

Anguish in the Garden of Gethsemane

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[0 : 0 0] We're in the book of Mark, studying the life of Jesus, and we're looking at the last week of his life. One of the most consequential weeks, really, in the history of the world.

And this night that we're looking at, one of the most consequential nights of that week. We're in Mark chapter 14, let me see, I've got to find it myself here.

And last week, was it last week, we studied, we looked into the Passover meal, and what we call now the Last Supper.

Even though it's not, it won't be the Last Supper, but it was the Last Supper of Jesus' life on earth. But he did speak, and we mentioned this last week, that there will be another supper.

Not one until then, but another supper when he comes in his kingdom. And there will be something called the Marriage Supper of the Lamb, that will be celebrated in his kingdom.

[1 : 0 7] But today, we're going to look at what happens next, after that Last Supper meal. Sorry, I'm having some technical difficulties.

There we go. And we're going to look at a few things here, starting Mark chapter 14, verse 27.

Jesus, they leave wherever they were at, celebrating this Passover meal, and that Last Supper, and head over to the Mount of Olives and to a garden. And during this time, Jesus is going to warn his disciples that they are soon going to stumble.

And we see Peter boasting that that's not going to happen to him, of course. And then Jesus goes on, and he's going to really demonstrate quite a bit of anguish.

It's really quite a scene. One that I think has astounded people for the last 2,000 years. What actually transpired in that garden. And then finally, one of the things I'd really like to focus and hone in on is the weakness, actually, that we see from Jesus there in that garden.

[2 : 2 6] And then the weakness that we see from his own disciples. And then lastly, the weakness that we many times find in ourselves. So we're just going to read through this whole passage, starting Mark chapter 14, verse 27.

And then we'll go through verse by verse, looking at this. So Mark chapter 14, verse 27. Then Jesus said to them, All of you will be made to stumble because of me this night.

For it is written, I will strike the shepherd, and the sheep will be scattered. But after I have been raised, I will go before you to Galilee. And Peter said to him, Even if all are made to stumble, yet I will not be.

And Jesus said to him, Assuredly, I say to you that today, even this night, before the rooster crows, twice you will deny me three times.

But he spoke more vehemently. If I have to die with you, I will not deny you. And they all said likewise. Then they came to a place which was named Gethsemane.

[3 : 3 1] And he said to his disciples, Sit here while I pray. And he took Peter, James, and John with him. And he began to be troubled and deeply distressed.

Then he said to them, My soul is exceedingly sorrowful, even to death. Stay here and watch. He went a little further and fell on the ground and prayed that if it were possible, the hour might pass from him.

And he said, Abba Father, all things are possible for you. Take this cup away from me. Nevertheless, not what I will, but what you will.

Then he came and he found them sleeping and said to Peter, Simon, are you sleeping? Could you not watch one hour? Watch and pray, lest you enter into temptation.

The spirit indeed is willing, but the flesh is weak. Again, he went away and prayed and spoke the same words. And when he returned, he found them asleep again, for their eyes were heavy, and they did not know what to answer him.

[4 : 34] Then he came the third time and said to them, Are you still sleeping and resting? It is enough. The hour has come. Behold, the Son of Man is being betrayed into the hands of sinners.

Rise, let us be going. See, my betrayer is at hand. Quite a dramatic scene. But let's start with this first section, in which Jesus tells his disciples something that they're not exactly thrilled to hear.

He said to them, All of you will be made to stumble because of me this night. And then he quotes from a passage in the book of Zechariah.

And he says this, For it is written, I will strike the shepherd, and the sheep will be scattered. Jesus is trying to prepare them for the trouble that's coming.

He's about to be arrested. He will be betrayed. And he wants to let them know that you will stumble. This is part of the plan, as he quotes Zechariah.

[5 : 43] In fact, here is that passage in Zechariah that he quotes. This is in Zechariah 13, verse 7. And this is a passage, by the way, that is about Israel and about trouble that is coming to Israel.

Today we call that trouble the tribulation. There's a time of tribulation coming for Israel. And this passage in Zechariah is speaking of that. But here's that one verse that Jesus quotes.

Zechariah 13, verse 7. It says, Awake, O sword, against my shepherd. Against the man who is my companion, says the Lord of hosts.

Strike the shepherd, and the sheep will be scattered. Then I will turn my hand against the little ones. And who is the shepherd, by the way?

