

Sunday Evening Sermon

November 29, 2020

“Gethsemane and True Prayer”

Mark 14:32-42

Pastor Mark Mudge

32 Then they came to a place that was named Gethsemane; and He said to His disciples, “Sit here while I pray.” 33 And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed. 34 Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch.”

35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him. 36 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.”

37 Then He came and found them sleeping, and said to Peter, “Simon, are you sleeping? Could you not watch one hour? 38 Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.”

39 Again He went away and prayed, and spoke the same words. 40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

41 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. 42 Rise, let us be going. See, My betrayer is at hand.”

It was a blessing to be with you this morning and to be able to take a magnified look at the cross of Christ. And we went to a lookout. We went to a lookout like at Gethsemane. We went to a garden that helped us to be able to see Calvary better. Now we’re going to return back to Gethsemane but with a different focus. Instead of focusing in on one particular aspect, one particular part of a phrase that Jesus prayed that helped us understand the cross, we’re going to look at the big picture, and we’re going to see the contrast between Christ’s prayer and the disciples’ prayerlessness. And so tonight, what we’re going to cover is a sermon called “Gethsemane and True Prayer.”

And our focus is on the big picture, verses 32 to 42 now. So now we have a new outline. Let's begin to focus on verses 32 to 34, as the first part where we see the sorrowful setting with three disciples. Then in 35 to 38, we see the first prayer of Christ and rebuke of the disciples. In verses 39 to 40, we see the second prayer of Christ and the rebuke of the disciples. And then the third prayer of Christ in verses 41 to 42 and the third rebuke of the disciples. And from this we have applications that focus in on Christ's intercession, humility, prayer – being full of the practice of prayer and trusting our Great High Priest.

Okay. So, let's go in to see these various times and the various contrasts. Remember, we used the illustration to begin the morning sermon of going to a lookout. We're going to a lookout and from the lookout we could see across the valley and see a particular place, a holy place, Calvary. And Gethsemane was a helpful lookout for us to be able to better understand the cross. But in places like lookouts you can see many different things. And in the same way, Gethsemane helps us to see more than just the cross of Calvary. It helps us see a contrast between Jesus Christ and the disciples. We have a good example and a bad example. But much more than that, we see in the righteous life of Christ much more than just a good example. We see that the author of Hebrews explains what happens here in Gethsemane. The prayers Jesus prayed here teach us about how He is our Great High Priest who intercedes for us. And He's perfectly equipped for this work. So, those are the things that we are going to focus in on.

In verses 32 to 34, this morning we saw the sorrowful setting with the three disciples and how Jesus came to Gethsemane to pray. And He brought three disciples who had a special privilege and a special amount of grace to be able to pray with Him. He explained to them how He was exceedingly sorrowful, even to the point of death. And He exhorted them to "Stay here and watch." For them to be praying as well. But, throughout this context we see a great contrast between what happens with Jesus and what happens with the disciples. In fact, this is a good sermon to preach after we eat lunch and we have an evening sermon. Then people tend to be more tired. Stay alert and watch! (laughing)

And so, you see in verses 35 to 36, we focused on Christ's prayer, in particular, His words in verse 36, "Take this cup from Me." Now we continue with verses 35 to 38, our second point, 2) the first prayer of Christ and rebuke of the disciples. We'll pick up in verse 37. ***Then He came and 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."***

So we remember, Christ is focused on the cup of Calvary. Christ is thinking not merely of the physical pain that will happen at the crucifixion. That's true, but that's not His focus. He has in mind as well, the abandonment of the Father in the atonement. That's in His mind, but that's not the main point. He is also thinking of the pain of bearing the shame of sin. That's part of the atonement, but that's not what He speaks about. His focus is on bearing

the wrath of God – bearing the wrath of God. And so, we see various levels to why He is distressed here. This is the pinnacle. This is the key point, the cup. The cup signifies bearing the wrath of God, more difficult than all the others.

