

Daniel's Prayer

Passage: Daniel 9:1-19 | **Speaker:** Steve Grothoff | **Date:** July 19, 2026

Summary

Daniel reads Jeremiah's prophecy that Jerusalem's desolation would last 70 years, and realizes the clock is nearly up. His response isn't to announce the good news; it's to turn immediately to prayer and fasting, in sackcloth and ashes. The prayer itself (vv. 3-19) is almost entirely confession, not request. Daniel includes himself in "we have sinned," even though by every account he'd stayed personally faithful in exile. The sermon's real center: prayer isn't primarily about getting something from God, it's about honest confession that clears the barrier sin puts between us and Him. God's answer (v. 23, covered going into next week) comes back "at the beginning of your supplications," before Daniel even finishes praying. The message closes by naming real, current examples of cultural pressure on Christian belief, and calls for a prayer life that's actually intentional rather than an afterthought.

Key takeaways

- **Daniel prayed from Scripture, not just from feeling.** He didn't guess that the exile was ending. He read Jeremiah's actual written prophecy (Jer. 25, Jer. 29) and did the math himself. Prayer here follows directly from time spent in the text, not separate from it.
- ****Confession dominates the prayer, and it's communal, not just**

personal.** Daniel says "we have sinned," not "they have sinned," even though he personally stayed faithful. He identifies with the people rather than setting himself apart from them.

- **Discomfort was part of the practice, not incidental to it.**

Fasting, sackcloth, ashes: a deliberate move out of comfort, framed as something that sharpens attention rather than something to endure.

- **The answer came immediately, not eventually.** Gabriel tells Daniel in v. 23 that the command went out "at the beginning of your supplications," before the prayer was even finished being prayed.

- **The practical challenge:** treat prayer as the same kind of disciplined, intentional practice as reading Scripture itself, not the thing that quietly slides when something else feels more urgent.

Transcript

All right. Good morning again. Still, everybody's asleep. It's all right. All right. This morning we are going to be in Daniel 9. We are talking, we are going to stop at verse 19 and just talk just this morning just about Daniel's prayer for the people. So if you are able and willing, if you would stand, we're going to read through verses 1 through 19 and then we will get started.

In the first year of Darius, the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that he would accomplish 70 years in the desolations of Jerusalem.

Then I set my face toward the Lord God to make requests by prayer and supplications with fasting, sackcloth, and ashes. And I prayed to the Lord my God and I made confession and said, O Lord, great and awesome God, who keeps his covenant and mercy with those who love him and with those who keep his commandments, we have sinned and committed iniquity. We have done wickedly and rebelled even by departing from your precepts and your judgments. Neither have we heeded your servants, the prophets, who spoke in your name to the kings and our princes, to our fathers and all the people of the land.

O Lord, righteousness belongs to you, but to you or but to us, shame of face as it is in this day. To the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which you have driven them because of the unfaithfulness which they have committed against you. O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against you. To the Lord our God belongs mercy and forgiveness, though we have rebelled against him.

We have not obeyed the voice of the Lord our God to walk in his laws, which is set before us by his servants, the prophets. Yes, all Israel has transgressed your laws and has departed so as not to obey your voice. Therefore, the curse and oath written in the law of Moses, the servant of God, have been poured out on us. Because we have sinned against him, and he has confirmed his words, which he spoke against us and against our judges who judged us by bringing us a great disaster.

For under the whole heaven, such has never been done as what has been done in Jerusalem. It is as written, as it is written in the law of Moses, all this disaster has come upon us, yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand your truth. Therefore, the Lord has kept the disaster in mind and brought it upon us. For the Lord our God is righteous in all the works which he does, though we have not obeyed his voice.

And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand and made yourself a name, as it is this day, we have sinned and we have done wickedly. O Lord, according to your righteousness, I pray, let your anger and your fury be turned away from your city, Jerusalem, your holy mountain. Because of our sins and for our iniquities of our fathers, Jerusalem and your people are reproached to all those around us. Now, therefore, our God, hear the prayer of your servant and his supplications for the Lord's sake.

Cause your face to shine on your sanctuary, which is desolate. O Lord God, incline your ear and hear. Open your eyes to see our desolation and the city which is called by your name. For we do not present our supplications before you because of our righteous deeds, but because of your great mercies. O Lord, hear. O Lord, forgive. O Lord, listen and act. Do not delay for your own sake, my God. For your city and your people are called by your name.