What does Jesus himself say? He said, I am the good shepherd. Strike the shepherd, and the sheep will be scattered.

[6 : 45] And that is what's going to happen. I want to look at just at one little difference, though, in what the actual verse says, or the prophecy from Zechariah.

And there's a little bit of a difference in how Jesus quotes it. He actually changes it just a little bit. Zechariah says, Strike the shepherd, and the sheep will be scattered. But notice what Jesus said.

I will strike the shepherd, and the sheep will be scattered. Jesus indicates something that I think was hidden in the prophecy of Zechariah.

Who is it that's going to strike the shepherd? Is it the Jews? Is it the Romans? Or is it the Lord himself? The Lord of hosts will strike the shepherd.

In Isaiah chapter 53, a famous passage about the suffering servant that confused so many Jews. Who is this man that Isaiah is speaking of, this suffering servant? Many had no idea.

[7 : 54] There were many guesses about who it could be. We know today that this is talking very explicitly about Jesus and his suffering. But it says this in Isaiah 53, verse 10. Yet it pleased the Lord to bruise him.

He has put him to grief. When you make his soul an offering for sin, that he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Who is it that's bruising him? The servant? It pleased the Lord to bruise him. You see, back over a thousand years ago, there was a man named Abraham that God had told to offer his own son, to offer him as a sacrifice to the Lord.

And at the last minute, he said, stop. You don't need to do this. And as Abraham said to his son earlier, the Lord is going to be the one who will provide the sacrifice.

And he did. It's the Lord who is the one who is offering Jesus as a sacrifice for the sins of the world.

[9 : 10] Men were used as willing subjects, for sure. But this was the Father's doing. He's the one offering his son for you and for me.

I want you to notice something here in this same passage in Zechariah. In fact, maybe we should go ahead and turn there just so we can read it for ourselves.

Again, it's Zechariah chapter 13. Which here, I guess I can turn that. I've got this in my notes, but let me go ahead and turn there. Sometimes these prophets are hard to find.

You go into the middle of the book. In the middle of the Bible, you'll see Proverbs and Psalms and then you turn right. Zechariah is actually right at the very end.

Almost the last book in the Old Testament. But here's what it says further. I'll read it again. Verse 7. Zechariah 13, 7.

[10 : 16] Awake, O sword, against my shepherd, against the man who is my companion, says the Lord of hosts. Strike the shepherd and the sheep will be scattered that I will turn my hand against the little ones.

I want to take note of that little phrase, the little ones. And it shall come to pass in all the land, says the Lord, that two-thirds in it shall be cut off and die and one-third shall be left in it.

And I will bring the one-third through the fire and I will refine them as silver is refined and test them as gold is tested. They will call on my name and I will answer them and I will say, this is my people and each one will say, the Lord is my God.

He's talking about a future event in which many, many, many people will suffer and die. We actually talked about this when we looked at Jesus' sermon on the end times, his message on the end times and what will happen.

And as we look in the book of Revelation, what will happen in the future, we see that many, many will die through that time. And so that's what this prophecy is about.

[11 : 27] And so as Jesus talks about what's going to happen to his own disciples, I think this is just a preview. They will be scattered in this one night.

But it's a preview of what's going to happen during this tribulation period for all of Israel. During this tribulation period, it's going to be not just the wicked, not just the unfaithful Jews, but even the faithful ones who will suffer.

Jesus actually uses this language of little ones. As I mentioned that word, we'll take notice of. Notice that in that passage in Zechariah, that it says that this trouble, this trouble that's coming, it will be like a refiner's fire to separate the gold from the dross, right?

As Jesus says, to separate the sheep from the goats among the people of Israel. Jesus says over and over again, and I'm just going to quote these real quickly just to give you an idea of how often Jesus uses this term.

He says this, the Lord's hand will be against the little ones. Jesus said, and whoever gives one of these little ones a cup of cold water in my name. A lot of times we think, oh, he's talking about children.

[12 : 53] That's actually not true. He was talking about the faithful Jews. Whoever causes one of these little ones who believe in me to sin, it would be better for him if a millstone were hung around his neck and he were drowned in the depths of the sea.

Again, we think, oh, that's probably talking about children. No, we've actually looked at this before. That's actually talking about faithful Israel. Jesus said, take heed that you do not despise one of these little ones for I say to you that in heaven their angels always see the face of my Father who is in heaven.

