Golgotha

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Preacher: Bill Story

[0:00] You got your Bibles with me please and turn to Gospel of Luke chapter 23.! We come to some very sacred ground this morning.

! As we walk with Jesus to the cross. to a very holy place.
We'll be looking at chapter 23 verses 26 through 49. We will see Jesus going to the cross and then we'll see Jesus on the cross.
We'll hear what he says. We'll see what he does. And we'll see what the Father does in response.
So if you have that please stand in honor of the reading of God's Holy Word. Again it's in the Gospel of Luke chapter 23 beginning of verse 26.
[1:20] And as they led him away they seized one Simon of Cyrene who was coming in from the country and laid on him the cross to carry it behind Jesus.

And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them Jesus said daughters of Jerusalem do not weep for me.
But weep for yourselves and for your children. For behold days are coming. When they will say blessed are the barren.
And the wombs that never bore. And the breasts that never nursed. Then they will begin to say to the mountains fall on us.
To the hills cover us. For if they do these things when the wood is green. What will happen when it is dry?
[2:31] Two others who were criminals were led away to be put to death with him. And when they came to the place that is called the skull. There they crucified him.

And the criminals. One on his right. And one on his left. And Jesus said father. Forgive them.
For they know not what they do. And they cast lots to divide his garments. And the people stood by watching.
But the rulers scoffed at him saying. He saved others. Let him save himself. If he is the Christ of God. His chosen one. The soldiers also mocked him.
Coming up and offering him sour wine. And saying. If you are the king of the Jews. Save yourself. Save yourself. There was also an inscription over him.
[3:35] This. Is. The king. Of the Jews. One of the criminals who. Were hanged. Railed at him. Saying.

Are you not the Christ? Save yourself in us. But the other rebuked him saying. Do you not fear God?
Since you are under the same sentence of condemnation. And we indeed justly. For we are receiving the due reward of our deeds.
But this man. Has done nothing wrong. And he said. Jesus. Remember me. When you come.
Into your kingdom. And. And Jesus said to him. Truly I say to you. Today. You will be with me in paradise.
[4:32] It was now about the sixth hour. And there was darkness over the whole land. Until the ninth hour. While the sun's light failed. And this.

And the curtain in the temple was torn. In two. Then. Jesus calling out with a loud voice said. Father. Into your hands.
I commit my spirit. And having said this. He breathed his last. Now when the centurion saw what had taken place.
He praised God saying. Certainly. This man. Was innocent. And all the crowds. That had assembled for this spectacle.

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When they saw what had taken place. Returned home. Beating their breasts. And all his acquaintances. And the women who had followed him from Galilee.
[5:35] Stood. At a distance. Watching these things. So it reads. Let us pray.

Father. In these moments. I pray. Oh Father. You would open our eyes. To see. What's really happening here.
Help us to know. What Jesus is doing. What you are doing. What. The Romans are doing. What the rulers are doing.
Help us to see. That the world today. Still does the same thing. Still says the same things. About Jesus.
But let us see Jesus. Let us see who he really is. And what he's really doing. And why.
[6:37] this we ask in Christ's name amen please be seated so what are we to do with Christ's sufferings why did the gospel writers record the horrific details of Christ's suffering why didn't they just say he died what is the value of knowing all these details the abuse the cruelty the mocking the taunting the scorning the humiliation the hostility why should we consider this is it a value for us to think through the horridness of the crucifixion well the Hebrew writer believed so he said look to Jesus who endured the cross consider him who endured such hostility against himself do this so that you may not grow weary or faint hearted considering considering Jesus' suffering will encourage you to continue in the battle of faith considering what he endured will guard you from faint heartedness from discouragement doesn't seem quite right does it shouldn't we focus on the positive why would we focus on something so negative and yet the gospel the writers of scripture say consider these things that you may not grow weary or faint hearted perhaps the scripture is no more than we we look today in this chapter in these verses that describe