Father, we thank you for your word. Father, we thank you for the truth of your word. And as we will get into today and throughout the rest of this book, Father, we just, we see the sovereignty of who you are. We see the fact that you are in control of all things. But Father, that does not stop us from being able to come to you and open our hearts to you and speak with you and ask for the things that we would, that we would have in our own lives. So, Father, thank you for your word. Thank you for this time that we get together and thank you for the freedom that you have offered us to be able to do this. Be with us as we go through this. And, Father, just may it be your words and not mine. And may you open the hearts of those that are listening. And may it be edifying to each and every one of us. And we ask all these things in your name. Amen.

All right. So, here we are. We're going back in time again just a little bit. Well, actually, we're jumping forward just a bit and then going back. So, we're in the first year of Darius. So, this is probably immediately after the Babylonians have lost control of Babylon and it is now in the Medo-Persian control. But this is before the lion's den because that happened about the third year of Darius. So, again, we see here that Darius was made king over the realm of Chaldeans. Again, king was a pretty broad term in these days. It was not necessarily the king overall. He was the king of that area. Cyrus was still the king over the entire empire. He was more of like a governor, but he had the power to do all of the things that the king did just under Cyrus.

So, we see here in verse 2, in the first year of his reign, I, Daniel, understood by the books. What books? It's not some self-help books, not the dictionary. This is, he is reading the books of prophecy, which we now call the Bible. They didn't have the Bible back then, but this was the letters and the prophecies of Jeremiah that he says there that he found out through reading those, through reading God's word, that God had a promise. That God had a promise for his people. And that promise was that they would accomplish 70 years in the desolation of Jerusalem.

Now, if we go to Jeremiah 25, we can read that this is during the first year of Nebuchadnezzar that Jeremiah is writing this, in 25. Now, Jeremiah, when he started his work as a prophet, when he was called to be a prophet, I want you guys to understand — and we talked about this a little bit in Sunday school this morning — I want you guys to understand how young Jeremiah was when he started. Jeremiah was somewhere between 13 and 18 years old when he started prophesying for God to the Israelites. 13 to 18 years old. Most of us probably wouldn't care to listen to what a 13 or 18 year old had to say about things like that. But we find out that he started that when he was about that age. And then it says there in verse 3 that from the 13th year of Josiah, so when he was 13 also, was about that time. It says, this is the 23rd year in which the word of the Lord has come to me.

I have been telling you guys about this coming day for 23 years, and y'all haven't been listening. It's what Jeremiah is saying. He's like, God has been telling me to tell you. God has been opening to you guys. Here's what you should be doing. Repent. Repent now of this evil way and his evil doings and dwell in the land that the Lord has given you and your fathers forever and ever. We hear that often. We heard that in Jonah. Jonah was called to be a prophet to go to Nineveh and say, hey, y'all need to repent because judgment's coming otherwise. Nineveh listened. Nineveh repented. We see here that the Israelites weren't so smart. We see that that isn't the case. And we see him call for this judgment to come upon them.

And it says, because you have not heard, behold, I will send and take all the families of the north. Nebuchadnezzar, king of Babylon, my servant, will bring them against this land, against its inhabitants, its nations all around, will utterly destroy them and make them an astonishment, a hissing, a perpetual desolation. And then if we jump down to verse 12, it says, then it will come to pass, when 70 years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, and I will make it a perpetual desolation.

Daniel's reading through this, and he says, 70 years — he starts counting on his hand, and he realizes that part of that has already come true, because it says that he will bring judgment upon the king of Babylon. Well, there is no king of Babylon now — that time has come, that moment has passed. And Daniel says, all right, Lord, you promised this, what are we going to do about this?

Now, if we go back one more chapter to verse 24, we also see that there's a good bit of this that he has already kind of fulfilled for Daniel. There's the sign of the two baskets of figs — just a quick overview, there's the good figs and the bad figs, and if we go down to verse 5, it says: Thus says the Lord, the God of Israel, like these good figs, so I will acknowledge those who are carried away captive from Judah, whom I have sent out of this place for their own good into the land of the Chaldeans. For I will set my eyes on them for good, and I will bring them back to this land, and I will build them and not pull them down, and I will plant them and not pluck them up. Then I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God. For they shall return to me with their whole heart.