He says, even so it is not the will of the Father who is in heaven that one of these little ones should perish. He's looking forward to this tribulation period in which these little ones will suffer and he's looking out for them.

Jesus also says this, do not fear little flock. He's talking to his own disciples and he calls them his little flock. For it is your Father's good pleasure to give you the kingdom.

At the end of all this suffering and pain through this seven years of tribulation, many who will succumb to death, there will be a glorious kingdom at the end of it.

[14 : 10] And that's what the rest of that passage in Zechariah is talking about. This scattering, I think, of his disciples will be just the beginnings, the first fruits of that great tribulation that is to come.

But notice next what Jesus says. He says, but after I have been raised, I will go before you to Galilee. He mentions his resurrection but we have to realize that even though he's mentioned his resurrection many times, both his death and his resurrection, the disciples aren't quite getting it.

We'll see that actually after. Their eyes are kind of opened afterwards to understand what Jesus was telling them but for whatever reason they were not able to process this but he tells them after I've been raised, he's looking forward to his resurrection and then he makes mention I will go before you to Galilee.

And kind of what's up with that? Right now they're in Jerusalem, they're in the city of Jerusalem which is in southern Israel but Jesus spent most of his ministry up in Galilee. And so just two things to note here with him saying that.

One, he just told them that they're going to stumble but then he's telling them but after I'm raised from the dead I want to meet you in Galilee. We're going to meet up again. I'm going to go before you but you're going to come and meet up with me.

[15 : 35] Because he's looking I think basically this is an encouragement. You're going to stumble but it's not going to be permanent. It will just be temporary. Your strength will eventually be or your faith will eventually be strengthened.

And we're going to meet up again. And then number two, well why Galilee? Why not just meet up in Jerusalem? And I think specifically because what's going on in Jerusalem? People are out to get him.

They're actually going to kill him. And there's going to be people who probably hear that will hear of his resurrection and want to do something about it.

And so try probably I'm sure avoiding the controversy or excuse me avoiding the conflict that would I'm sure arise there in the city of Jerusalem from the leaders of the Jews and from the Romans as well.

But eventually so he goes to Galilee we'll find out later and then he comes back before he ascends into heaven comes back to Jerusalem and he ascends into heaven from that same mount where he's speaking right now on the Mount of Olives.

[16 : 40] But he just told his disciples you're going to stumble and here's what Peter says verse 29 even if all are made to stumble yet I will not be. Peter as usual full of confidence boasting of his own strength and his resolve to faithfulness and you know confidence is generally a positive thing right?

Shouldn't we generally be confident in ourselves? I think that's generally a good thing right? But I think there's a lesson to be learned here and I want to be the focus of this message on where we should put our confidence.

Jesus though does not seem to be impressed. Jesus said to him assuredly I say to you that today even this night before the rooster crows twice you will deny me three times.

And so he challenges Peter's confidence and he provides actually a very specific scenario in which Jesus will deny him. We'll actually look at that more as we get we'll look at that in more detail as we get into the end of this chapter when this event actually happens.

But I think we'll find later that this specific scenario transpiring and coming to pass really punctuates Peter's failure.

[18 : 07] Peter speaks and says even more vehemently if I have to die with you I will not deny you.

And it wasn't just Peter right what does it say? And they all said likewise Peter as usual is the outspoken one he's the ringleader he's the seems the leader right of the twelve but the others follow and they say likewise.

As much as we like confidence I think this is a misplaced confidence an overconfidence a confidence in something that he really should look for another place to put that confidence and we'll see that actually play out here even before the real trouble comes because what happens next is Jesus is going to pray it says in verse 32 that they came to a place which was named Gethsemane and Gethsemane is just a garden it was a beautiful garden there on the Mount of Olives in fact in the book of John it says that this was a place that he often met with his disciples you know a great setting to meet to discuss to teach and he said to his disciples he said sit here while I pray he said I want you to stay here I'm going to go over here and I'm going to go pray but I want to notice something in the next verse it says he took a few more with him he took Peter