Jesus' suffering and death and I want I want you to look at the overall scene before we look at the details the scene here that Luke presents to us once you notice first of all that there's there's a whole bunch of people involved there's a multitude of people involved we see verse 26 there is Simon who carries the cross for Jesus interesting right Jesus always said take up your cross and follow me and here is Simon who takes up his cross and follows him the women verse 27 who are weeping here in verse 27 and then the women who are watching in verse 49 we see in verse 32 and 39 these two criminals who are crucified on his right and his left he is in the middle of criminals in his death verse 35 we have the rulers who scoff at him verse 36 we have the soldiers who mock him but then in verse 47 we have a centurion a Roman centurion who observes all of this and gives glory to God describing that this Jesus was absolutely a righteous man and then we have verse 49 where we have the acquaintances of Jesus and the women those who had followed him all the way from Galilee these these these folks that were that loved Jesus and followed him they're watching men from a distance then we have the place
Luke doesn't give the Hebrew word Golgotha he gives the he just calls it the skull in Latin it's called Calvary it's where he got our word Calvary from the Latin but Greek it's skull cranium Hebrew Golgotha meaning the skull that looks like a skull there is a place outside the the north wall of Jerusalem that is a hill that looks like a skull perhaps you've seen images of it the eye sockets the turned nose and the rough cranium on top where the crosses would be it was a place of public execution
Golgotha it was on the road into Jerusalem and the the Romans intentionally put it on the road they wanted people walking by going in and out of Jerusalem to see the public executions as a warning so will happen to you if you do the same it would be like someone setting up an electric chair on highway 105 and executing criminals in front of everybody to see horrific wouldn't it be so that's the scene so what's the significance of Jesus' death why does Luke go into this detail and actually Luke doesn't go into as much detail as Matthew or Mark Luke tends to be a little more concise but he still gives us a full picture
I think we see the significance just by taking two of the sayings from the cross you might know that in the four gospels there are seven sayings of Jesus as he was on the cross right Luke records three of them Luke records father forgive them he records today you'll be with me in paradise and then his final words father into your hands I commit my spirit Matthew and Mark have other things like why my God my God why have you forsaken me right it is finished I thirst there's one more I can't remember anyway four other ones now you're all going to be thinking okay what's the other one I want to look at two of these sayings first father forgive them forgiveness what's the significance of

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[14:23] Jesus's death it's about forgiveness first of all and then secondly his statement to the second criminal today you'll be with me in paradise I think those two sayings of Jesus on the cross as Luke records them gives us two points of significance about the cross and about his death so first saying father forgive them for they know not what they do but first notice before he says that on the way to the cross verse 27 through 31 he encounters these women and the women are weeping and mourning for him we don't know that these are the same women that we see later that are watching that had been following him these are simply described as women of the multitude who are mourning and lamenting and perhaps they were just Jewish women who hated to see a Jewish man being taken to execution whatever it is Jesus says to them do not weep for me weep for yourselves and for your children odd odd don't weep for me why not weep for me why shouldn't we weep for Jesus as he's going to the cross he's going to suffer horrific things one of the most excruciating one of the most wickedly devised execution methods man ever came up with to maximize pain and humiliation what you understand is that to crucify literally means to nail right to a cross nail to a cross and he would have been nailed through his wrists and through his ankles and as you're hanging there you have to pull up to breathe you have to keep pulling up to breathe which is why one of the other gospels talks about breaking the legs so that he can no longer lift himself to breathe so that end his death more quickly and that gospel

