

John 12:27-43

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[0 : 0 0] And let's see, we ended somewhere in the mid-20s, probably 25, 26. We were definitely in that passage or portion of this chapter.

So let me remind you where we are. The scene here of earlier in this chapter, from verse 12 on, they call this the triumphal entry where he's coming into the city, Jerusalem, for the last time.

Passover is very near, and there's a large multitude of people and folks that have flocked and have made the pilgrimage to Jerusalem for this special feast.

It's a requirement that they present themselves before the Lord and present an offering before the Lord on this holy day or this feast day. And so it's a packed place.

There's a lot of energy and excitement stirring. And here comes Christ upon an ass, fulfilling the prophecy of Zechariah. And he comes into that city, and it's like along the way of his life and ministry, he's, in a sense, I said last week, like checking the boxes.

[1 : 0 9] He's fulfilling Scripture all the way. And this is one that's getting toward the end, is this triumphal entry where he comes in and they receive him or they decree him to be the king of Israel.

Hosanna, they said in verse 13, blessed is the king of Israel that cometh in the name of the Lord. And so this is a big, big deal. And it's in this moment that we see in this chapter that it's as if he just, like, a switch flips on.

Because now, what's left to fulfill but Calvary? There's not really much left. One thing that's left, I'll tell you, show you one. Look at chapter 13.

I guess we, I think we turned here last week, actually. 13 verse 18 is the fulfillment of a prophecy of Judas Iscariot betraying him.

And you'll see that in the verse, that the Scripture may be fulfilled. So that's some things that have not yet been fulfilled or resolved having to do with his betrayal. But, you know, like, that's right at the end.

[2 : 1 2] There's not, that's not really Jesus Christ himself fulfilling anything. And so I don't know if there is anything left for him to fulfill before Calvary. And there's plenty about Calvary.

There's some, I guess, Scriptures still, I guess, connected to Judas Iscariot. Not just the betrayal, but the silver and the potter's field. And so these things are going to come to pass. But that's all in that one occasion leading up to his arrest.

So himself fulfilling that prophecy of Zechariah, he flips the switch, so to speak. Because when people want to see him in verse 22, these Greeks show up and they want to see him.

And then in verse 23, he's not interested in doing any kind of public display or healings or miracles. His statement in verse 23 is, The hour has come that the Son of Man should be glorified.

And I want to remind you that when he says hour, and he says it again in verse 27, My soul is troubled, and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.

[3 : 18] He's not referring to a 60-minute hour of time, but it's a broader sense of the word. Look at chapter 13 and verse 1, and you'll see it again.

And this will even stretch this hour a little bit beyond the immediate. Verse 1 says, Now before the feast of the Passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father.

So that hour he refers to is not an immediate moment of time, but rather it's a broader span of some things that have to take place.

I don't know how else to say that. I've never heard anybody take that up as a study. Maybe it's been done, but I've never seen anything on that or somebody kind of analyzing the word hour and why God would use that particular term.

We believe these words are pure and that they're holy and that they're all there for a purpose. And maybe there is nothing to analyze out of it, so maybe it is what it is, just kind of a broad term, which is fine.

[4 : 22] But then again, that's the term. So maybe there is something to dig up from that. I've never read anything or studied anything on the word hour, but that's what he uses there in verse 23 in several places.

So then in verse 24, he turns into this reference to this analogy of death, of a corn of wheat falling into the ground and dying. And because it does that, then it has the opportunity to bear much fruit.

And he's referring personally to himself dying and the fruit that will come from his death. I know we commented on verse 25 and 26 about serving Jesus Christ, about being a disciple of Jesus Christ.

And I want to note before we go any further, verse 26, the first word. It's just a small, small, tiny, tiny little word. But he said, if any man serve me.

And I want you to consider this morning that that is not a command. That is a decision. That's a personal decision to serve Jesus Christ. And you could say it's commanded and God wants you to love him and to obey him.

[5 : 24] Yes. But he said, if any man serve me, let him follow me. You make your own decision if you're going to serve Jesus Christ, if you're going to follow Jesus Christ or not. But if you do, know this.