James and John with him so he left so if we're doing a little bit of math here right he started with 12 disciples one is over fetching the Jewish leaders right to betray him now there's 11 with him in this garden there's three that he takes further so he leaves behind eight he says I want you to stay here sit here while I pray and then he takes three of his closest friends a little bit further and it says he began to be troubled and deeply distressed and I want to ask the question well why would he take the three with him a little bit further kind of strange and we've seen this before haven't we remember when we went over the transfiguration when Jesus was transfigured he left his disciples behind but he took three with him to that mountain when he was transfigured and it was the same three and we see that it seems

Jesus had you know a great relationship with these twelve or at least eleven of them but then he has an even closer relationship it seems with these three Peter James and John and notice that he really doesn't share why he's going to pray with the other eight but when he goes a little further with the other three he shares a little bit more about his heart and his sorrow it says he began to be troubled and deeply distressed and he says to them he says to the three my soul is exceedingly sorrowful even to death stay here and watch you know when you are going through a really difficult time when you're distressed when you're sorrowful not just any friend will do sometimes there are people the closest people in your life are the ones that you're comfortable sharing those things with and I think that may be what's going on here he says this my soul is exceedingly sorrowful even to death and what does that mean even to death you know obviously his sorrow is because of his impending death but I don't think that's what he means

[22 : 18] I think he's just saying the sorrow is so deep it's as if I'm actually dying and I know there are many people even in this room depending on what life has thrown your way that have experienced that kind of thing where it feels the sorrow is so strong it feels like your heart is being ripped out of your chest that the life is being drained from your body because of the sorrow and that's what Jesus was experiencing and he said to them stay here and watch and it's not watch look out you know see if people are coming that's not what he's saying he's just saying listen I want you to stay awake this is the middle of the night it's probably around midnight they had their Passover meal it's after sunset is when they had the Passover they probably did that for a few hours it's probably around midnight and as we'll see everybody's tired they've had a huge week right there's a lot going on there's an intensity they're really being hunted down by the

Jewish leaders but he says I want you to stay up to keep watch to stay attentive in Luke Luke records Jesus saying this pray that you may not enter into temptation so he's saying listen I want you to stay up and I want you to pray so that you don't enter into temptation what's the temptation well it's it's to run away from the trouble then it says that in the next verse that he went a little further on so he he left the eight back here and then he took the three a little bit further and then he goes even a little further away in one of the other gospels I think actually in Luke it says he went a stone's throw away so just kind of the back of the room maybe within earshot not way and he fell on the ground and he prayed that if it were possible that this hour might pass from him and we get this little insight into

Jesus suffering not just physical suffering that we see when he's actually on the cross but this inner turmoil this anguish and he asked this question he prays if it were possible that this hour could pass could I maybe skip over this whole thing is there another way and I have to believe that he knew the answer right I don't think he would have been here if there would have been another way he wouldn't have even got to this point but still he's expressing the turmoil of his own heart and his soul and then he says this he said Abba Father Abba Father Abba is just it's a term of endearment of love for the Lord and you know I find that interesting because in this time of turmoil and anguish when he's looking to do something that the

Lord that the Father I should say is asking of him to do that is so very difficult that he is still speaking to the Lord speaking to the Father I should say with this term of endearment and love and he says this all things are possible for you and that's true right we believe that the Bible says that many times all things are possible for the Lord there's nothing that is impossible for him right there's nothing impossible for the Lord except the things that aren't possible for him see the Bible speaks of things that he cannot do in fact Roger as you were doing the announcements you mentioned a couple the Lord who cannot lie the

Bible says he cannot deny himself do we think that the Lord could cause himself to cease to exist is that possible seems seems not could could the Lord reward the guilty and punish the righteous and still remain a holy and righteous God is that possible no and in the same way it is not possible even for the creator of the universe to fully pardon guilty sinners without a sufficient sacrifice it wasn't possible because if it was don't you know it would have been a better option so

[27 : 58] Jesus continues and he says take this cup from me if it's possible take this cup and he's using that as an analogy cup of suffering but notice how he ends his prayer with this despite all of his cries for help is it possible that I could escape this suffering that he ends his prayer with this not what I will but what you will if you'll not help me escape I accept what your will is for me and for your people he submitted his will to the father even though his own will and this is hard hard I think for us to imagine even though his own will right we see this was was shaking was faltering but he didn't allow his his own love for his own comfort and his own safety and his own well being to outweigh his love for both the father and his love for you and