And so, as He's praying like this what a contrast we have in verse 37 where He takes a break from His prayer and He comes to look for the disciples. He's been sweating drops of blood. He's been crying out repeatedly to the Father in a great struggle, a great spiritual struggle to submit His will and to obey the Father all the way to the cross. And He comes and speaks to Peter. He comes back to the three, about a stone's throw away, and He finds them all sleeping. And He picks out the leader. Remember our context in verses 27 to 31. Who's the one who spoke saying all the others would fall away 'but I won't fall away. I won't deny You.'

And so, Christ, in a loving way picks out the most prideful one to let him be an example once again to the others because they were following him in pride, not in a good way. And so, He says to him, "**Simon**, (Remember, this is his old name. It's likely bringing back a reminder of his sin. So, he wakes him up to "Simon, Simon..." Maybe a mother will use all three names to refer to her son. "Hey, Benjamín Mateo Mudge! Use all the names possible to describe to a son... In other words, the way that Jesus is saying to him "Simon... is calling him to attention here.) **are you sleeping?**

Remember that yes, they did eat a festival meal in the Passover. And you know how at Thanksgiving, it's hard to stay awake after a Thanksgiving meal. People look forward to festival meals. And here, more than that though, we learn from the book of Luke that they were also sleeping in part because of sorrow. There're different ways that people can express sorrow – ways they escape from sorrow. Sometimes it's drinking. Sometimes it's drugs. Sometimes it's entertainment. Other times it's sleeping. Sometimes when people who are overcome with the guilt of their sin, they're able to turn off the switch. And they're able to go and sleep in order to forget all the turmoil and sorrow. And so, that was also in play we learn from the gospel according to Luke.

So here, Jesus is waking up Simon. What a contrast when we go from verse 36, where we go into this great gospel mystery; and then to verse 37, where we see Jesus shaking Simon Peter's shoulder and waking him up – and waking him up to be an example to the other disciples. It's quite the contrast. It's hard for us just to focus in on the cup of Calvary in a sermon and give a fair teaching of this text. The truth is, we need to come back to this text and look at the point here of Him and the disciples and this great contrast between their practices.

And He says, "Are you still sleeping?" We also see here not just a sorrow but a confidence; self-confidence. The person who turns to other things besides Christ for comfort during times of sorrow is also self-confident; is also prideful – the person who turns to drugs, drinking, or some other entertainment, immorality, or some other way to forget about the

sorrow. It also shows an arrogance – an arrogance. And He asks them, He rebukes with the question. And the disciples desperately needed to hear this question: **Could you not watch one hour?** ‘You said you would follow Me all the way to the end and you didn’t even last an hour?’ We’re more like Peter than we are like Jesus. We’re more like Peter than we are like Jesus. He said, “...**Could you not watch one hour?...**” He’s calling them to be watchful, spiritually diligent; recognizing that they are in a brief amount of time, they’re on the edge of the greatest moment in history; the crucifixion and the resurrection of the Lord in this same weekend.

And so, He says to them in verse 38: “...**Watch and pray...**” (Once again, He’s calling them to watch and pray. It’s clear now what the obvious goal of the sitting and praying, the staying and being watchful) “...**Watch and pray, lest you enter into temptation...**” Now we understand why they need to stay alert, because there is temptation that is very close to us, right next to us. The spiritual war is the conflict that we have with Satan as we work to glorify Christ in the salvation of souls and the perseverance of the saints. And one of these means for the perseverance of the saints that God uses is our prayers – our prayers.

The humble person prays. The prideful person does not. The humble prays because we recognize our great need. The prideful person, we don’t pray because we don’t recognize our dependence and that temptation is right near us. Didn’t the Lord teach us to pray this way? We should pray. One of the prayer requests in the Lord’s prayer is that we wouldn’t enter into temptation. We need to see our weakness, that we can’t handle all situations.

