

Keep Awake, For You Do Not Know When...

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[0 : 00] All right, stay awake. I have authority upon which to say that. Jesus just said it, stay awake.

He said it four times here. Stay awake, stay awake, stay awake, stay awake. Well, speaking of staying awake, what do you do when you need to stay awake?

What do you do? Coffee, right? Coffee. Water? Water? Eat? Video games?

Yeah, it keeps them awake, right? Eat? Walk around, do something, right?

Take a quick nap. Jumping jack. Yeah, exercise. Get the blood flowing. Well, many, many years ago when I was a youth pastor, we used to intentionally stay up all night.

[1 : 02] We did all-nighters. Sometimes we called them lock-ins, where we lock the doors and you don't get out. That was harder to do that. So I was, no, we don't want to stay in.

We want to get out and do things. So to keep kids awake all night, you did things. And you schedule it and you plan it and you start by doing things like game boards and volley, game boards, board games.

Same thing. Game boards, board game. Volleyball, murder. Murder. You know murder. You sit in a circle. And somebody's the murderer and you wink at somebody without anybody else catching you and you kill them.

Yeah, you got to play. It's fun. I want to play murder. Watch a movie, but not in the early morning. You got to do that earlier before they get sleepy and drowsy. Then it gets into the early hours. Do things like scavenger hunts, trash get ball, another youth made-up game, and bowling.

[2 : 11] About 4 a.m. We go to the bowling alley, bowl. And then we come back and have breakfast. So you'd stand up for 12 hours, seven to seven, all night. It's one of the reasons I'm no longer a youth pastor.

I could not do that anymore. I was in my 20s and 30s. Not a problem. Sleeping on the ground, not a problem. Then I got different.

Yeah. I still have a youth pastor heart, but not a body. So stay awake.

Staying awake. So Jesus says that that's obviously our theme in verse 32 to 37. He says it four times. Stay awake. Verse 33.

Be on guard. Keep awake. To the doorkeeper, stay awake. In verse 34. 35. Stay awake. Verse 37. Stay awake. I think that's kind of a theme.

[3 : 13] Stay awake. Keep awake. Why? Well, because there's a day coming that you absolutely do not want to miss.

And you do not want to be sleeping for. And so stay awake. So we come to the end here in chapter 13 of Jesus's predictions.

He's been giving all these predictions. What was still future? What he could see. And now he's going to tell about one more future day that is distinct and unique. And so we come to a shift in verse 32.

He has been talking about in those days, plural. In those days, things will happen that you will know because you will see.

In those days, these things will happen. And when you see these things happen, then you know. So he's talked about verse in 28.

[4 : 11] We just looked at last week. From the fig tree, learn the lesson. As soon as the branch becomes tender and puts out its leaves, you know summer is near. You see the sign, you know summer is near. So also when you see these things, what things?

Everything he's talked about in all the whole chapter. When you see these things taking place, you know that it is near. And we saw last week that that was referring to the kingdom of God is here.

And then he says this will take place, verse 30, within one generation. All these things will take place within one generation, which is by the year 70 AD, when the temple was destroyed. So he's talking about these things. These things included, back to verse 14, when you see the abomination of desolation, standing where he, a person, ought not to be in the holy place there in Jerusalem, within the temple.

In other words, when the zealots in 19... 19... 067, set up the false high priest, that was a signal to people paying attention to get out of Judea.

[5 : 24] Because the Roman army would be shortly circling them and three years later, destroying them. And in those days, verse 19, in those days, there was that great tribulation.

Verse 24, in those days, right after that tribulation, is when these cosmic disturbances would happen. The sun would be darkened and the moon would not give its light and the stars would fall from heaven.

He's not talking about literally the stars falling from heaven. He's talking in prophetic language, like he did back in Isaiah, Ezekiel, Joel, Daniel, that these are words describing a cataclysmic event, the end of somebody's universe, but not everyone's universe.

It was the end for Israel. When their temple was destroyed, and we can see it clearly from this side of history, when their temple was destroyed in 70 AD, it has not been revealed.

And I don't think it will be. Maybe it will be. God could do something that doesn't make sense to me, but, and I am glad if he does, yeah, if he does, Lord, I'm wrong.