The end of the verse says, if any man serve me, him will my father honor. And know that you'll be under the honor of the father if you serve Jesus Christ. If you come before the Lord Jesus Christ and say, I'm yours.

Just, you're my master. I'm your servant. What you say, I do. And I won't grumble. And I'll thank you for the opportunity. And I love you.

And whatever you give, I'll take and receive as if it's from you. And that's all I need. Because I'm your servant. It's a decision and a choice. And you'll be honored by the father if you'll serve the son.

And follow the son. And I hope you'll see that you have an opportunity to serve yourself, to feed your own belly, whose God is their belly.

[6 : 24] You familiar with that? And it's Philippians. You have an opportunity to love and to follow this world or to obey and do what your family tells you is best for you to do. You can follow any voice in this world.

But there's a choice for you to make in verse 26, to follow, to serve Jesus Christ. And I don't know about you. It might just sound pretty broad to you. But to have the father honor you, because that's what Christ promised.

That's pretty good stuff. You could get in on that. You could get under that. The honor of the father. The Lord seeing you and being pleased with you individually because you exalt his son.

So let's move forward from verse 27, but let's pray together before we do. Lord, as we bow our heads and humble ourselves before you and before your holiness and your throne, we acknowledge our sinfulness.

We acknowledge our carnality and our weakness and frailty. We ask that your blood would cleanse us of all of our filth and cleanse us of the things we've seen and heard and set our minds on this week.

[7 : 32] And may your words, just in their purity and in their power, pierce into us and do a work inside of us and quicken us and strengthen us and grow us and help us.

And please speak to each heart and let this time be profitable. I pray that the word of God would be a powerful entity in this room and that your spirit would use it inside of each one of us.

We ask in Christ's name and for his sake alone. Amen. Amen. All right. So now verse 27. You can hear how he's turned his heart toward the death and toward Calvary.

Now is my soul troubled. And what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Now notice again, Father. Second time. Father, glorify thy name.

So he could say, Father, save me from this hour. But he doesn't. Instead he says, Father, glorify thy name. And what are two options there?

[8 : 29] One is I don't want to deal with this, but Lord, glorify your name. And the result of that humility is... John 12.

I'm sorry. 12. John 12. Okay. Just keep going until you find something that makes sense. All right.

John 12, 28. Glorify thy name is the choice that he decides to pray to the Father. And this causes a reaction. There's only three times that this reaction takes place in the ministry of Jesus Christ.

And that is a voice came from heaven. Verse 28. Then came there a voice from heaven saying, I have both glorified it and will glorify it again.

And this is the Father glorifying his name. Not Jesus' name, not the Trinity, not the Godhead, but his name, the Father glorifying his name.

[9 : 27] And so the voice coming from heaven is a very unique thing. It happened two times prior. Somebody remember one of them off the top of your head? When the voice, the Father spoke from heaven?

When the Lord came from the baptism. Yes, at the baptism. So that's early in his ministry at the very beginning. And that would be Matthew chapter 3 for one case.

This is my beloved Son in whom I am well pleased. And then another time. Does anybody remember that one? There's another very special. Yeah. Yeah. When he went up on the mount with Peter, James, and John.

And he's up there. And then the Father there spake from heaven. And so this is here the third time in John 12. This is at the very end of his ministry. And it's an audible voice.

Look at verse, let's see, verse number 29. The people therefore that stood by and heard it said that it thundered. Others said an angel spake to him.

[10 : 27] This is such a remarkable thing. It's easy to just read past and say, okay, that was something. But the rarity of it is worth pointing out. And there's something happening in such a manner.

Like this is literally happening in the hearing of their ears. You've never heard God speak. You've felt him speak. Maybe inside that inside inner man.

That still small voice or something we call it. But you haven't heard him speak from heaven. You haven't walked out and heard the womb voice of God cracking forth in such a way that people said, oh, it thundered.

Like that. They heard something in that day. They stood by and heard something with their ears. And the reason they said it thundered because it was loud and powerful and shook the atmosphere.

And another reason some said, well, an angel spake to him is because they acknowledged that he is speaking to the father out loud. And then a response came.

[11 : 33] He's saying father glory and then boom, shaking. And they're like, what was that? Like that, no doubt that just put a little chill through their body.