You know, it’s like an American thing. You teach your kids, they can do anything, they can handle anything, they can be anybody. No, we can’t be anybody. I can’t slam dunk. I’m not going to ever slam dunk. No matter how much I jump and dream and work at it, I’m never going to slam dunk. It’s just not going to happen. And we can sometimes, pridefully think the same thing spiritually, “I can handle whatever temptation. I’ve got my 1689, I’ve got my Bible, and I can handle whatever situation.” No. It’s not that way.

We need to be humble enough to admit, “You know Lord, I want to pray that I would not even enter into temptation; not that I would be anywhere near temptation. And of course, if temptation comes that I would obey.” And so, He’s connecting here a need to be spiritually awake. Not just physically awake, but spiritually awake to what’s happening here, the gravity of the situation, the responsibility that they need to acknowledge, the temptation that’s coming.

We remember in 1 Peter – let’s read 1 Peter because it’s Peter – 1 Peter 5, and we’ll read verses 5 to 9*. It gives us an idea of some of the lessons that Peter learned here. So, we read 1 Peter 5, verses 5 to 9*: **Likewise, you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the proud, but gives grace to the humble.” Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon**

Him, for He cares for you. Be sober, be vigilant; (similar terms) because your adversary the devil walks about like a roaring lion, seeking whom he may devour. Resist him, steadfast in the faith, knowing that the same sufferings are being experienced by your brotherhood in the world.

Look at how Peter connects temptation, the work of the devil, going around as ***a roaring lion, seeking who he may devour***. What does he use? What does he use? In context, verse 5 to 7, He uses pride – people who are being prideful, not submitting to their pastors. He uses people who are full of worries – worries that... “Oh, if I submit (or worries in other cases) then I’m going to be in a dangerous situation. I’m going to be abused if I submit.”

And you see here this call to be humble under the mighty hand of God in the means that God has given and the encouragement in verse 6, God will exalt you in due time. Trust Him! Trust Him! In verse 7, I know it’s fearful to submit, it’s fearful to obey; but, cast all your care upon Him, for He cares for you. Be sober, be vigilant, because if you don’t, the devil’s going to use this in your life. Do you see the connection? It’s very similar, very similar to what happened here in the garden.

So, we come back to Mark 14 and we turn to the words of Jesus, “...***Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.***” Here, Jesus says, it’s truth that we need to hear. Sometimes we think as Christians we’re willing and ready to go, but we don’t acknowledge our weaknesses. We think we’re stronger than we are. We think we’re stronger than we are. So why do we turn to prayer? To remember we’re not as strong as we think we are. That goes from pastors down to the pew. It goes from 80 years old back to 8 years old. We’re not as strong as we think we are. And so, one of those things about having a practice of prayer is an acknowledge of that. It’s stopping and acknowledging those things.

And again, there can be a prideful practice of prayer. Some of us can have a faithful practice of prayer and be arrogant about it. But what’s the heart here? The heart here is a vigilance, a watchfulness, a humility to recognize that I need to be dependent upon the Lord in order to persevere, in order to not fall into temptation. The Lord had this. The Lord obeyed. The Lord used these means of prayer at the greatest time, for the greatest good work. And we see the great contrast that the disciples did not. We’re more like the disciples than like Christ. We’re more like the disciples than like Christ. And so, we see the flesh is weak. This is true. This should be a motive for us. This should be our motive again to return to prayer.

Okay, so we see the first call and rebuke to the disciples. The first time Christ is praying in verses 35 to 38, and the first rebuke. Now the second time, we get the pattern repeated. This pattern is repeated because each pass that we see teaches us again, a call again to recognize this truth, verses 39 to 40; the second time. ***Again He went away and prayed, and spoke the same words.*** We go back to verse 36. This is what He’s praying, focusing on

this cup of Calvary that is coming, this huge event – the greatest event in the history of the world.

And then verse 40: ***And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.*** They didn't know what to answer because of their shame, the guilt. They didn't have a good response. And you've felt that before. Maybe you're feeling it right now. After a long day and it feels like there're weights on your eyelids and you drink some coffee. You move around. You change your position. Sometimes we pray that way, right? We pray walking. We use means in order to keep awake during times of prayer. They fell asleep again and they didn't know what to answer. Their spirit was willing. They're true believers. Their flesh was weak.