[6 : 40] That's fine. That's great. I don't care. But at least something has happened that was fulfilled. And what we knew from that, verse 26, when the stars fell from heaven, what would we know then?

Then we will see, recognize, see beyond the physical, we'd come to recognize that the Son of Man is coming in the clouds, not coming down, that he came up.

He went up in the clouds, Acts chapter 1. Where did he go? He came to the Father. And when he got to the Father, he sat down on his throne. The Father gave him a kingdom that was eternal.

And as Paul tells us in 1 Corinthians 15, he has been sitting on his throne. He is ruling right now. He's putting his enemies under his feet, one by one, in the time that pleases him, until he is done and puts death under his foot.

So, we see, when the temple was destroyed, we see that the Son of Man has come to the Father, has got his kingdom, is ruling right now.

[7 : 48] And then, verse 27, we see that he sent out his angels. Remember, that word doesn't always have to mean heavenly angels. Sometimes it can mean a human messenger. Angel means messenger.

Could mean a human messenger where the messengers are going out all over the world and gathering the elect by preaching the gospel and people coming to conversion. It could be simply what it means, the missionary work of the church, verse 27.

It could also mean something else, but I think that's all it means right now. So then we saw two practical applications. We saw in verse 28 and 29, the comparison to the fig tree.

When you see these things coming, you know that it is near. What is near? The kingdom of God is here, as Luke tells us. When the temple was destroyed, we know Christ is ruling.

And secondly, we knew, verse 30 and 31, that the generation won't pass away until all these things happen. Heaven and earth will pass away, but my words will not pass away. We have a practical application there that the word of Jesus is permanent and reliable.

[8 : 54] I mean, the universe will pass away, but Jesus' words will never pass away. His words are permanent, they are valid, they are reliable.

I mean, he's staking everything on, if he was wrong in regard to one of these prophecies, he'd be a false prophet. But the fact that the temple was destroyed in the exact manner that he said, poof, within the time frame that he gave, and of course, all these other things have come as well.

He's saying, my word, you can depend on it. Nobody else could say that. I can't tell you that. Oh, you can depend on my word. Every word I speak is true. Right?

Would you believe it? No, especially if you know me very well. No, I don't believe that. So, now we have a contrast.

So, notice he's talking about those days, and those days when you see these things, you will know. You'll know it's near. You'll know it's here. Now, notice in verse 27, or 32, I'll get it.

[10:02] Notice in verse 32, there's a contrast. Now he's going to talk about that day. One day. Not those days plural, but now one day.

Now concerning that day, no one knows. So, this is different. Those days, you will know. That day, no one knows.

This is different. It's a change of subject. Of that day, no one knows. So, question, big question is, what's that day? What day is Jesus talking about? And how does he distinguish it?

Well, he distinguishes it in two ways. We're going to see. He distinguishes it by its character and then secondly, by its application. So, notice its character.

It is a day, first of all, that is unknown, unknowable. No one knows. It is a day that is hidden. It's concealed.

[11:06] And it will come without warning. Whereas, those days, you see the signs coming, you know it's coming. There's another day that's still future that no one can predict, no one can prepare for, no one can plan for.

There will be no warning signs. It will come, boom, when you least expect it. It's unknown. In fact, it's so unknowable, he says, even the sun doesn't know.

We'll address that in a moment. So, it's an unknown day. So, I want you to see three things here. First of all, it's contrast, then it's concealment, then it's culmination.

So, it's contrast is, we see this contrast to those days which were known and it led to the destruction of the temple, but in that day, no one knows.

That day, that's an important word, that. because it's pointing out a particular distinctive day. Not any day, that day.

[12:16] No, those days, but that day. It's pointing out something distinct. It's unique, it's remote, it's gonna, it implies that it's after those days because those days you'll see all of that and then there's gonna be another that day.

What is that? Since he says that day, it sounds like he's gotta be referring to something he's already said. Something he's already referred to. But most of what he's referred to already has to do with those days.

Well, simply glance back with me one verse, verse 31. He does talk about one future thing there. Heaven and earth will pass away, but my words will never pass away.