I think it was John said they did it because the next day is a holy day so the Romans wouldn't care to cut short the suffering they would love to extend it but it was one of the most horrific kinds of execution so Jesus is saying don't weep for me yeah I'm going to go through something really terrible but don't weep for me why why because his death isn't going to be a loss his death isn't a tragedy Jesus didn't lose Jesus isn't a martyr yeah he is intentionally doing this he is intentionally laying down his life don't weep for me this will be six hours and then the captives will be set free it's not about him in other words it's about others this cross it is about him yes but it's not about the purpose is not for him it's for us so don't weep for me
Jesus but weep for yourselves and he takes one more time here's another he's going to his death and he has the sense to think about their danger and he says to them weep for yourselves weep for your children because the day will come when they're going to say blessed are those who don't have children blessed are the barren blessed are those that aren't nursing that aren't bearing children why because the days are coming the days of terror are coming the days of destruction are coming the days are coming when the Romans will crush you and kill you and it will be a blessing for the barren because then their children their unborn children or their children that never came to be wouldn't be part of that destruction does that make sense that's why it's a blessing it sounds odd to say blessed are the barren blessed are those who bear children but not when it's a time of destruction we want to spare children from that right that's what he's saying there's coming a time don't weep for me weep yourselves because if you don't repent if you don't turn you will suffer this so he gives this ironic warning it's ironic because his death isn't about weeping it's not a tragedy then we come to the cross in verse 32 33
Luke tells us there's two other criminals there that are put to death with him and then he's crucified at Golgotha and Jesus says these words father now he's praying to the father now this Jesus has always had this intimate relationship with his father father forgive them for they know not what they do Jesus has thought as forgiveness I don't know how amazing that is when you're in pain man I stubbed my toe I'm not thinking about forgiving anybody I'm really that selfish I can't imagine to have thoughts for others forgiving and so who is he forgiving who does he mean forgive them he didn't say who who is he forgiving or who does he ask the father to forgive well at least the soldiers I've always thought it was the soldiers right because they're the ones who just crucified they're the ones dividing his his garments below down on the ground at the foot of the cross so forgive the soul okay forgiving the
Roman soldiers who they're just doing their job right they don't know this Jesus they don't know anything about him except what they've heard they've heard that he's a king they nailed the inscription above the cross that says this is the king of the Jews and so they got that so they're going to make fun of that oh what a king you know what a savior so forgive them but could it be any broader could Jesus be thinking even broader could he be thinking forgive them as in my enemies the very ones in the next verse who will be where am I lost my yeah yeah 35 yeah the ruler scoffed at him right he saved others he can't save himself then the soldiers mocked so could he be thinking of them these political scumbags right they they wear the chief priest robes and they they have the

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the robes and the scarves of the scribes and they're you know they're pious and self-righteous these guys forgive them yeah I think we can't rule that out that certainly includes the criminals on either side people the followers forgive them so there's the there's the term that matters they know not what they do what does that mean they know not what they do now I get it that the soldiers don't know what they're doing they don't know who this is but what about the rulers did they know who this was they had an idea they know he said he was
[23:00] Christ did they believe that is it possible that there were some of those rulers that knew exactly who he was because they saw the signs and they heard his words and they hated him in spite of that yeah what about them then if there were those kind of people that fully got it not fully because nobody fully got but they did recognize he's the Messiah who is the son of God because remember in the council at the end of chapter 22 to call yourself the Messiah was also to call yourself son of God remember so did they not know what they were doing did they not fully know I don't know would Paul have been among them do you think yeah

Paul would be among them you know that he was a Pharisee of Pharisees he would have been among them he would he would be crying out with them crucify him he's a heretic remember what Paul said about himself in 1st Timothy 1 he's just talking to Timothy he's writing to Timothy and he says I thank I thank him who has given me strength Christ Jesus our Lord because he judged me faithful appointing me to his service though though formerly I was a blasphemer of Jesus a persecutor and an insolent opponent you know what an insolent opponent is a teenager all right three year old no not three no of course not a violent aggressor
Paul's admitting that he loved violence he liked playing the bully do you know that when he was persecuting the church he would grab them by the hair and pull them right to examine them he believed they were a cult he believed they were they were these false teachers and Jesus was the head of it imagine his surprise when Jesus appeared on the road right I mean that but I just want you to understand when Jesus is saying they don't really know what they're doing even though in some sense they knew what they were doing but on some level they didn't know what they were doing they didn't have a clue how this
Jesus was not the Messiah of their making he was a whole other level right I mean when Jesus asked who is the Messiah right oh he's the son of David well then how come David said right how come David called him Lord and they were don't know don't see the Messiah that way remember then just to I don't mean to prolong this but as I think of Acts 2 Acts 3 when Peter's preaching remember he talked to them you are the ones that crucified Jesus you are the ones that crucified the prince and the Messiah and remember that those were the very people that were saved that day so though they were like Paul just the opposite direction they're converted right so in some sense even though they knew what they were doing and a whole other level they didn't and I think that speaks to all of us before we're saved we don't know we're blind we're weak so forgiveness
I mean that's a big picture of the why what is Jesus's death about it's about forgiveness forgiving those that don't know what they're doing by rejecting him and then we see after Jesus says this verse 35 now we see all this ironic mocking I call it ironic because the very things they say they mean in sarcasm but they're actually true right the rulers scoff and they say verse 35 you know he saved others let him save himself if he is the Christ of God the chosen one they're meaning that sarcastically and mockingly but it's actually true he is the Christ of God then the soldiers kick in do the same thing verse 36 and 37 they're mocking him giving him sour wine saying if you are the king of the Jews save yourself and then there's an inscription that Pilate had written and put over his cross this is the king of the Jews of course
[28:49] Pilate thinks that's hilarious because here's your king dying yeah this is wrong here's the Jewish king let me smash him a little more king yeah like Herod's a king then we have one of the criminals kicks in verse 39 one of the criminals who were railed at him saying are you not the Christ save yourself and us do you see a theme each one of them is saying save yourself save yourself save yourself if you're the Christ save yourself if you're so powerful save yourself if you're such a savior save yourself the irony is he could easily save himself the question is why doesn't he save himself right right why doesn't he say why won't he act for himself and it wasn't his will he agreed with the father before he came to the earth that this is what he would do so all ridicule him that he can't save himself he appears powerless isn't that true today about the church it appears powerless to the world is it not