You know, often we fall into temptation and we fell a long time ago. Do you know what I mean by that? Remember how David fell with Bathsheba? Where was he supposed to be at that time? At war. He fell a long time beforehand when he didn't go off to war. And then he's relaxing and resting. And for some reason, maybe resting a lot during the day, he's awake at night. He's out and about on the rooftop. You know, he fell a long time ago.

So, think about the disciples. How did the disciples fall? Yes, they're in a situation here. They ate a big meal. Yes, they're full of sorrow thinking about what Jesus has said and what's coming; but, they're not responding rightly. They fell a long time ago. They had a pattern of thinking, "They will all fall away but I will not fall away." And we see it manifested in their lack of prayer. We see it manifested in their lack of prayer.

And so, in verses 39 to 40, we see the second time, the second rebuke. Now, we've seen the first one. The first time of prayer of Christ and rebuke. We've seen the second time of prayer of Christ and rebuke. Now verses 41 to 42. ***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."***

And so, He came back this third time. He had gone back and prayed, once again, a stone's throw away and now He's come back – finished, the time is up. He knows it. Judas is beginning to enter in. In verse 43 we read "And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders." – were arriving here. And so, He wakes them up. He wakes them up in verse 41 to say, ***"Are you still sleeping...? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.*** As if to say, 'It's happening right now. It's happening. The gig is up. We need to start going now.'

They should have seen and heard Jesus' warnings about this time. They have no excuses. His prayer in agony is greatly contrasted with their pride. And so, when Jesus says, ***"...It is enough!..."*** It could be, "What's the use!" It could be, "Is it so far off? It's time!" Or, it could

be, “Is it settled?” Another way to say, “Is it settled?” In other words, it’s saying, ‘Okay, time’s up! Time’s up. The hour has come.’ And He’s using: **The hour has come;** (as in this important period of time) **behold, the Son of Man is being betrayed (now) into the hands of sinners. Rise, let us be going...**” And He’s saying, “See, My betrayer, he’s right here.” And they wake up with sleepy eyes and they have fallen long before then.

Okay so, in this time, in this text, verses 34 to 42, we see the great contrast. What’s our main point? A great contrast here. In this sermon, the great contrast between Jesus and the disciples. So, what do we learn here? Let’s begin to apply it. Let’s apply it first by looking at Christ and the gospel and then we’ll focus in on our responsibility. So, help us understand what the lessons are to learn from Christ and the gospel here, by Jesus’ practice of prayer.

Let’s go to the author of Hebrews in chapter 5. Remember, Hebrews is preaching to us. Let’s persevere in the faith because in Christ we have a better High Priest, we have a better covenant, and we have a better sacrifice than the old. We persevere because of the glory and the value of Jesus Christ – better Priest, better covenant, better sacrifice. And so, the author of Hebrews is explaining how Jesus is our Great High Priest. And we arrive in chapter 5 and he’s going to teach us about the role of a high priest.

In chapter 5, verse 1: **For every high priest taken from among men is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.** (This is key for having a high priest, someone who offers sacrifices for sins. In verse 2, we read: **He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.** Speaking of Jesus Christ, how He is our great High Priest. Look how He can have compassion on us. He was the one who suffered at Gethsemane. He was the one who was obedient to the cross. He was the one who submitted to the will of the Father. He knows how hard it is to submit. He knows the worries that you have. He knows the stress in your heart. And He is saying, ‘He’s compassionate toward you to help you as a High Priest.’

And verse 3 now: **Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.** (This was common with regular high priest to offer sacrifices for himself and for the people. Verse 4) **And no man takes this honor to himself, but he who is called by God, just as Aaron was.** You can’t just decide for yourself that I’m going to be a high priest. It should be the same for pastors. Many people don’t understand that. It should be that you receive a calling from God, affirmed by the people of God, in the context of the local church. That’s how God affirms that people have been called. You don’t just decide “I’m called. God told me. I have the desire.” No. That’s not the way it works for priest. That’s not the way it works for pastors. And so, God must appoint you that way.