But that day, what day? The day heaven and earth passes away. That day's different. You won't have any warning for that day. You won't have any warning.

That day's the last day. This is how Peter describes it in 2 Peter 3. He says, look, and this is the good news. Why is God still waiting? Why hasn't God finished everything?

[13:23] Let Peter explain it to you, okay? Peter has a reason. Peter says this, the Lord is not slow to fulfill his promise, as some count slowness. Why is God waiting?

Why is he so long? He is patient toward you. Why? Not wishing that any should perish, but all should reach repentance. That's what he's waiting for.

There's still people he wants to save. There's still people he's waiting to come. He doesn't want anyone to perish. But the day of the Lord will come like a thief, Peter says, when he does come, it will be sudden.

It'll be like a thief. It's unexpected. And then, the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

The works that are done on the earth are our works, and that's the time of judgment. So, that's the contrast. That's a distinctive day. Jesus distinguishes it as a day that is concealed.

[14:29] It's hidden. In fact, he says it three times in here. Verse 32, that day or hour, no one knows. Verse 33, be on guard, keep awake. Why?

For you do not know when the time will come. And then again, where is it? Where is it? 35, therefore stay awake for you do not know when the master of the house will come.

You do not know. It's hidden. It's an unknown time. He says in verse 33, it's a, you do not know when the time will come. Well, the word for time there is not the Greek word *chronos*, which means like a day, a specific chronological day, but a *kairos* time, in other words, a season, a God-appointed kind of time.

So, when we talk about the last day, the last hour, that's prophetic language talking about, not meaning literally it's only 60 minutes or it's 24 hours long, but it's God's kind of day.

That whatever He's going to do, He's going to finish it all, and it's, they call in that time a day, a season. It's an appointed time of God. Let me ask the question that's on our minds where He says in verse 32, no one knows the day or hour, not even the angels in heaven.

[15:49] Okay, I'm okay with the angels not knowing. Then He says, nor the Son, but only the Father. So there's things the Father knows and things the Son does not know.

Isn't the Son of God equal with the Father? Did He not also exist eternally? This is what the Scriptures teach. So what does Jesus mean that the Son does not know?

Remember, there's a Trinity. Father, Son, Holy Spirit, all equal, but all working in different roles. It's the Father's role to set things, determine things, plan things.

It is the Son's role to what? Execute those plans. It is the Holy Spirit's job to what? Apply those things. So the Father elects and chooses and plans salvation.

What does the Son do? Go, boy. No, I didn't say it. Dear Son, go make it happen. Jesus becomes the Savior. Holy Spirit, how does He come in?

[17:01] Well, He takes what Jesus has done and He pierces into our heart and He opens our heart to receive it and to believe it. and then He stays with us to continue walking because we can't do that on our own.

So the Son, Jesus, I think, is talking from His earthly perspective. Remember, when He came to earth, Paul tells us in Philippians that He emptied Himself. We sang, veiled in flesh, the Godhead seed, right?

He took on flesh. He took on a body. He let go of His omniscience. He let go of His omnipresence. He let go of His, all the omnis. Remember, Luke tells us that He not only was born as a babe and accepted diapers, right?

Or swaddling clothes, but He had to grow and learn and mature just like us. He had to learn it. He limited Himself to that.

And so, while He's on earth, He does not have omniscience. There are times, it says, where He knew what they were thinking. Well, that's given by the Spirit. That's given, Jesus walked like we're supposed to walk, depending every moment on the Holy Spirit.

[18:19] He even said, I never speak a word of my own initiative, but I only speak to you what the Father tells me. So, every word. How did He do miracles?

Didn't He have special power? He had special power as a vessel. He healed as the Father said to you. He didn't heal all the time, by the way, remember? Came home, came to hometown, couldn't do miracles.

So, He healed when God gave Him, which was quite a bit. So, Jesus walked by faith.

We see this. He struggled just as we do. He got hungry. He got tired. He got fearful. He got to that garden and said, I don't think I want to do this.

Right? That's as humanity said. I'd rather not drink this cup. But, not as I will. So, understand, when Jesus is saying that even the Son doesn't know, yeah, there are things that He did not know when He was in the earth.

