of Intercessory Prayer" - man, I'm telling you, I have to preach all of these messages to me before I preach them to you, okay? God just impressed upon me the power of intercessory prayer.

Right now, I've made a change in my prayer life. I'm praying through the day, praying for people, and all those kinds of things. But in the back, I'm specifically praying for people whom I'm returning to on an almost daily basis. I'm praying for them by name and praying for their situation. I'm finding such joy in bringing the needs of others before the Lord. It's amazing.

One of the people I'm praying for right now is Connor and Mary Bales. Connor was with us earlier this summer. He preached for me. He's a pastor in Oklahoma City. He and Mary are mine and Debbie's best friends in the world.

Connor has five children, two of whom, the oldest two, have severe special needs. They're nonverbal and require almost around-the-clock care. He and Mary are unbelievable in the way they parent these kids and lead in their church.

A couple of weeks ago, Mary went in for a routine colonoscopy. There was no pain, nothing associated with it. It was just time. She was at that age, and she went in to get it done.

They met with the doctor afterward, and he said, "We found a mass. It doesn't look good."

A week later, she's going through surgery, and we're praying for her. I mean, praying that God would heal, praying that it would be the best result possible. She met with the doctor after they got the pathology reports back, and it wasn't as favorable as we were praying and hoping. She's now in for a fight.

I'm just praying for her. I highlight their need, number one, to ask you to pray for Mary Bales, for God's healing in her life.

But, two, you all know what that's like. You've had loved ones who are going through pain. They've received a tough diagnosis. You know what it's like to go through a dark night, for it to feel like it's midnight at midday, to cry out and be met with silence.

What do you do in these situations when you're looking up and that intimacy with the Father just isn't there?

You don't sense it at all.

If you're going to pray like Jesus, this is the Pray Like Jesus challenge: You do as Jesus did. In this moment of pain, you cry out to your God. You keep crying out to him even when you don't feel like it, even when there's silence on the other end.

Even though it's tough to say, you might not even feel like he's Father. You don't sense the intimacy. But you can still say, "My God." You take your pain to him and not to some other unhealthy outlet.

It's been said that Jesus cried alone and died alone so that when I cry and die, I'll never have to be alone.

A. W. Pink remarks in his commentary on this passage that Jesus may have been in distress on the cross, but he was never at a place of distrust.

Can I just tell you that when we cry out to God, even when we don't feel him, even when he seems silent and our prayers don't seem to be going past the roof, crying out to God is in itself a sign of faith and trust in God.

*When the righteous cry for help, the Lord hears
and delivers them out of all their troubles.*

*The Lord is near to the brokenhearted
and saves the crushed in spirit.*

— Psalm 34:17-18

By the way, in Jesus's case, there was silence. But I want to remind you that there was only silence on Friday because Sunday there was a big old resurrection exclamation point.

He may seem silent. It may seem silent. But read Psalm 22:24. Don't interpret that as God turning his face from you.

*For he has not despised or abhorred
the affliction of the afflicted,
and he has not hidden his face from him,
but has heard, when he cried to him.*

— Psalm 22:24

He will hear when you cry to him.

A Prayer Entrusting His Spirit to His Father

Now, Luke 23:46. If you read verses 44 and 45, most believe that these last three statements on the cross - not the three prayers, but the last three statements, two of which are prayers - happened very succinctly. We don't know that to be the case, but that's what many believe happened in the darkness of the day.

The Bible tells us that the veil of the temple - this is important - was torn in two, from top to bottom. That's when Luke 23:46 takes place:

Then Jesus, calling out with a loud voice, said, "Father, into your hands I commit my spirit!"

And having said this he breathed his last.

— Luke 23:46

This is a psalm. Two of the three prayers, and if you include the forgiveness from the Lord's Prayer, all of the prayers were Scripture.

When Jesus prays, "Father, into your hands I commit my spirit," he's quoting Psalm 31:5:

*Into your hand I commit my spirit;
you have redeemed me, O Lord, faithful God.*

— Psalm 31:5

He just adds the word "Father" there. See it? It's back to being "Father." I love that.

When you read Luke's Gospel specifically, there is an emphasis on Jesus being with the Father and being about the Father. In Luke chapter 2, the first time we see Jesus, he's 12 years old. The first time we ever hear anything from his mouth that's recorded, he's 12 years old.

Remember what happened? His parents went to Jerusalem with all the village of Nazareth, all the pilgrims. They celebrated Passover, and then they returned. They got about a day's journey away, and nobody could find Jesus. Do you remember this?

They're searching. I mean, before there was ever an Amber Alert, there was a Jesus alert. "Where is Jesus?" Okay?

They go back to Jerusalem, and they're looking everywhere for him. They go into the temple, and they find Jesus there. Mary kind of gets on Jesus, and do you remember what Jesus said?

Why were you looking for me? Did you not know that I must be in my Father's house?