To have the heavens respond to a man praying and talking. That's wild stuff. I can't just let it slide and go right past it. It's really wild.

Now, I don't know if you remember, we read in Exodus 19 in our previous week's study when Moses went up to the mount. And as he was approaching and going up, that the trumpet waxed louder and louder.

And Moses spake to the Lord and then the Lord spake unto him. And there was thunders and lightnings. And you get this just tumultuous, violent scene of shaking.

Why? Because the earth's atmosphere, the God of glory is descending into the atmosphere of the physical realm. And his power, not just as the incarnation in a womb of a woman.

[12 : 37] But coming down in his glory, covering himself with thick darkness in a cloud. And so when God now speaks from heaven, it's not the voice of Jesus Christ as a man.

It is God the Father speaking and just rocking the place. So that they said it's thundering. The others said it's an angel speaking because they recognized it was a response to the Lord's voice.

And Jesus responds then to this occurrence. Verse 30, Jesus answered and said, This voice came not because of me. I didn't do it. But for your sakes.

So that's something there I don't have much to say on except that God spoke in the hearing of the multitude for a reason.

Or for them, he purposely allowed them to hear that and to be exposed to that and to experience that. It's something interesting and special going on there. Now, I do want to do a little bit of study here.

[13 : 37] Not too much. We could go on and on about this. But the world's going to hear that voice. Now, there's a passage in 1 Thessalonians 4 about the Lord descending with the, let's see, with the trump of God.

Now, how does it start here? Now, the Lord himself should have said with a shout, with the voice of the archangel, with the trump of God. And those three lines together, a shout, the voice of the archangel, with the trump of God.

I've read different takes on that. It's a little, the wording is, you can read it different ways of whose voice or whose shout. Is it the archangel's shout? Is it the shout of God? Is it the trump of God?

Is it the trump sounds like the voice? Or it's likened to a voice in other places. But that's a mystery thing. I want to point you to something. Go back to Isaiah 30. Let me see here.

Isaiah 30. Yeah, Isaiah 30. The world is going to hear the voice of God.

[14 : 38] It's not just going to be a few people hearing it thunder. It's not going to be isolated. But there's a day coming. While you're getting Isaiah 30, let's go to Jeremiah 25 first.

Let's get Jeremiah 25. And then we'll slip back to Isaiah. The day is coming when the Lord's going to speak and His voice will be heard.

In the Psalms, there's a lot of this in the Psalms. There's one place in the Psalms, it's a reference to Christ and to God giving the heathen him as an inheritance.

And then it says that as soon as they hear of me, they shall obey me. As soon as they hear with their ears this who He is, this being, this God, they're not going to have a choice.

So we're in Jeremiah 25. Come down to verse number 30. 30 and 31. Therefore prophesy thou against them all these words and say unto them, The Lord shall roar from on high.

[15 : 56] He's going to roar. Do you know what animal He's likened to in His second coming? You know. The lion. He's called the lion of the tribe of Judah. Look over at verse 38 of the chapter.

The last verse it says, He hath, back up to 37, you'll see at the end of the verse, Because of the fierce anger of the Lord, He hath forsaken His covert, that's His hiding place where He's concealed, as the lion.

So He's coming out. And He's going to roar like unto a lion. Back to verse 30. Where in the middle it says, The Lord shall roar from on high and utter His voice from His holy habitation.

He shall mightily roar upon His habitation. He shall give a shout as they that tread the grapes against all the inhabitants of the earth. A noise shall come even to the ends of the earth.

For the Lord hath a controversy with the nations. He's going to shout in such a voice and manner that it's going to come past the entire globe. It's going to be an audible, scary, fearful thing to hear.

[17 : 09] Flip back to Isaiah 30. You know what it's like for one of these jets in the military to fly overhead. And if you've ever been in an air show, you wish you had headphones on or something, some ear protection.

I've gone up with some guys up above Kernville. And these, I think, I don't know where the base is exactly, somewhere on the other side of the mountains.

But they do these operations, these exercises. And it was like every 20 minutes, a pair of jets would fly right overhead, right through this canyon we're in. And, you know, there's no warning.