[19:27] He's fully man. He's limited. He is dependent on the Father who lead Him. So, what is this day? What is its culmination?

What day is this? Well, it's called the day of the Lord. It's the last day. It's the day when Christ returns. When He comes back. He has come up to heaven, started His kingdom.

There will be a day when the Father says, okay, go. The last day when He returns. He returns with His angels. He returns and He sets up His throne. Remember, Matthew 25 talks about how He separates the nations, the sheep from the goats.

He begins to judge. The dead are raised that last day. There's all kinds of things going on the last day. Okay, there's resurrection, there's judgment, there's returning.

Revelation talks about how He comes down and it's not a very long war, right? The tongue out of His mouth slays all of His enemies. We get to ride behind Him watching and it's a quick war.

[20:26] It's not like a Roman siege. And then, I think we get a hint of this day in verse 35.

He tells this parable and He plies it, verse 35, He says, therefore stay awake for you do not know when the master of the house will come. Literally, the word for master there is the word Lord.

It's the word that's almost always translated Lord. And notice in verse 35, He, in verse 34, He's talking about a man on a journey. Verse 35, He turns the language around and talks about you.

Therefore, you stay awake for you do not know when the Lord will come. That's the day He's talking about, when the Lord comes, when the Lord returns.

It's a day without warning. It's a day that is unexpected. It is a day that is sudden. Remember He said earlier in the chapter, when you see the abomination of desolation, okay, that's a sign.

[21 : 34] That's a warning. You still have time. Get out, right? Flee. You have time for that day. But when the future day comes, there's no more warning.

In fact, it's going to be so sudden and unexpected that there's no way to prepare for it unless you're already staying awake.

Right? Staying awake. Well, we have the benefit. We're looking at Mark 13, but we have the benefit of comparing other Scripture. When we're not sure what it means, we can compare other Scripture that parallels this.

And we have two other passages. Matthew 24, Luke 21, record the same prophecies of Jesus with some different words. So listen to how Matthew records this same passage.

He's more explicit and He fills in the gaps for us. Matthew says, but concerning that day and hour, no one knows, not even the angels of heaven, nor the Son, but the Father only, just like Mark had it.

[22 : 45] For as were the days of Noah. Remember Noah? Who was Noah? Anybody remember that? Who was Noah? Was he the one in the whale? He was a boat. No, no, no.

He was the first boat builder, remember? Sailor. Sailor. A reluctant sailor. He didn't sail so much as float. Built that big box, right?

That all the, that his family and then the two by twos and the two by fours and the, no. Okay. Sorry. Okay, I'm going too far. I was thinking of construction two by four.

All right. As in the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood, they were eating and drinking, marrying, giving, and marriage until the day when Noah entered the ark.

And they were unaware until the flood came and swept them all away. So will be the coming of the Son of Man. It will be so sudden, so unexpected, you will be unaware that it's about to happen.

[23 : 54] In fact, then he goes on, he says, two men will be in the field. One will be taken and one left. Just like that. Two women will be grinding at the meal. One will be taken, one left. No warning.

Therefore, stay awake. Why? For you do not know on what day your Lord is coming. Therefore, you must also be ready for the Son of Man is coming at an hour you do not expect.

A future day is an unknown day and is a day that will come sudden. It could come at any time.

I personally believe we're not waiting for anything else in history to be done before he comes. I believe he can come at any moment. I don't believe we're waiting for a temple to get rebuilt in Israel. Maybe. Maybe God's going to do that. But I think he's done with temples. I think he's done with temple. I think he's done with animal sacrifices. Why would he go backwards?

[24 : 57] But, like I said, I'm not going to die for this. But I'm convinced. I think these words are powerful. I think he can come any moment.

Are you ready? Are you awake? Will he find you sleeping? Let's look at the next part. This day is distinctive.

One, because it's unique. It's unknown. Secondly, it's distinct because it is a day that compels vigilance and preparedness. notice three things.

Priority, verse 33. Be on guard. Keep awake for you do not know when the time will come. Be on guard.