In all the time that Daniel has been here in captivity, he probably read this before also, because I'm sure that part of Daniel's prayer time and meditation time was spending time in God's Word and reading these prophecies of Jeremiah. Now these would have been new, very new things — this would have been less than a hundred years, but the books of Jeremiah would have been in pretty good circulation among the Jewish people. And Daniel reads that, and he realizes that him being carried into exile was God taking care of him. He hears that, and he says, you know what? God took care of me. Because if we read what happens to the bad figs, it says that they are going to be considered the residue of the land — a reproach and a byword, a taunt and a curse in all places where I drive them. So, the faithful Jewish people are the ones that he removes and puts into exile. And the ones that did not get removed were the ones that he wasn't going to keep anyways because they obviously weren't going to do anything for him. Those figs were very bad, not to be eaten, for they were so bad — they weren't producing good fruit.

God removed the ones of his people into exile and took care of them and preserved them, and the ones that weren't doing anything for his kingdom he removed. And Daniel says, boy, I'm glad I was one of those. And we see that in Jeremiah it also says that "I will give them a heart to know me." Beginning of Daniel it says that he purposed himself for the works of God. He had a heart for God. Daniel was one of those chosen that God was wanting to use to further his kingdom, that God was wanting to use later on. And we see that because of Daniel's faithfulness God continued to preserve him. Daniel looks back through his life — the lion's den hasn't happened yet — but he looks back at the other things that have happened in his life and the lives of the men he's been surrounded by and sees God has been taking care of us. That part of that prophecy came true.

And then he reads verse 25 and he says, well, so far all of this has come true. All right God. So, 70 years — now what? Again, we read there that God gave over Judah to Nebuchadnezzar. At the beginning of that time, Daniel was one of the first — for three times Nebuchadnezzar came to Jerusalem and ransacked it and took people captive, three different times over 19 years. Daniel was

one of the first to go, of that first group that went and set themselves apart from the rest of the Babylonian people. And then we remember from chapter one that the third time Nebuchadnezzar came through is when he removed the vessels from the temple and destroyed Jerusalem — that's when he broke down the walls and turned it into what Jeremiah calls a desolation.

Now 70 years has passed. We're 70 years into the future from that. Daniel sees that Babylon has recently been handed over to the Middle Persians and he says alright, here we are. Where's this next step, God? He reads this. How does he respond? Verse three: "Then I set my face toward the Lord God to make requests by prayer and supplications with fasting, sackcloth, and ashes." He doesn't go out and tell everybody, "hey guys, I was reading Jeremiah and come find out we're almost on the other side of this." He doesn't go out and do that — no, he stops what he's doing, he turns his face towards the Lord God, and he prays and he fasts. He goes to God immediately. Daniel read God's word, Daniel read a promise that God had made, and then Daniel prayed for the fulfillment of that promise. He knew that God was going to be faithful.

It says with prayer and supplication — now if you read through his prayer, there's not much supplication until right at the end. There's not much asking for anything until right there at the end, where in verse 16 he says, "according to your righteousness I pray, let your anger and your fury be turned away from your city, Jerusalem." Most of what is there at the beginning is confession — "we have done wrong." It's not "they have done wrong." Daniel lumps himself in with the people of God because he knows that he's sinned also. "We have sinned, we have done wickedly, we have committed iniquity, we have not heeded your prophets." Daniel doesn't separate himself and say everybody else has been doing a pretty terrible job, I've been doing all right. No — we have not been doing a good job of being your people.

Prayer is a general term for our side of fellowship with God. Prayer is us communicating with God, but there are many different methods and ways of doing this. We can do it through worship and praise — worship being the inward expression of us acknowledging the nature and attributes of God, and praise being the outward of that. There's thanksgiving — we can be grateful for what God has done for us. And then there's confession — confessing our sins and asking forgiveness. Daniel does a lot of this in this prayer. He also has a good bit of intercession in here, praying for other people, for the betterment of others, knowing that they are also being prayerful for themselves. And then he finishes it out with supplication — he's asking God for wisdom and guidance, making a request towards God.