They're like over your heads already. And wham, the sound comes and just startles you. And that's just, that's very, very, very isolated. To just this spot where this being, this being, this jet is traveling.

But it's loud, it's powerful, it's scary, it hurts the head, the ears to hear it over and over. You've heard of a gunshot and for a bullet to go faster than the speed of sound and the shock, the noise of the shock waves or of the, what do they call that, the boom, the sonic boom, is that right?

[18 : 26] And as that goes, same with the jet. And as that thing just, it's breaking the atmosphere. It's weird to me that that's how it acts in sound. It goes faster than sound and the sound is catching up.

Anyway, that's some weird stuff that I don't understand in our physical world. But the Lord's voice is not going to be isolated to just one spot or zone. So look at Isaiah 30.

Let's read a little bit on this. Start in verse 27. Isaiah 30 verse 27. That's a song as in the night when the holy solemnity is kept in gladness of heart.

And when one goeth with a pipe to come into the mountain of the Lord, to the mighty one of Israel, and the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm.

That's reference to his power. With the indignation of his anger, with the flame of a devouring fire, with scattering and tempest and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod.

[19 : 59] And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps and battles of shaking. Will he fight with it? For Tophet is ordained of old.

Yea, for the king it is prepared, he hath made it deep and large. The pile thereof is fire and much wood. The breath of the Lord, like a stream of brimstone, doth kindle it.

So there's some things to consider about the hearing of the voice of the Lord in the future. And I've given you just a snapshot of Scripture. It's quite a bit. If you want to do a study, just run those words or find those references on the Lord's voice or on him speaking when he returns.

He's likened in Psalm 78, I'm going to quote it wrong, to a drunken man that wakes up and is angry. Remember reading that?

Psalm 78 in verse 65 says, Then the Lord awakened as one out of sleep, like a mighty man that shouteth by reason of wine. And he smote his enemies, and on it goes.

[21 : 02] So we're talking about the voice of the Lord here in John 12. And what the people hear is a localized thing. It's definitely a... It's reserved.

He's not coming with power and might and destruction. But it's the voice, and it's a thundering sound that they literally heard from on high. And you'll see that connection made in Scripture quite a bit to the Lord speaking and to thunder and things like that.

So let's move on past that. We already read verse 30. Verse 31. John 12, verse 31. Now is the judgment of this world.

Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.

So now is the judgment of this world. Now shall the prince of this world be cast out. Sounds kind of confusing. But consider that when he says now, I believe he's speaking just like he was with the word our.

[22 : 11] A broad idea that it's not like, Oh, right now in this moment you're standing here and the world's judged and the prince of this world's cast out. It's not now immediate. It's now in this hour, in this timing, in this event, what's taking place.

Or what he's referring to even somewhat prophetically before it happens. Now is the judgment of this world. It's a result of Calvary.

Consider the end of the verse. Now shall the prince of this world be cast out. It's not saying Satan's going to be cast out today. Because look at chapter 14. And verse 30.

He hasn't even come to power yet. John 14 verse 30. Some words that he speaks just like a day or two later. Verse 30 says, Hereafter I will not talk much with you, for the prince of this world cometh and hath nothing in me.

He's not been cast out yet or cast down. But rather now in verse 31, what he's saying is in view of the crucifixion, in view of what's going to take place in this hour where the Son of Man is going to be crucified and where I'm going to be resurrected.

[23 : 29] And as he said in chapter 13, with the hour, depart this world unto the Father. With this crucifixion, resurrection, ascension, with the work that he's going to accomplish, the judgment of the world and the casting out of the prince of this world, it's all connected to that.

Teaching. The prince of this world, know the word prince. It's easy. I told you we're not going to run these heavier, deep references to this study in John, but it's pretty easy to run some connections back to Daniel and to his prophecies and to Ezekiel and to some pictures and foreshadowing of the Antichrist and references to Satan.

The word prince doesn't necessarily mean the son of a king like you often think of it as. Like the heir to a throne, but prince is often just a reference to the one in charge or to the principal, to the top.

And so you'll see that reference a lot of times. You don't have to always think prince, the son of a king. That's not necessarily the case at all, but rather Jesus Christ is called the prince of peace. And that doesn't mean he's the son of the king of peace and that he's going to one day take the throne of peace.