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I mean what do you got that we don't have speaking from the world's point of view who are you self-righteous!
hypocrites right isn't that what the world thinks of the Christians are I right about that am I off we are representatives of Christ so we're treated the same way Christ is treated and again that's irony we appear powerless we appear if we as this church don't do the things that the world does now if we as the church do the things that the world does and there are plenty of that but if we as the church don't do the things that the world does like marketing like pushing stuff business model right churches have become no longer flocks they're now there now instead of a shepherd there's a rancher you know what ranchers do drive they drive their flock or their herd or whatever herd well shepherds herd don't they
I mean it's sheep but you know let's see the the church can appear often very weak and like what we're doing right now we're waiting on the Lord well you should make a business plan shouldn't you shouldn't you set 10 year goals shouldn't you set 5 year goals shouldn't you you know say what you're going to do I've been in churches that do that they set all these goals they're going to do all these things that's great I hope God joins you instead of waiting upon the Lord and seeing what the Lord wants to do I mean up to God has given us clear things that we are to do and so we do those things but beyond that we wait upon him how are we to work in this community right here what does he want us to do that's what we've been praying that's what we've been asking and it's hard to wait crucified savior
Paul said Paul said a crucified savior was a stumbling block to the Jews but folly to the Gentiles and a crucified savior Christ crucified that makes no worldly sense that's the very heart of Christianity our very message is absolute foolishness to the world is absolute foolishness crucified savior no we want a hero so Colossians 2 describes the crucifixion this way or the significance of Christ's death this way he says you who were dead in your trespasses and the uncircumcision of your flesh God made alive together with him how how did he give us new life having forgiven us all our trespasses how did he do that by canceling the record of death that stood against us with its legal demands in other words the law put you here the law put you the law kills you right unless you're dishonest about the law the law kills you
[34:24] Christ forgave us by canceling the record of debt that stood against us with its legal demands how did he do that he set it aside by nailing it to the cross nailing it so crucifying it and he disarmed the rulers and authorities and put them to open shame by triumphing over them in him Christ crucified foolishness the foolishness of God Paul goes on in 1 Corinthians 1 talks about the foolishness of God is wiser than men and the weakness of God is stronger than men God's ways are not man's ways God chooses the foolish to shame the wise he chooses the weak to shame the strong he chooses the not so noble to humble the noble that's the church to save sinful people only God can pay our debt only God can set it aside and the only way that God can pay our debt is for another to take our place right to bear our sin on the cross why is

Jesus' death significant why does Luke want us to contemplate what he suffered what he endured because it teaches us about forgiveness it teaches us about his forgiveness secondly the next saying he says is to the second criminal today you will be with me in paradise what a promise paradise promised now it starts with look at this person that he speaks it to who is this other criminal one of the criminals is mocking Jesus but the other one rebuked him verse 40 the other one rebuked him saying do you not fear God since you are under the same sentence of condemnation we indeed justly for we are receiving the due reward of our deeds but this man has done nothing wrong in other words he's rebuking this other man who's mocking
Jesus and he's basically saying what gives you the right to mock Jesus who are you he's innocent and righteous and who are you to speak disparagingly of him who are you do you not fear God are you that careless does it make you feel better you know and then he turns to appeal to Jesus and interesting he calls Jesus what Jesus most people say Lord Rabbi he says Jesus you know when you're hanging on a cross dying together things get intimate I guess you know he just uses
Jesus it's just kind of down to here we are hanging out sorry that's not that's not appropriate for this Jesus remember me when you come into your kingdom now notice what he doesn't say he doesn't say Jesus save us he accepts what he's dying because he deserves to die he's accepted he's not trying to weasel out he doesn't say deliver us he doesn't say save us he says Jesus just remember me when you come in your kingdom I mean he's just willing to leave it there just remember me when you come I don't know what his idea of when the kingdom is that far future is that