— Luke 2:49

From the very beginning, Jesus was about the Father's business. When he's 12, it's, "I'm in my Father's house, doing my Father's business."

Then he's baptized. The Spirit comes down, and the voice of the Father is on his life. Then here at the end, the bookends of his life are all about the Father:

Father, into your hands I commit my spirit!

— Luke 23:46

That word "commit" means to hand over, to deliver.

There's an emphasis, when you read the Scripture, that Jesus, in his earthly life, was handed over to sinners. When he's in the garden, he says, "Rise, let's go. I'm going to be betrayed into the hands of sinners."

He would often tell people that he was going to Jerusalem and would be handed over. What does Pilate do when he sentences Jesus to death? He washes his hands.

But here, when Jesus breathes his last, these people who have treated him as they wanted, because he voluntarily and willingly allowed them to handle him, no longer have him in their hands. In his last breath, he says, "Father, into your hands I deliver, I commit, I entrust my spirit."

That word "entrust" means to deposit for safekeeping. He cries out with a loud voice. This is a victor's cry. No one is taking his life from him. He is willingly laying it down.

He's teaching us in this moment not just how to live, but how to die: in prayer, in faith.

Father, into your hands I commit my spirit!

— Luke 23:46

Here's the final Pray Like Jesus challenge as we bring this message to a close. It's simply this: Entrust your life to your Father.

James Montgomery Boice said, "You must live by Scripture, committing your spirit into the hands of God day by day, if you are to yield your spirit to God's loving hands trustingly at the end."

What a good word. It's a good word. Entrusting our life to the Lord today prepares us for that day when we entrust our life to him for the final time.

This past week, I was teaching a Bible study at our local retirement home. When I was young, I had a mentor. This is part of the beauty of the residency program that you all support here and that we have a part in. It's a wonderful thing.

When I was an intern, I had a mentor pastor take me under his wing. He said, "Jarrett, you always have to have a ministry that protects your heart. You get caught up in the business of the church, it'll chew you up and spit you out. So you better have a ministry that you just do for the purity of being a minister of the gospel. The church doesn't have to know you do it."

For him, it was the inner city. He loved the inner city, and he'd go down there on his day off every single week.

For me, I really prayed about that. "God, what is going to be that ministry that protects my heart, that I love?" I was close to my Mama and Pawpaw, okay? So I just love old people.

If I weren't a senior pastor, I'd be a senior adult pastor. We'd be going to the Ark, we'd be going to Branson, and we'd be going to listen to the Gaithers. I would be the coolest senior adult pastor the church has ever had, all right? That would be if I weren't doing what I'm doing.

At this retirement home, sometimes I'll preach what I preached on the weekend. That's easy recall. Sometimes I'll preach extemporaneously, like I don't even know what I'm going to preach. I just open up my Bible and start preaching, all right? It's typically never good.

Then sometimes, if I'm studied up, I'll give them a preview of what I'm preaching that weekend and kind of

work it out on them. That's what happened this week.

I'm preaching to them what I'm preaching now, and I get to this third point about entrusting your life to your Father, not just in life, but in death. I'm telling you, it's like the Holy Spirit of God had a bit in my mouth, and he was pulling it back. He's like, "Slow your roll right here."

I was talking to some senior saints who, quite honestly, can't get out anymore. Their death date may just be a little more imminent than ours in this room.

I told them that Jesus, at death, was praying the Scripture, Psalm 31. God's Word was in his heart and coming off his lips.

It's interesting. You study Psalm 31, and it was part of the Jewish prayers. It was part of their bedtime routine. Do you remember a bedtime routine when you were a little kid? Did anybody teach your kids or grandkids that prayer?

"Now I lay me down to sleep. I pray the Lord my soul to keep. And if I die before I wake, I pray the Lord my soul to take."

That's a horrible prayer to teach kids. "If I die before I wake"? My dad would pray that with me, and I would go to bed and just try to keep my eyes open. "My soul to take."

But at death, Jesus showed us that when life is bitter, you need something sweet. The Bible, the Word of God, says of itself:

*Sweeter also than honey
and drippings of the honeycomb.*

— Psalm 19:10

I highlight this to say that all of us one day are going to be where Jesus was - not on the cross, but breathing our last. When that time comes, I want you, and I want me, to have God's Word in our hearts so that it will be on our lips.

This is how we will entrust our life to Jesus now, and it's how we'll entrust our life into his care at the end. Praying it right now - "Father, into your hands I entrust my life" - will help prepare us for that day when we pray it for the last time.

So let's pray like Jesus.

That veil was torn from top to bottom, representing access. You do know praying is a privilege. We can enter into the throne room with boldness and find grace and mercy in our time of need. What a gift from God.

Let's keep praying for those who hurt us, crying out to him when we're in pain, and entrusting all that we are to him, not just in life, but in death.

Amen.