It's just he's the principal. He's the top. He's the in charge of peace. And that word prince is all over the Bible as well. Similar usage, especially back in Exodus even.

[24 : 54] And in those 12 tribes, they all had princes. Each tribe had a prince. It doesn't mean they weren't going to be a king. It just means they were the leader or the ruler or the spokesman for the tribe.

So there's a reference to the devil or maybe even more directly to the Antichrist in verse 31. In verse 32, And I, if I be lifted up from the earth, will draw all men unto me.

Now this, of course, John there, he says, this said he, John inserts, signifying what death he should die. Now they got that, and I'll show you that in a minute, but let's go back and remember, this isn't the first time he said this.

Look at chapter 3. This is more of a private conversation with Nicodemus. John chapter 3. And he uses the same language and terminology to reference death.

And this is going back to verse 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him, the lifted up Son of Man, should not perish but have eternal life.

[26 : 07] And so he's a reference to death. And with Moses lifting up that serpent upon a pole and up exalted high above for everybody to see, even so must the Son of Man be lifted up.

So it's a reference to him being put up in public view on a cross. For men to believe on him. So in John 12, he said, if I be lifted up from the earth, will draw all men unto me.

This said he's signifying what death he should die. He's going to draw all men unto him. The dying Savior on a cross that looks like or is typified by a serpent.

He'll draw all men unto him. Not a select few or not the elect or the chosen, but all men was the words of Jesus Christ that he'll draw unto him.

So that's his will is to draw men unto him, signifying what death he should die. So the people are confused by this. And I showed you last week with that prophecy being fulfilled.

[27 : 11] Back we went back to Zachariah and we saw that he's this. This king is going to come upon an ass, upon the occult, the foal of an ass. And he's going to be led in and received and worshipped.

And then it talks the very next verse about his dominion being from sea to sea, covering the entire earth. And so they're anticipating this king, this Messiah, this deliverer, delivering them nationally, politically, government, like taking over.

And they don't understand how he's talking about him being lifted up because they get that. That means death. And so look at verse 34, their response to his statements.

The people answered him, We have heard out of the law that Christ abideth forever. The Christ that comes is going to be the king. He's going to dominate the world.

He's going to put down the enemies of God. We've studied that even just in Isaiah just a moment ago. Okay, so this is what we've heard out of the law. And how sayest thou the Son of Man must be lifted up?

[28 : 15] It doesn't make sense. This eternal king? And then going to die? It's just a total disconnect. We're going to study Isaiah today.

Look back to chapter 9. You all know this verse, especially now. It's all over your Christmas cards. Isaiah chapter 9, verses 6 and 7. Let's remember what these prophets have declared about the Messiah.

Isaiah. So look at verses 6 and 7. Isaiah chapter 9.

Let's look at this verse in the **■**p. He says, unto us a son is given, and the government, he's going to be a king, the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Of the increase of his government and peace, there shall be no end. Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.

[29 : 35] The zeal of the Lord a host will perform this. And how sayest thou? The Son of Man must be lifted up. Because we know the king's going to come and abide forever.

So how are you talking about him dying? It just doesn't add up. You can see the confusion and understand their confusion. They can even be believing on him and say, We've seen what you've done.

We've heard you from our own ears, and we believe you to be the king, the Christ. But his own disciples were confused at things that he taught and said. So I don't fault them too hard for them not understanding.

And so verse 34, Who is this Son of Man? All right then. We're very, very confused. And verse 35, Jesus said unto them, Yet a little while is the light with you.

Obviously a reference to himself, and we've covered this quite a bit, these references to Christ being the light of the world, and to this very thought. Walk while ye have the light, lest darkness come upon you.

[30 : 42] For he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

But though he had done so many miracles before them, yet they believed not on him. That the saying of Esaias, the prophet, might be fulfilled, which he spake, Lord, who hath believed our report?

There's Isaiah 53. You want to make that strong connection to the Messiah, because that's the passage of his death, and of his affliction, and of being wounded, and being cut off in the land of the living.

That the saying of the prophet Esaias might be fulfilled, which he spake, Lord, who hath believed our report? That's what the prophets would say. They didn't believe when we talked about you, and told them what you said.