I you and me and by the way just a little side note here there are as we see here Jesus' will being submitted to the will for the father will take note of a little theological truth some people have a hard time believing in this concept of the trinity and so there's this teaching called modalism and it teaches that well there's not really three persons there's really just one person but he kind of expresses himself in three different ways as father and son and spirit but if that were true there was only one person here how could one submit his will to the will of the other father we see here there's two different wills the father and the son and the son submits his will to the father this is part of the mystery of the trinity it's difficult for us to understand but

I think it's important for us to realize and see that Jesus is God the son he is not God the father they are one God yet two different persons the other thing I want to bring up just I guess another theological this one is more of an internal debate within Christianity there's this concept as you look at Jesus struggling here some people ask the question could Jesus have really could Jesus have walked away from all this could he have said this is too hard it's not worth it I'm not going to do it so there's a doctrine called the impeccability of Christ could Christ could he fall to temptation could he go against the will of the father and some say well that's not possible that could never happen and you can imagine why you might think that it seems unimaginable but I think what we're looking at here is not it's not a show it's not an act that Jesus is putting on this is a real and true struggle that he is having having

Jesus is truly struggling and grappling with the weight of what he is about to do and he is demonstrating to us a weakness the kind of weakness that we experience in life and this is such an important truth I think as we live the Christian life to see that Jesus suffered that Jesus demonstrated weakness you see this is God Jesus God the son the Bible says that through him and by him all things were created this is the creator of the universe he's the one who spoke the whole universe into existence Jesus himself is the alpha and omega he's the beginning and the end the first and the last this is the God of the universe trembling in fear and anguish at the prospect of experiencing death as the creator of the universe he'd never experienced death before and why should he he's the creator of life itself he's the eternal immortal

God why should it even be possible for him to die and yet here he is standing face to face with death just hours away and not just any death but in the cruelest manner imaginable and why is it because the angel of death has power over him just like death has power over us no it's because he chose this John chapter 10 verse 18 Jesus said this no one takes my life from me he says but I lay it down of myself of my own authority I have power to lay it down and I have power to take it again see Jesus knew from early on we don't know when

[34 : 14] I can't imagine he understood much when he was in that manger you know in the stable but at some point as he's growing up he realizes he's going to die for the sins of the world he knew this was coming and like many of us we look forward we commit ourselves to a hard thing right we're going to do something really hard we're going to speak in front of a large group of people but when the time actually comes our legs buckle underneath us and we wonder what was I thinking anybody ever been in that position what was I thinking and we question can we really go through with this and here's Jesus in that same way and he's looking and he's asking is there a way out father if it be possible let this hour let this cup of suffering pass from me and this is where

Jesus demonstrates to us just how deep and complete his humanity goes how could it be that the almighty maker of heaven and earth should tremble in fear and anguish how could he possibly display such weakness and you know there are many people Muslims are one example who look to this Jesus who Christians say is God himself and look at this weakness that he displays but this was really the whole point of what God intended to accomplish you see God looked down from heaven at us and he saw and he saw some who feared him not all but some who feared him and who wanted life with

God but they found themselves too weak he looked at our frailty in Psalms the psalmist says in Psalm 103 verse 13 as a father pities his children so the Lord pities those who fear him for he knows our frame and he remembers that we are dust he looked at us as a father who pities his children who are weak and so he determined that he was going to do something for us to provide a way of life for us for those who would be willing to receive it but it wasn't something where he could just sprinkle pixie dust you know wave a magic wand and just make everything better our sins were real and very very serious and the demands of true justice require something more than just hand waving make it all better the solution would come at a great cost to himself and there was no other way he had to sacrifice himself and he had to experience death for us in

Philippians 2 verse 5 it says this as a reminder of what Christ did for us and how we ought to live in light of that truth let this mind be in you which was also in Christ Jesus who being in the form of God did not consider it robbery to be equal with God but made himself of no reputation taking the form of a bondservant and coming in the likeness of men and being found in appearance as a man he humbled himself and became obedient to the point of death even the death of the cross he obeyed he prayed he struggled through it but ultimately he submitted himself to the will of the father and became obedient as it says here to the point of death just to finish on with this passage we see this interaction with his own disciples he goes back after praying for a while and he finds them asleep they didn't watch they didn't stay awake they didn't pray could you not watch one hour watch and pray lest you enter in temptation the spirit indeed is willing but the flesh is weak any of you ever resonated with that you got it seems like a willing heart this flesh keeps rising up succumbing to weakness and again he went away and he prayed and he spoke the same words same prayer and then he returned and he found them asleep again for their eyes were heavy it's late they've had a long week and they did not know what to answer him and then he came the third time and said to them are you still sleeping and resting it is enough basically he came the third time and he says okay