We read through this prayer and we see that in most of these stanzas — I don't know, that's more of a poem or song thing — but we see: oh Lord, this is who you are, these are your attributes; this is what we have done, you are righteous but we're ashamed of what we've done. "Oh Lord, to us belong shame — we have done nothing worthy of your righteousness and nothing worthy of your mercy and forgiveness, yet you've done that for us, you've forgiven us." And he does it with fasting and sackcloth and ash.

How easy is it for us to be comfortable? Comfort is not even a luxury to us anymore — comfort is a way of life for us. How easy is it to say, alright, I'm going to sit down in my comfy recliner in the AC and I'm going to pray? Well, I'll tell you right now, if I sit down in my comfy recliner in the AC and start trying to pray, I generally fall asleep — and I know I'm not the only one. So when we take ourselves out of our comfort zone, when we put ourselves in a position where we can stay alert, where we can be uncomfortable, it brings us that much closer to God. It really does. I don't know if any of you all have ever fasted for a period of time, but you get hungry for about half a day, and then after that you get used to it, and you start realizing and relying on something other than what you thought you had to have the whole time.

Sackcloth and ash — we don't do anything like that anymore. The sackcloth was itchy and uncomfortable; it was a reminder to them of the nature of who we are as people. And the same with the ash — it's a reminder of the filth of our sin, and a reminder that we are nothing but dust, that what we are is where we're going to return to. That was their reminder. What reminders do we have? What things do we do? What ways do we fast? When we really, truly go to God and we really want something, what are we doing to bring us closer to God to do that? Do you have your phone right there with you when you're praying? I know sometimes I do, and about the time I really feel like I'm breaking into good prayer is about the time my phone goes off. Go in another room. Jesus says go into your closet — and if you don't have a quiet place you can go and get away from all the hustle and bustle, find somewhere like that. That is my suggestion to each and every one of you, because that was something that worked well for me — I need to just purpose myself and be very intentional with going and being in prayer with God.

Again, we see that the vast majority of this prayer is confession — him acknowledging who God is and acknowledging just how terrible the people of Israel have been. When we confess, we remove the barriers of sinfulness from between us and God. So when we confess our sins, how specific do we need to get? I mean, we already know God knows everything, he already knows what our sins are — so do we just say, alright Lord, sorry for all the things that I've done that you already know? No — we need to be as specific as possible, as often as possible, because it's not us confessing to God like he doesn't already know — it's us confessing to ourselves, admitting what it is that we have done that has pulled us away from God. It is us admitting and openly being humbled by our actions. Not only that, but it's commanded in scripture — 1 John 1:9 tells us: confess your sins to the Lord God.

We see a terrible example of committing a sin and then not admitting it — go all the way back to the garden. What happens? Adam and Eve sin, and what do they do? They try to hide from God. God doesn't ask them just general questions — "hey, what are you guys, why are you hiding, what did you do" — he asks very pointed questions to them. God already knew — it wasn't that God didn't know what had happened, it was that he wanted them to admit it. How often do we do something and there's repercussions and consequence of our sin, and we can really feel the Holy Spirit grating on us — "why did you do that, what happened" — and we try to ignore it, like it will be alright? No, it won't. We can't hide our sin from God. Why do we try? Psalm 139 tells us that before a word is even on my tongue, you know it completely — before we say, before we do anything, God already knows. There is

no plan B. You're not going to catch God off guard, he's not going to be scrambling to figure out what to do next because you've done something he didn't plan for. No.

And we read this prayer and realize there are two things happening here: he is acknowledging God and how great God is, and he is acknowledging himself and the people around him and how terrible they are. I will tell you right now, as I mature as a Christian, each and every time I feel like I have made a breakthrough in my maturation, I realize two things: one, God is way, way greater than I have even been able to perceive in my own life so far — we went through the attributes of God study and I feel like that only scratched the surface of just how great God is. The more I spend time in God's word and in prayer, the greater I realize God is — and the absolute worse I feel like I have made myself. I humble myself often through admission of my sin. When I can confess to God the things that I know in my life are not going the way that they should be, and it's nobody's fault but my own, it calls me to action. It gives me a reason to want to be better, because I look at what I've done and think, why did I do that, what was the purpose? Do I feel better now because I sinned? No. Often, when I find it difficult to confess a sin, it's that much more freeing when I finally go to God and say, alright, you already know, but I have to tell you — these are the things in my life that I am not living up to your standards. And I feel so much better after I do that. There's a weight that's lifted, a freedom to it. There's a reason it's called the weight of sin. If you've ever tried toting around a rucksack with 60 or 80 pounds in it, you get used to it — but as soon as you take it off and feel that weight lift, you feel how much freer you are without it. That's exactly what it's like when you confess and release the weight of that sin. "My yoke is easy, my burden is light" — that is very true, because it's not a burden, because he took on that burden. The weight of our sin is not on us at that point.