And to whom hath the arm of the Lord been revealed? Therefore, they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

[31 : 56] These things said Esaias when he saw his glory, and spake of him. And that's back in Isaiah chapter 6. And I want to point out something here for the Jehovah's Witnesses, that Esaias saw his glory, and spake of him.

Who? John says it's Jesus Christ. Isaiah saw Jehovah, the capital L, capital O, capital R, capital D, in Isaiah chapter 6.

He saw the Lord lifted up, and his train, the temple, and the seraphim, and the crying out, and worshiping God, and he was unclean, and his lips unclean, and all of that.

And this he spake when he saw his glory. Who's the his? It doesn't say Jehovah in the passage, but he's speaking of the light, Jesus Christ, and John's revealing this of Jesus Christ, who is the one that John saw high and lifted up, or I'm sorry, Isaiah saw high and lifted up.

Okay, verse 41. These things said, Isaiah, when he saw his glory, and spake of him, nevertheless, among the chief rulers, also many believed on him.

[33 : 16] What a contrast. Now, we got to point back to verse 37. Some saw his miracles, that they believed not on him, but some of the chief rulers did believe on him. And so, these guys are honest men then.

They see it, they behold it, they know the law, they know the scriptures, and this guy is checking all the boxes. That statement, and I can't quote it perfectly, but the statement we read recently, when, when Messiah says come, will he do more miracles than these?

It was a great question. They had to acknowledge, this is the one, and they believed on him. But, but because of the Pharisees, they did not confess him. So, they weren't public about it.

It was just a private belief. Not saying they didn't believe, they did believe, but inwardly, never let anybody else know this. Why is that? Because they did not want to confess him, they did not want to be put out of the synagogue.

For they loved the praise of men, more than the praise of God. Now, we'll stop with this, and, God help us not to be looking at ourselves, in verses 42 and 43.

[34 : 24] To, to view, and believe on the Lord Jesus Christ, he is the light of the world, he is the son of God, he is coming to shed his blood, to be the Lamb of God, for my sins.

But, I'm not going to let anybody know, I believe that. I'm not going to let anybody at work know, I believe that. Because, they'll put me out. Because, they won't receive me, into their fellowship.

They won't receive me, into their gatherings. I'll be the one, that's cast out, and all by myself. If I, let people know, who I believe in. They love the praise of men.

And, it's surely a human temptation, a, a, psychological, desire, for fellowship, and friendship, and companionship.

And, for some cases, or some of us, it's to, to put Jesus Christ down, so that we can have that, relationship, on a human level. And, God help us not to, to be guilty of that, like these chief rulers were, where they believe on him privately, but never let anybody know it, because they feared the, the ridicule, or the consequences, that they'd have to face.

[35 : 34] Loving the praise of men, more than the praise of God. It tells us, that these chief rulers, had some praise, of men. That means, they were, they were definitely put up, in a position. And, they were revered, and people, honored them, and treated them right, and holy, and things like that.

And so, they don't want to give that up, for Jesus. And, they weren't willing, to give up. You're going to be tested, to give up some things, and it might just be, your family, your friends.

It might be, the people that, love you, and think you're funny, and think you're cool, and think you're, they want to have you over, or go out, hang out with you. You might have to give that up, for Jesus Christ, if you'll let him know, who you love, who you believe, and who you serve.

But, that goes back, to verse 26. If any man serve me, let him follow me. And, there's some, that are examples, that believed on him, but were not going to serve him, not going to follow him.

They weren't going to be public. They'll just keep it Sunday mornings, come to church, nobody knows I'm really here, but I'll see him Monday, and, they won't know I was here, or they won't know, who I am saved by.

[36 : 39] So, may that not be, the case of any of us. We'll quit right there, and pick it up next Sunday there. So, take about 15 minutes, and, enjoy some time together. definitely, accessibility, the case of any of you.

Let's go. So, if you can see. Whatever. You, for the time now, you're goin of results, just siguiente các practitioner, both of them.

Okay? We're ĩ establishmentwerks. Awesome! You use special foam on us, and keep it first for the feedback on us, because, basically, where do you see a supply oferek Oberyń?