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I have no idea what his theology is but he knows Jesus has a kingdom he knows Jesus is a real king he knows Jesus is a messiah must be a Jewish man dying here or a very well educated Greek remember me and so Jesus says immediately Jesus said to him truly I say to you truly I say to you what is that why does he say that truly I say to you means listen this is really important and this is not a casual remark truly I say to you this is not a casual statement this is truly I say to you this is you can bank on this today you will be with me in paradise what words today so when you come in your kingdom today some far distant today you be with me with me that's all
[40:08] I want I just want to be with you oh and it'll be in paradise ooh what's that where's paradise is that heaven paradise is that is that some place where the soul goes to sleep for a while is that some intermediate state whatever your theological twisting is it's not soul sleep because Jesus said today it's not intermediate because Jesus said today paradise well the original paradise was in Eden Eden and in the book of Revelation do you remember when we went through Revelation a couple years ago several years ago I don't know what that that was the picture the last chapters of

Revelation is a picture of a garden and an exquisite beautiful garden and God was there and a river was there trees were there remember all the picture of a garden it's the new Eden right the new Eden and it includes you know Abraham and all those folks and all the Gentiles and it's got the apostles and it's got tribes and it's got people from every tongue and tribe and nation paradise and then as Jesus says that verse 44 it was about the sixth hour and there was darkness over the whole land until the ninth hour six what's the sixth hour well using the Roman time frame the day started at 6 a.m.
so the sixth hour would be noon and then the ninth hour would be 3 p.m. so darkness came from noon till 3 right in the middle of the day the most dramatic time to bring darkness I read that it would not have been an eclipse would not have a natural explanation because of the time of year and where the sun would be and all that it would have to be a supernatural sign darkness kind of like the darkness that came on Egypt remember one of the plagues was it the ninth plague the darkness over the whole land what does darkness represent why would God bring darkness there's judgment happening judgment is happening so Egypt judgment on Egypt right each of the plagues was a judgment on Egypt so judgment on the sun the sun wasn't shining but the sun was shining can I do that the judgment was on the sun was on
Christ that would have been when in the other gospels he would have cried out Eloi Eloi! Lama sabachthani! My God my God why have you forsaken me?
That would be the moment of separation when wrath has descended on him and the father looks away pours out his wrath upon his son Jesus bearing our sin in his body on the cross that we might die to sin and live to righteousness so darkness and then what happens verse 45 then the curtain in the temple was torn in two well what's the significance of that?
[44:08] what veil okay all of us non-Jewish people and there hasn't been a temple for 2000 years but still you know some of you have the Bible study Bibles you can see a little diagram of the temple so the temple remember the temple was all about staying alive therefore there was limits where you could go so if you're a Gentile there would be remember the temple let's say the holy of holies is all the way in there and so the temple proper is the building right so it's divided in two you have the holy of holies and you have the holy place in the holy place you have the table of show bread where the bread was put the twelve loaves right and then you have the lamp stand right and then you have the table of incense in front of the veil right so every day the priests would go in morning and night and they would make sure the incense was going light the candles and replace the bread as needed okay then you go back further out and you have the court of the priests so the priest could go there and you had the court of men and

Gentiles right Gentiles out there and there's a wall over there it says if you cross that wall you're a dead person right so Gentiles and the Jewish women could come further than the Jewish men could come further and the priests could come further where they could do the priestly duties and if you're on rotation like remember Zechariah you're on rotation then you could go into the!
to the! the work in front of the veil so who gets to go in the holy of holies? the high priest how often? once a year and they put bells on his robe how come they put bells on his robe because if he went in there unholy you go get him I'm not kidding you get him so tradition says they tied a rope around him just in case he went in there and died because if you go in the holy of holies where the ark sat right and the mercy seat and the presence of the Lord was right there so if you know the presence