I'll chastise you again you should have been praying but the time has come the hour has come it's over the next stage is about to happen behold the son of man is being betrayed at the hands of sinners rise let us be going see my betrayer at hand I find it interesting that he went back three times and what did he just this pattern of threes he tells you need to pray don't fall into temptation just stay awake and pray ask God for his help isn't that what Jesus is doing if Jesus needs help from the father how much more so his disciples but is it just the disciples who are weak is it just them is it just the disciples who need to pray for strength in times of weakness do you ever experience times of weakness there's a passage in

[40 : 58] Hebrews that speaks to this Hebrews chapter 4 verse 15 it speaks about a high priest that we have his name is Jesus it says this for we do not have a high priest who cannot sympathize with our weaknesses but was in all points tempted as we are yet without sin let us therefore come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need you know we need to recognize that we are weak we can't be like Peter you know Peter learned from this didn't he he had many failures like many you know some people learn through the failures of others many of us we have to learn through our own failures but unlike Peter's boasting his bragging about his own strength we need to recognize our own weakness instead of putting confidence in our own strength we need to look to put our confidence in someone else in our great high priest and he's not just any high priest this is a high priest who has lived our life like us he's experienced the weaknesses that we experience and he has a ministry now he had a ministry then to die on the cross and he has a ministry now to be a high priest to us that we can come boldly and confidently to him at any time not living in our own strength but looking to him in every weakness any of you ever experience your love for the

Lord diminishing growing cold we could try to muster up the strength to love the Lord more as we ought or we can go to him and say Jesus my love for you is waning and you've experienced my weakness and I need your help I need your mercy I need your grace in my time of need help me to love you again to cause my passion to be revived my affection for you to thrive again in times of temptation Jesus I'm facing the same temptation over and over and over again and I keep falling over and over and over again help me to be holy as you are holy help me to be more like you or maybe we're just suffering whether it's persecution the pains of life

Jesus life so painful right now I feel like I can't even stand under the weight of it all Jesus will you help me to stand I need your comfort and I need your strength and you know what what's the promise here that he will pour out his mercy and his grace in our time of need we need to have the confidence to come to him not the confidence in our own strength the confidence in him that he will be our help that he will be our comfort no matter what we're going through you know I I didn't plan this in the beginning but as this morning as we were singing maybe Sophie if Sophie are here do you think we could do that song again the first one the insert because as I was singing that this morning

I was thinking this is this is the Christian life right the Christian life is not I but Christ in me that's how we live the Christian life we don't live the Christian life in our own strength doing things you know mustering up our own strength but we look to him the one who sympathizes with our weakness who experienced our weakness and we say Jesus help me to stand strong I need your strength not my own so why don't we stand and I think it would be just tremendous if we would sing this again together here we go to this

I hold my hope is only Jesus for my life is wholly bound to his oh how strange and divine I can sing all is mine yet not I but through Christ in me the night is dark but I am not forsaken for by my side the Savior he will stay I labor on in weakness and rejoicing for in my need his power is displayed to this

[47 : 36] I hold my shepherd will defend me through the deep this valley he will lead oh the night has been won and I shall overcome yet not I but through Christ in me no fate I dread I know I am forgiven the future sure the price it has been paid for Jesus bled and suffered for my part and he was raised to overthrow the grave to this

I hold my sin has been defeated Jesus now and ever is my plea oh the chains are released I can sing I am free yet not I but through Christ in me with every breath I long to follow Jesus for he has said that he will bring me home and day by day I know he will renew me until I stand with joy before the throne to this I hold my hope is only

Jesus all the glory ever more to him when the race is complete still my lips shall repeat yet not I but through Christ in me would you pray with me father you are all in all the life that we live here it's it can be difficult and our weakness is apparent every day we look to you not to ourselves not to our own strength but we look to you and father we even need help doing that remind us again that our lives are meant to be lived in you and through you and in your strength and not in our own remind us of that father we ask every day give us the strength that we need even today in Jesus name amen