Now verse 5: **So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: “You are My Son, today I have begotten You.”** And so, now we reference Psalm chapter 2. And in this great Messianic psalm in which we see the exaltation of the

Son and His Lordship over all the world. Christ did not take this role or this authority unto Himself. The Father gave it.

In verse 6, another affirmation. ***As He also says in another place: "You are a priest forever according to the order of Melchizedek."*** (Also, another psalm. And so now, we arrive at verse 7. This is why we're here. Verse 7) ***who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest "according to the order of Melchizedek," of whom we have much to say, and hard to explain, since you have become dull of hearing.***

And so, we're here because the author of the book of Hebrews takes us in verse 7 and says, 'You know another example of why He is a Great High Priest? Look at Gethsemane. Look at Gethsemane and learn more about Christ. There's not just the cup of Calvary there. There is also Christ's role as our Great High Priest. In particular, you see Him and how He offered up prayers and supplication with these vehement cries. His righteous life. His righteous life, how He's the perfect sacrifice in Himself. He is offering Himself and He is in the role of Great High Priest.

– though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation – Here, describing how He becomes the author of eternal salvation. We think here of His Great High Priestly intercession.

Let's turn to Romans chapter 8. Connect the dots with me. Stay with me. Stay with me and see the beauty of this truth. Romans 8, verse 34: ***Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. – who also makes intercession for us.***

This intercession is part of His High Priestly work. He is at the right hand of the Father and He is interceding for us. What does that mean? Intercession is that He is pleading on the behalf of another. He's pleading on the behalf of another. What's He pleading for? Because of His death on the cross as a sacrifice, He is a perfect High Priest. And because of His death on the cross, His requests, His arguments for our good with the Father, are somethings that He pleads on our behalf for our good before the Father. And Jesus delights in this work with mercy, grace, and He's taking joy in this work on behalf of His saints.

What does it mean to us? How do you know that you'll go to heaven when you die? How do you know? How do you know that you will persevere to the end? How do you know with all the sin that you have in your own heart? You're too much like Peter. You're more like Peter than you are like Christ. Well that's true. But before the throne of God I have a strong and perfect plea.

*A great High Priest, whose name is Love
Who ever lives and pleads for me
My name is graven on His hands
My name is written on His heart
I know that while in heaven He stands
No tongue can bid me thence depart*

This is describing His intercessory role. Look at all that the author of Hebrews says. Look at Gethsemane! Look at what Jesus did in His righteous life, and it was not easy! Look at how He can have compassion on us and help us. And now as He's at the right hand of the Father He pleads all good things for all of His children. Only good things, no wrath for them. He has drunk all of the cup of the wrath of God. Only good intercession for you. Intercession to help you in every trial, in every blessing. He helps you in blessing so that you would not become too arrogant. He helps you in suffering so that you would depend upon Him and use the suffering for your sanctification. He is only good and all good for His children! What a blessing it is! The One who drank the cup of wrath for us now is our Great High Priest and now intercedes for us!

And now the contrast with the disciples. Remember in the first sermon where I said a small truth to preview this sermon. I said Jesus prayed for the disciples because they didn't pray for themselves. And now He continues to do that same work for us. We're more like Peter than we're like Christ. We're more like Peter than we are like Christ. But Christ intercedes for us. His grace is to help us, to help us repent. To help us persevere. To help us continue in the faith. To help us be alert and vigilant. Have you persevered in the faith? Have you been vigilant, watchful? It's because of Christ interceding for you. Will you arrive at the Celestial City? Will you persevere to the end and arrive and worship the Lord together with His saints? It will be because Christ has interceded for you and helped you.

And so, we look at this gospel truth and we glory in it, and we say "Praise Christ for not just drinking the cup of wrath, but also for being our intercessory High Priest!" I want to encourage you to be faithful to small group so you can read more of Christ's intercession in chapter 22 of "Knowing Christ" by Mark Jones. And that chapter 22 will help you understand more of this doctrine.