Watch. Pay attention. Be aware. That's been the theme of the whole chapter. He said that back, the same word back in verse 5. Jesus began to say to them, see, watch, beware, be on guard that no one misleads you, takes you astray.

[25 : 59] Verse 9, be on your guard for they will deliver you and you will be beaten and you will give testimony before kings. Verse 23, be on your guard.

There will be false Christs and false prophets coming. Be on your guard. So again, he says now in verse 33, be on your guard. Watch. Pay attention. You don't know.

And then he adds a second thing. Not only be on guard, but keep awake. Stay awake, literally.

Why? Because the day will come suddenly and unexpectedly. No sign, no warning, no alarm, no preparation, no hints.

This is why it's ridiculous when people say, oh, I got it figured out. You got it figured out and the son didn't have it figured out?

You got it figured out. Oh, you're special. And that's why everyone who's done that has been proved to be false. Over and over and over again. I told you a few weeks ago about the book I had as a youth pastor in 1988, or 1989.

[27 : 08] It was a book that said 88 reasons why Jesus is returning in 1988. And I showed it to my youth group in 1989. I said, here, is this valuable to any of you? And of course, there's a couple in knuckleheads.

Yeah, I want that. That's cool. Like, see, don't believe these guys. They don't have it figured out.

They don't have it figured out. This is a day that only the Father knows.

Stay awake. So our only response is stay awake. Then he explains it with a parable. Look at verse 34. It is like this. It's like a man going on a journey.

When he leaves home, he puts his servants in charge, each with his work, and he commands the doorkeeper to stay awake. Stay awake for what? Stay awake for the master's return.

When he comes back. Be awake. Be ready when he comes back. Then he applies it. Verse 35.

Therefore, stay awake. For you do not know when the master, the Lord of the house, will come in the evening or midnight or when the rooster crows or in the morning, lest he come suddenly and find you asleep.

[28 : 14] And if you're the doorkeeper, you don't want to be found asleep. You don't want to be the guard on watch and your sergeant find you sleeping. Right? Your job is to keep watch.

You have that time. You have the time from midnight to 3 a.m. You have that time from 3 a.m. to 6 a.m. So Jesus gives.

And notice, these are all unlikely times someone would come. He doesn't name any day times.

They're all night times. In the evening, when you're already settling down.

At midnight, when you should be asleep. After midnight, when you should definitely be asleep. And then very early morning, before the sun even rises, before God intended you to get up.

Sorry. Teasing my wife. She gets up before God intended. No, bless her heart.

[29 : 20] Jesus did the same thing. So that's me. I got no argument. So he's emphasizing the unexpected time.

And remember, he's talking about, parables about a man on a journey. And people traveling.

Remember, in the first century, you didn't want to travel at night. There's no streetlights out.

Right? You don't have safety out. You don't have security out. You need to get to an inn. You need to lodge somewhere. You need to have somebody show you hospitality. So for their master to return in the middle of the night would be totally unexpected.

And so one must be awake. And that's what the return of Jesus Christ is going to be like. It's going to come at a time when you don't have it figured out. He compared it to the days of Noah.

They're marrying, giving in marriage, they're drinking, and they're partying. Does that sound like the end of days? Sounds like right now. It's going to be normal times. It's not going to look like it's the end of days.

[30 : 26] Everything's fine. Partying. We're getting married. You're not going to get married if you think it's the end of the world. Well, I want to get married right before the end of the world. Okay. But you know, it's not going to be normal.

What he described in the days of Noah is it was absolutely normal. There was no hint. Except that no one knew it was coming.

And Noah was preaching it for a hundred years while he built the boat. And of course, nobody listened to Noah because that guy's nuts. He's building a boat. What is that thing anyway? We've never seen a boat before.

Right? Flood? What's a flood? They didn't have floods back then. They didn't even have bodies of water. Whole different world before the flood.

So, you do not know when he will return. So, be vigilant. Be alert. Be looking. Be waiting. And this is what Paul often refers to in Timothy, excuse me, in Titus 2.

[31 : 27] He talks about we are waiting for the hope of the appearance of our Lord Jesus Christ. 2 Timothy 4. He talks about there's a crown laid up for me and I'm waiting for that day when he appears.

when he comes back. When I see him again. And all this is over. See, for a believer, that's not a scary day when he comes back.