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of the Lord and your name isn't Moses you better be all cleaned and prayed up right so the temple is all about stay out stay out stay out hear it if you're not included in the in group you're way out there how am I ever going to if I'm a gentile how am I ever going to get to
God how is he ever going to hear me so when that veil breaks veil between the holy and the holy of holies what's that mean or we can go into him we can go into him there is no more stay out stay alive now it is come near come near why because my son paid for your way now it's open and then just notice briefly that after this happens verse 46 Jesus calls out in a loud voice now why does he say loud voice because if he's breathing his last if he's down to his last breath how in the world is he going to cry out with a loud voice right you would imagine it would just kind of be right right it's because
[48:24] Jesus dies willingly and he dies when he says he dies he could have lasted longer but remember after the darkness he not only said where you know why have you forsaken me but after that he said remember what he said it is finished to tell us died it has been accomplished it has been fulfilled in other words he's hanging on the cross and he's aware that he has done everything he needed to do he said I thirst okay did that because that fulfilled the song he did you know he did his prayers why have you forsaken me that was part of the song once he was done then he could say in a loud voice father well I don't know it's probably more intimate father into your hands and commit my spirit then he breathed his last because he laid down his life no one took it from him reactions to that the centurion here is a righteous man verse 48 the crowds who see and mourn verse 49 all the followers who watch from a distance what is the significance of the torn veil it is that we have confidence to go before the father to draw near without a human priest yeah it's the no longer the old temple system where I have to bring an offering and the priest takes my offering and offers it to

God right now I come all the way and I don't have to bring a sacrifice I bring a sacrifice of praise I bring a sacrifice of thanks I bring a sacrifice of my living body right we're a living sacrifice Hebrews 10 says this therefore brothers since we have confidence to enter the holy places by the blood of Jesus by the new and living way that he opened for us through the veil through the curtain that is through his flesh since we have a great priest over the house of God that's my priest Jesus I don't have any other priest now we're all priests but I don't need you to go to him unless you want to help me and I'm having struggles but I don't need that I can go direct Jesus is my priest since we have all that since we have a great priest over the house of God let us draw near with a true heart and full assurance of faith with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water in other words as I draw near
I get clean let us hold fast the confession of our hope without wavering for he who promised is faithful and there are three implications notice the three lettuce descriptions here as a result of having him opened the way through the curtain we draw near we hold fast and now let us consider how to stir up one another to love and good works not neglecting to meet together as is the habit of some but encouraging one another and all the more as you see the day drawing near because Jesus has opened the way to the father to the presence of God I draw near to him first and foremost I hold fast the hope of the gospel and then I have a responsibility to stir up to love and good deeds to consider to think through how can I stir up Susan how can I stir up Bart how can I stir up Ed how can I stir up
Ron how can I do that I think about that my relationship with Ron how can I best encourage him I take him fishing that's what I did but that's my responsibility see what he's saying because Jesus has opened the way it's not just about me and God it's about me and God and my gospel and my ministry what is the significance of Christ's death forgiveness and an open way to the father the open way to the father also opens a way to heaven so that I can enter the holy places by the blood of Jesus so Jesus can say to us just as well today or at some point we're not the dying thief but when we die today you'll be with me in paradise and since since we have confidence to enter can I meddle with you?
since we have confidence to enter do you draw near? are you drawing near to him? are you holding fast to the hope of the gospel and are you considering thinking through how to best stir up one another to love and good deeds?
[54:13] let's close our father we thank you for this truly sacred picture of Jesus going to the cross and hanging on the cross oh lord how do we even do it to justice but we thank you for the image put before our minds and our hearts the image of our Jesus that we might be able to apply Hebrews 12

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that we would look to Jesus and that we would consider him who endured suffering and shame so that we would not grow weary or lose heart encourage those of us father who are fainting who are who are struggling who are hurting who are burdened father we want help we want we want to be lifted up and here today you've given us a way that we would consider

Jesus on the cross that we would consider Jesus and his suffering that by doing that we can escape growing faint losing heart we can overcome our discouragement our depression so help us think rightly on Jesus you've called us father to be like Jesus you've called us to be those who belong to Jesus Christ who have crucified the flesh with its passions and desires help us to live by the spirit let us also keep in step with the spirit we pray this in Christ's name amen amen amen

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