We have to remember that as we read through this prayer, I really hope we can see just how timeless a prayer like this is — but in that timelessness, it also tells of just how stubborn a people we are, how natural it is for humanity to want to turn against God. You can take a lot of these things and plug in modern equivalents, and a lot of it fits. We have all transgressed God's law. We don't listen to the prophets — well, prophets are in here for us now — we don't have people out wailing new prophecies at the temple like Jeremiah was, but we do have God's word, and we do have people proclaiming God's word, doing everything in their power to share it with others. Are we doing that? Do we do that actively? What is our action? We look at the world, we see where the world is at, we see the things happening — what is our action as Christians? Is it just "man, that's terrible," and that's it? Or do we do what Daniel does here — turn our face to the Lord and pray? Do we do that enough? I know I don't. I will tell you my prayer life is not anywhere near where I would like it to be, and I think if every Christian is honest with themselves, it's not — none of us have the prayer life we should, because it's easy to get distracted, easy for something else to seem more important.

Prayer is the one thing — I read a book a while back about the one thing that, across the board, the vast majority of pastors and Christians, when asked what's not up to snuff in their Christian walk, almost always say: it's prayer. Why is that? It's the easiest thing, it's free — we get to go and talk directly with God, commune with the creator of all things, the master of the universe, and we don't do it near enough. That's because we don't get an immediate consequence — if we don't pray, there's not

a huge consequence for us not praying. If I don't go to church, people ask why aren't you at church. If I don't go to Bible study, people ask why aren't you at Bible study. Nobody asks one another how's your prayer life — we don't do it unless it's in a conversation about discipleship specifically. We here at Bethel, I feel like we have a very solid prayer life — talking with you guys and seeing the importance of prayer as a church, it's important here. I'm not trying to bash you guys into thinking we don't do a good job of that. But are we doing as good a job as we could be? Are we coming together and communally praying for the trajectory of our nation, for Christians, for the future of our church — small c, big C — both of them? If we do it individually, that's great, but I think we need to do more prayer together as a community, because it's a community thing. Prayer can be individual, but it can also be a community thing, and we can be a great example with that.

I want us to fast forward really quick to verse 23 — we're going to get into it more next week — but we see that Daniel prayed and we have confirmation that God heard him, because there in verse 23, Gabriel is talking to Daniel and says, "at the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved. Therefore consider the matter and understand the vision" — and then we get into the vision of the 70 weeks, which we'll talk about next week. But as soon as your supplications were heard, the command went out. God heard you and God acted. Do we pray with that thought process in mind — that God's going to hear what I have to say and there is going to be action?

In conclusion, I just want us to understand that prayer and spending time in God's word are the two things that are foundational in our growth as Christians. We can listen to sermons online all day long, read books about the Bible, read commentaries — but if we're not actively reading God's word directly and spending time in prayer about what we read, like Daniel did, our growth as Christians is just going to be stunted a little bit. We might still grow, but how much greater of a Christian would each of us be if we dedicated ourselves like Daniel did? He says he prayed three times a day — that was intentional prayer, not just "thank you for my meal, thank you for waking me up this morning." Daniel probably prayed some very pointed, very direct prayers to God. We need to do that as well.

We see the compromise that happens in the world when we don't base our life in this. As we get into eschatology and things like that, we see that the reason things are going to happen is because the retainer is removed — the retainer being the church, the Spirit of God. When the people of God are removed from the world, the world is going to fall into absolute chaos. If you don't think we're close to that now, I have some things to tell you — not to dampen the spirits, but last year, January 1st of 2025, the Methodist church announced they were going to support the ordination of LGBTQ clergy members. If anybody has looked at any Methodist preaching lately — I'll use that term loosely — it's gone off the rails. When people don't respect God's word and try to compromise the truth of the Bible to reshape it to fit society, instead of the other way around, it's nothing but chaos. We should be reshaping society through the truth of the gospel, not trying to make it fit into the box we want it to fit into.