That is a good day. Because it's like, well done, my servant. I got you awake. You're still working, aren't you?

Well done. You're sleeping? You're sleeping? Okay. He's not going to kick you out if you're sleeping, by the way. But he'll wake you up.

And he'll be kind of like, oh, I won't be happy at first. I wasn't ready, Lord. So, now, the practice he says, so verse 35, he says, stay awake, you don't know.

[32 : 31] And again, verse 37, what I say to you, I say to all, which is interesting. Remember, in the context in chapter 13, Paul, Jesus, has been answering the question of four disciples.

Remember? Back in verse 4, four disciples came and asked him, when will this happen? He's answering. So now, at the very end, he says, so I say to you four, stay awake.

And what I say to you, this applies to everybody. This is not just for elders. This is not just for pastors. This is not just for leaders of the church.

This is not just for really super dedicated fanatical Christians. This is for everybody. Stay awake.

Want an application for today?

Stay awake. Okay, pastor, what does that mean? It's surely not talking about never going to sleep. because I can't do that.

[33 : 37] You can? Yeah, but you're young. And you can do it for one night. Bless your heart. So, what is it?

So I don't want to be caught asleep. Does that mean I never can take a nap? I can never go to bed?

No, of course that doesn't mean that. Remember the parable of the ten virgins with the oil?

Remember, he talks about five who had oil and who were ready and the five who didn't bring extra oil.

And remember, all ten of them fell asleep before the bridegroom came. And when he finally came in the middle of the night, they all woke up. So it wasn't about sleeping. It was about five were ready to go because why?

They had extra oil so they could keep their lamps burning and they could go with them in the middle of the night. The other five weren't ready. That's what it's about. Sleeping means you're not ready. Sleeping means you're not paying attention.

Sleeping means you're being careless in your life as a believer. Sleeping means you're not being intentional. Well, I'm a believer.

[34 : 44] I believe already I'm good. I can just cruise now, right? Let him who thinks he cruise take heed lest he crash. I like that.

That was pretty good. Luke, Luke's passage, the other parallel, Luke 21, is even more helpful and practical.

How do we watch? How does that look? Well, here's how Luke records it. He records where Jesus said, Truly I say to you, this generation will not pass away until all has taken place.

Heaven and earth will pass away, but my words won't pass away. And then he says, But watch yourselves. That's different. In Mark, it was just watch.

Keep watch. Stay away. Luke records it as, Watch yourself, lest your hearts be weighed down with dissipation, which means being wasted, and drunkenness, and cares of this life.

[35 : 52] And that day come upon you suddenly like a trap. For it will come upon all who dwell on the face of the whole earth, but stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and strength to stand before the Son of Man.

So how does Luke describe the day? Notice he describes it as something sudden. It will happen to all the earth. So it's the very last day when all the earth.

And he talks about standing before the Son. On that last day when he returns, guess where we'll be? All the dead will be raised, and they will stand before the Son.

And you're either going to be joyful or sorrowful. So stay awake, he says. But notice how he says, how do you watch? Not just kind of staying awake, kind of, okay, okay, I'm awake.

What am I doing? No more coffee. I'm staying awake. Why? I don't know, because he said don't go to sleep. No. Stay awake what? Watch what?

[37 : 12] Yourself. Yourself. Lest your heart be weighed down with things that are wasteful. Drunkenness. Cares of this world.

In other words, lest you become conformed to this world. Lest you become what you were before you came to Christ. Lest you kind of say, you know what, he's not coming back.

It doesn't matter. Things are going, you know, Jesus isn't coming. I don't think, so I'm just going to, you know, I'm just going to cruise. And when you cruise, what do you do?

If I don't intentionally pray, if I don't intentionally renew my mind, if I don't intentionally put off and put on and all the normal kind of things we do, if I don't do that, what will I do?

No, I won't pray. So that means, I'm just going to do what comes natural. I'm just going to do what's natural. What everybody else in the world does, I'm just going to do what's natural. To walk by faith is to walk in the supernatural.