Other applications. We're done with the exposition. We see the main application here that we have is to humbly trust in Christ who intercedes for us. Humbly trust in Christ who intercedes for us. But certainly, wouldn't I be a negligent pastor if I didn't tell you, you need to pray? – from this text of all text? Would you be so arrogant as to not pray? Would you be so negligent as to not pray? Should you not pray and learn the lesson that there is real spiritual danger for your soul when you do not pray? Should you not be faithful in prayer and should not the motive be to stay alert and watchful that you would enter into temptation? You will suddenly be woken up during a time when you're napping, when you should be praying. And suddenly you will be woken up and it will be too late. Too late.

You're going to pull out a sword and try and cut off an ear and think you're going to fight your way out of it, when you should have been praying and trusting the Lord. But Christ's kingdom doesn't come that way when you just react by your own emotion.

And so, God knows you need prayer. God knows you need prayer with the people of God and pray corporately. God knows you need prayer in private like Christ did here. Christ knows that you need to be faithful in prayer because of our weakness. Is this the best that humanity has to offer, the disciples? the apostles Peter, James, and John sleeping at the greatest moment in history, lazy, prideful? Should we pass over this text like the disciples or should we see and learn the lesson? We don't have to learn the lesson by a bad experience. We don't have to fall like David. We don't have to fall like Peter. We can learn the lesson now by the Bible. That's the better way. That's the better way.

So, how do you apply it? You say, "I'm going to structure my time around prayer. Just like a budget where you say "I'm going to put money to the Lord first, first fruits before other things. And when I structure my time, I'm going to guard this time of prayer. And I'm going to pray at a time when I'm not so exhausted. I'm going to pray at a time when I'm alert and can pray. And I'm going to guard this time. I'm going to not just guard this time, I'm going to help my loved ones; my family also pray. I'm going to teach my children to pray in a short way, in a kind way; but I'll teach them the discipline of prayer. I'm going to help my spouse if she has a hard time with this practice to say, "Oh, Honey, it's time." And I'm going to be a good leader to help her to be able to pray.

You see how we can learn from this and apply this into our life in a very practical way. And so, when we pray we remember part of the motive is our great need – our great need that we could enter into temptation, and into a temptation that's so difficult that we could not escape without the Lord's grace. And so, remember He is faithful. He is faithful to help us to be able to find a way of escape. And now, here's a way. Here's a way. Learn the lesson now. Learn the lesson now and change your course. Change your practice. Change the schedule and guard this time. Guard this time and develop the discipline. Develop the discipline. If you have the discipline and you say to your body, "No." Whether it's to wake up or whether it's to.... whatever time you set up. You set in the practice and the discipline and you say, "No. I need to guard this because it's so important. It's so important that I would not enter into sin, but I learn the lesson of dependence on the Lord.

When you see someone, who has persevered and is faithful in ministry, or doctrine, or growth and has maturity, you can connect it that they are a praying person. And you could ask them. There is a connection between these things. It doesn't come by just magic or that there is somehow their personality, somehow their intelligence. No. True fruitfulness comes as a result of true humility and dependence on the Lord. And an application of that is a discipline of prayer.

And when you find someone who has not grown through the years, you see them struggling, there's a simple connection to these things. So, it's a simple application. But it's

much harder to apply. Right? How many sermons have you heard on prayer? And yet we continually come back to the need to discipline ourselves.

Okay. So, we apply this sermon by trusting in our Great High Priest who is interceding for us, who is the perfect Mediator for us, perfect High Priest to intercede for us because He knows our weaknesses. He has compassion on us and He continually intercedes for us. Trust in Him! Apply this sermon by being faithful to prayer. And apply this sermon by having the humility to acknowledge our weaknesses and our spiritual need. And so, let me have mercy on you tonight and let you be able to rest – rest, so you can have a time to pray tomorrow. Let's go ahead and end in prayer.