Just last week, one of the denominations of the Presbyterian church — PC USA — voted 441 to 30, a giant margin, to support gender-affirming care, including in children. A Christian church came out with a statement calling gender-affirming care age-appropriate, medically necessary, evidence-based care. Add to that: HIPAA recently gave states the ability to control what age parents are no longer allowed to see their kids' medical records — in some states, automatically at age 12, parents are no longer allowed access without written permission. If you don't think the world is falling into chaos, we need to look around a little more.

With all that in mind though, I want you all to understand one thing — some saving grace, some hope in this. If anybody has seen coverage of the World Cup lately, with all the different nations here in the U.S. for a viewing of hundreds of millions of people, there have been people actively, openly, and very blatantly praising God and praising Jesus for all sorts of people to see. We are polarizing as a world — people who tried to ride down the middle, tried to stay neutral, are seeing that it's one or the other. There is no neutral ground. You are either a moral person — which usually means a Christian — or you are not. And there have been more and more people I would have never expected, coming out and being extremely vocal about their Christianity, with millions of people seeing these messages they share of the gospel. We can either be for the good or for the bad. There's a polarization, and it's always been there, but we're seeing the consequences of it now. The Bible is clear — you're either for God or against him. If you're not actively doing something to further the gospel and glorify God, you're fighting against him, and you don't want to be on that side. "Whoever is ashamed of me here on earth, I will be ashamed of before my Father in heaven." We don't want that. We need to be bold — very, very bold. We need to be just as vocal as the people trying to tell us we're terrible people because we're a moral people. People think that because we quote Romans 1 and say it's clear that homosexuality is sin, that's hate speech. No — that is the truth, and the fact that you are offended by it tells me more about you than it does about me.

But again, we need to be in prayer. I say all of those things to remind us that we need to be in prayer — for our brothers and sisters in Christ around the world, the ones suffering persecution, the ones who can't even admit out loud that they're Christians without knowing they might die for saying it. We need to be in prayer for our nation, because we are growing farther and farther from God. We need to be in prayer for the rest of the world, because there are lost people everywhere in dire need of Christ. We need to be in prayer for ourselves, as a church and individually, that we can confidently and boldly share the truth of the gospel with those around us. We need to be the light reaching into the darkness. We need to be unapologetic when we tell people about Christ, and explain that true freedom and true joy and true purpose comes from him. We need to be reading this, and we need to be praying, because those are the two things we as Christians can do that are real action against the evil taking over the world at this point. So we need to stay very strong, very true, and very intentional about our Christian walk.

Let's pray. Father, we thank you, we thank you for today, we thank you for your word. Father, as we read through this prayer of Daniel, just remind us that it is already purposed, it has already been promised by you — that we have won the battle. It may not be over, but the war is already won. So

Father, help us find joy in that. But Father, help us to not stop — help us to finish strong, help us to continue fighting, because Father, at this point, even though we know we've won, we are fighting to bring more souls with us. Because Father, at the end of the day, there are far too many people out there who don't know you, or who have a misunderstanding of who you are and what Jesus has done for each and every one of them. So Father, bring them close to you. Call those people to you — the ones who are not sure, the ones who are even hostile against you at this moment. Father, we think of Paul, being hostile toward the gospel of Jesus Christ, and then becoming one of the greatest soldiers for the gospel because of it. So Father, call us into action, those of us who are Christians. Help us to be bold, help us to be unapologetic in preaching who you are to a world that is lost. Father, we thank you again for your word, for the truth that is in it, for the promises you have made with us and seeing those promises fulfilled throughout the Old Testament and into the New. Because Father, we see that when you talk about keeping your church preserved, it's the ones who are trying, the ones who are working, the ones who are doing and bearing the fruit that you want them to bear. Father, help us to be those that are bearing fruit, so that you do preserve us, so that you do keep us — because Father, all we want is to continue doing it for you. And we ask all these things in your son's name. Amen.

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