[38 : 23] It's to say, okay, God, renew my mind because I've got to walk in a manner worthy and I can't do that. So you do that in me. I've got to be filled with the Spirit, not with spirits.

Right? And so I need that new power. So that's an active, intentional, daily dependence. That's staying awake.

Falling asleep is just kind of forgetting, being careless, kind of being complacent, apathetic. How do we stay awake?

Luke adds praying that you may have strength. See, how do you move from the natural to the supernatural? By faith, right? Well, how do you engage your faith?

I engage my faith. I don't know how you engage your faith. Just kind of turn some button or something and it goes. The only way I know how to engage my faith is to look up to Him and say, help me believe. Help me walk.

[39 : 28] Strengthen me. Give me the strength. Give me the guidance. Give me what I need right now. I don't even have the will to do what's right today, so give me the will. My soul, my soul is discouraged and downcast.

I got no personal, natural strength to overcome that, so Lord, revive my soul. Renew my soul. Change my mindset. Because naturally, we just fall.

We just waste away. So it's a self-vigilance. And it's a word, a description that I came across as I was writing the book on depression this summer.

There was a word that kept popping up to me. Self-distrust. Self-distrust. Not trust self.

Self, not reliable. Self, weak, failure. Kemosavi. Yeah, he is. Not trust self.

[40 : 33] Because at the end of the day, myself will give out. The Spirit's willing, but I can't trust myself. And so when I was doing those passages for the book on depression, over and over, that's what I was seeing.

The psalmist was crying that out. Jesus was even saying that he was looking for the Father to renew him. Self-distrust. Stay awake. Because if you think you're okay, that's when you're in trouble, right?

Praying. One last thing. This passage reminds me of one we're going to see in a little bit in chapter 14 of Mark where Jesus goes to the Garden of Gethsemane.

Remember that little scene? And Peter, James, and John go with him. Remember they go to this garden to pray. Jesus says, can you pray with me? I need you guys to come with me.

I mean, that's pretty significant. Jesus is asking for your help. Jesus is hurting. I need you guys to come and pray with me. And he said to them, this is in Mark 14, 34.

[41 : 38] He said to them, my soul is very sorrowful even to death. So literally, he thought he was dying. I mean, his soul is so heavy. So he says, remain here and watch.

Same word. Watch. Stay awake. And going a little farther, he fell on the ground and prayed that if it were possible, the hour might pass. And he said, Abba, Father, Daddy, Father, all things are possible for you.

Remove this cup from me. Yet not my will, but what you will. And he came and found them. What was Peter, James, John doing while Jesus is dying over here?

They fell asleep. They're tired. It's been a long day, a long week. They fell asleep. And Jesus came and found them sleeping and he said to Peter, how come he picks on Peter?

Because he's the rock, right? I'll never forsake you. Hey, Pete, are you sleeping? Could you not watch with me one hour?

[42 : 42] And then Jesus gives these great words that we still apply today. Watch and pray that you do not enter into temptation. The spirit is willing. The flesh is weak.

In other words, Jesus says very kindly to them, they've fallen asleep. They don't mean to. They love Jesus. He says, I get it, guys. You're weak. You're flesh.

I know you're tired. That's why you must pray. At those moments, at those significant times when you're just worn out and you want to give up and you want to pull in the towel, you just want to go to sleep, you just want to go crash, go escape somewhere.

In those times, pray. Watch and pray so that doesn't become a temptation for you. Watch and pray that you may not enter temptation.

The spirit is willing that the flesh is weak so we cannot trust in ourselves but we can trust in the Holy Spirit to revive us. So, stay awake.

[43 : 53] Are you ready? Don't answer. That's for you to consider before the Lord. Are you ready? How you doing? Stand awake? Good.

God bless you. Let's pray. Father, we thank you for your word. We thank you for Jesus who knows our weakness, who knows, Lord, our inconsistencies, who knows that we are utterly unworthy of you and he still wants us.

We thank you, oh Lord, that you love sinners. You love sinners. Thank you. None of us deserve you. And you not only love us and save us, but then you call us to follow you and do what you do. Thank you. What a great privilege to serve you. In Christ's name we pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen.